

# Signs of the Times.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 1.

## POETRY.

### WHAT IS THIS POINT YOU LONG TO KNOW?

An answer to "Tis a point I long to know," &c.

WHAT is this point you long to know?  
Methinks I hear you say, 'Tis this:  
I want to know I'm born of God,  
An heir of everlasting bliss.

Is this the point you long to know?  
The point is settled, in my view;  
For if you want to love your God,  
It proves he first has loved you.

I want to know Christ died for me,  
I want to feel the seal within;  
I want to know Christ's precious blood  
Was shed to wash away my sin.

I want to feel more love to Christ,  
I want more liberty in prayer;  
But when I look within my heart  
It almost drives me to despair.

I want a mind more firmly fixed  
On Christ, my everlasting Head;  
I want to feel my soul alive,  
And not so barren or so dead.

I want more faith, a stronger faith,  
I want to feel its power within;  
I want to feel more love to God,  
I want to feel less love to sin.

I want to live above the world,  
And count it all but trash and toys;  
I want more tokens of God's grace,  
Some foretaste of eternal joys.

I want—I know not what I want;  
I want that real, special good;  
Yet all my wants are summed up here,  
I want to love! I want my God!

Is this the point you long to know?  
The dead can neither feel nor see;  
It is the slave that's bound in chains  
That knows the worth of liberty.

Sowhere a want like this is found,  
I think I may be bold to say,  
That God has fixed within thy heart  
What hell can never take away.

However small thy grace appears,  
There's plenty in thy living Head;  
These wants you feel, my christian friend,  
Were never found amongst the dead.

DANIEL HERBERT.

### PSALM XLII. 2.

O CHRIST, my soul still longs to feel thee  
near,  
While traveling on through this waste  
desert drear.

Grant me thy grace, and help me still to  
cling  
Close to thy wounded side; then shall I  
sing

The song of victory and know thy love,  
Which passeth knowledge, and its full-  
ness prove.

Oft when oppressed by cold and worldly  
thoughts,  
Seeking relief, my heart to prayer resorts,  
But finds no liberty; the heavens are  
brass

Above my head, through which no prayer  
can pass.

Why is it thus with me? O Christ, my  
Lord,

I cry to thee! Quicket me by thy word.

Weighted by carnal lusts, with strong  
desire

To please the flesh, my inward foes con-  
spire;

Lift up my soul from thoughts of earth  
and time,

And toward thyself most graciously in-  
cline.

Thou only by thy grace canst keep my  
soul;

Reign in my heart, its every thought con-  
trol,

That I thy peace may know, and fully  
prove

The joy and rest of thy indwelling love.

## CORRESPONDENCE.

### SOME QUESTIONS CONSIDERED.

A DEAR friend has sent me some questions that have occurred to her mind while reading the Scriptures, concerning the belief and practice of the Old School Baptist Church on some points. As the subjects thus presented are of general interest to seekers after truth, and some of the questions are often disturbing elements in the minds of many of the Lord's dear people, I will publish my reflections upon them in the Signs

1. Acts ii. 21, "And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved." It does not read that they shall receive evidence that they were already saved before they called on his name, but they shall be saved. It is here and elsewhere spoken of in the future. Of course their calling upon the name of the Lord was not the cause of their salvation, but was not their salvation made in some sense to depend upon their calling upon him? It was declared concerning Jesus, "And thou shalt call his name Jesus; for he shall save his people from their sins." When he died and rose again that work of salvation was finished, and all of his people were saved from their sins; as 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 before the world began." The salvation is here spoken of as having been accomplished before they were called, before they had any knowledge of it, or even any knowledge of their need of it. And throughout the Scriptures the salvation is referred to in such manner as indicates that it is an accomplished thing. "I will show him my salvation;" "To give knowledge of salvation to the ends of the earth;" "Behold, his salvation cometh;" "Salvation will God appoint for walls and bulwarks." But in the making known of that salva-

tion those for whom it was prepared are brought into a condition to feel their need of it. They are separated from every other confidence, and are made to know that only God's power and mercy can avail for them. They are thus brought to "the end of the earth," as David was; to the end of earthly wisdom, strength and hope, and are made, like David, to cry unto the Lord.—Psalm lxi. 2. These are the people referred to by Joel the prophet, as quoted by the apostle, who call upon the name of the Lord. It is with them in their experience "the great and terrible day of the Lord." It is the end of the legal world, the end of all legal forms of service. The sacrifices for sin that were commanded upon the Jewish nation will from this time be recognized no more by the Lord, but will be an abomination to him. To these who had depended upon these sacrifices for acceptance with God the sun is now darkened, the moon, the law, is turned into blood; mean-

their works to answer the requirements of the law now see, when the day of the Lord comes to them, that they are already condemned, and the law requires their death; and there are "signs in the heavens above," the legal ordinances and laws that were over that people, "and in the earth beneath," which means the people themselves. These signs are "blood," which means that all these ordinances signify the just condemnation of a sinner; "and fire," which is a sign of the destruction of all the works upon which they depended; "and pillars of smoke," which signifies the desolation of those whose legal hopes are thus destroyed. This wonderful and awful prophecy of Joel was fulfilled on the day of pentecost, not literally, nor in the sight of all that vast congregation, but fulfilled in the speaking of the disciples "with other tongues, as the Spirit gave them utterance," and in the experience of the "devout men" who heard, each in his own tongue, "the wonderful works of God," and who afterward said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" Peter said, "This is that which was spoken by Joel the prophet." These devout men now saw the end of that system of works, and they knew of no other way of approach unto God but by those sacrifices. When they were made to see that these would never more be accepted, and to know that there

could be no power in any such works to take away sin, they said, "What shall we do?" With them the source of natural light had become darkened. These are the souls that truly call upon the name of the Lord. Peter had not told them what to say, but he had simply declared the word of the Lord, and their own condition and feelings and cries are shown in that word. No one could call upon the name of the Lord in truth who did so because he had been made to believe that he would gain something by doing so. The thought or expectation of possible reward for what we do stamps the character of our work as fleshly, selfish. The work done from such a motive cannot be true heart-work. The word was not, "If you will call upon the name of the Lord he will save you." Not only would such a call upon the name of the Lord lack every genuine quality, but the very form of the conditional expression would present the Lord as helplessly waiting to see

the answer. The declaration was, "Whosoever shall call upon the name of the Lord shall be saved." This does not leave the thing dependent upon the will of men. The hurt soul must cry; the wounded heart must seek the water brooks; the Lord will not fail in his work in drawing his people to himself. "They shall call upon my name, and I will hear them."—Zech. xiii. 9. It is to just such people, those whom the Lord has brought to see their lost condition, to hunger and thirst after righteousness and find none in themselves, and to stand before God in the mute appeal of absolute need and longing, that Peter declares this glorious truth that such shall be saved.

To those in such condition salvation must be a future thing, and the language of Scripture thus speaks of it when referring to the poor sinner's case of need. "Thou shalt be saved." But this does not contradict in the least the truth that the salvation was fully and absolutely purposed by the Lord before the world began, and prepared for every one of all his chosen people by the work of Jesus. The poor soul who is brought to supplicate God's mercy and to plead for salvation does not cry and beg because he believes that God has already saved him, and has ordained that he shall come to enjoy that salvation by begging for it. To call upon the name of the Lord from such a principle would be as unmeaning and insincere as to call upon his

name because he believed his salvation had been made to depend upon that piece of work. There would be no true calling upon that holy name in either case. There would be no more heart in such a cry than in the cry or laugh of an actor on the stage. There needs no deep hurt to cause such a cry, nor does a hired laugh indicate pleasure in the heart. "Those that come unto God must believe that he is, and that he is a rewarder of them that diligently seek him." The Lord knows how to put that faith in the heart of a poor sinner by which he shall come and plead, and cry, and wait before God, that faith which will not be denied, and cannot be turned back by refusal, but will still urge his needs, and plead for mercy, and will hope for at least one of the crumbs that fall to the dogs from the Master's table. That poor suppliant does not know, of course, that this feeling of urgency in prayer and supplication which cannot be turned back, is faith, the gift of God; does not know of the purpose of God to save him, and to bring him to himself in this way. He simply calls upon the name of the Lord because he cannot help it: Joseph's brethren, when they stood before Joseph in Egypt with money in their hands to buy of him the corn that would save them from starvation, did not know anything of God's purpose in this. They did not know, when they were trembling with fear and apprehension because of his searching questions and his rough manner to them, that God had sent this man before them to save them by a great deliverance. They only knew that they must get corn of him or die; and they felt more sharply than ever before that they were very wicked, and that they richly deserved any evil he might bring upon them, and that if they were sent away empty they would have no reason to complain.

But after the poor soul has experienced a hope of salvation he learns that all his steps, both in the darkness and in the light, have been ordained by the Lord. He learns that both his salvation and his calling unto that salvation were according to God's eternal purpose, and not according to his own works. You see a shining pillar of sunlight falling in an otherwise darkened room. From your place in the dark end of the room you admire its beauty, but do not, we will suppose, know what it is, never having yet seen the sun; but when you have walked into that light, or when it has moved to where you are, then you feel its power, and for a time you will be taken up with the warmth and comfort it gives you; but soon your wondering eyes will follow the course of that light that comes so wonderfully to you, and reaching out along its shining way, your sight will not be interrupted till with joyful and sweet bewilderment it melts into the sun itself, so unspeakably glorious, so far away and yet so close to you,

so great and terrible as a consuming fire, and yet gently clothing your poor, chilled body with unspeakable warmth, and comfort, and beauty. So after one has experienced the love of God shed abroad in his heart, that sweetest of all blessings ever felt by mortal man, he is made to know what was communicated of old unto the prophet who says, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."—Jer. xxxi. 3.

2. Act ii. 38.—"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." Here the apostle told them something to do. It looks very clear to us naturally that in this answer of the apostle, and in all the preaching of the apostles, there is presented a work for the poor sinner to do as a condition upon which the blessings of the gospel are to be received by him. And it will continue so to appear to our minds until we come to where they were who asked "what shall we do?" We cannot understand the true meaning and application of any gospel preaching until we become ourselves the characters who need just what is embraced in that preaching. Then that which had before been to us merely a subject to study and question and argue about, becomes to us truly "the gospel," "glad tidings of good things;" good news of salvation for even such justly condemned sinners as we. Then instead of burdensome tasks to be performed the gospel shows us blessed privileges to be thankfully enjoyed; instead of calling us to again measure our power with that of the law, which has steadily borne us down into the dust, the gospel is to us "the power of God unto salvation," and it is therefore indeed a "joyful sound" to our souls, and we "gladly receive the words" of those whom God sends to preach to us.

We have already noticed the condition of those to whom the apostle said "repent and be baptized." They were under the law, but it now gave them no work to do any more, but held them as transgressors already condemned. They knew of no way in which any one could approach unto God but by the works of the law, and that way was now shut up to them. Now they asked, "What shall we do?" The worst of crimes had been charged upon them, the killing of the Prince of life. The apostles had not urged them to seek salvation. Indeed that would seem unnecessary in the case of one who sees the need of it. The apostles had not told them what to do or say, but had preached to them the word, and out of the Scriptures of the prophets had shown them their own condition before God as guilty, helpless sinners, and had declared the salvation of God.

It is to be observed that these who asked this question were "devout men," not mockers. They feared God and loved righteousness, but they knew nothing of the gospel yet. Hitherto they had not been made ready for the gospel. They were now well on the road to it, and the Lord was bringing them. They were now at the end of their own works, as are all of God's people before they are prepared to see and rejoice in the works of the Lord. Peter said to them, "Repent." The natural man who has engaged in the work of preaching says, "You must repent if you would be saved," and he supposes he is preaching just as Peter did. But how different his preaching is from that of the one sent of God. Peter preached repentance in the name of Jesus; this one preaches it in the name of the sinner. "You must repent; you must be sorry for your sins and give them up, which you can easily do if you set about it in earnest, and then God will forgive your sins and save you." That is preaching repentance in the sinner's name. What has the name of Jesus to do with that?

But suppose repentance did mean sorrow, and to repent of one's sins did mean to be sorry for them; can one make himself sorry for anything that he is not sorry for already? And as for giving up one's sins, we need to think carefully what that means. Suppose one has been lying or stealing, and you persuade him to stop doing so. Has he given up his sins? He may think he has, but when arrested for what he has already said falsely, or taken unjustly, he will find that his sins have not given him up. He will find that he cannot forsake his sins, cannot get away from them, though he does not commit any more crimes. The prison walls keep him from doing any more injury to his neighbor, but his sins hold him there.

But repentance does not mean sorrow, but the effect of sorrow. The apostle says, "Godly sorrow [for sin] worketh repentance." These men were already sorry for sin, and that is why they asked what to do. The other part of that great concourse of people did not ask any such question. The preaching did not prick them in the heart, for that feeling heart had not been given them. The Lord gives that new heart, and only those to whom he gives it know what it is to feel godly sorrow for sin; and, conversely, every one who feels sorry for his sins because they are sins, not because he fears punishment for them, has been given a new heart, and will dwell forever with God in glory.

To say to one who has been justly shut up in prison, waiting for the execution of the just sentence of death, "Repent," would be mocking his helplessness, unless you gave him the repentance. For repentance in that case would mean, "Get out of prison;" "Get away from your crime and its penalty." He would

say, I cannot repent. The law will not let me get away. Esau was sorry not to have his birthright, but he could not repent; he could not trade back.

To the one in prison, to the one awaiting his death, and especially who now hates and loathes his sin more than he fears its punishment, what a blessed privilege it would be to him to repent. If repentance could be preached to him with power, with authority, it would not be as a duty enjoined upon him to do, but as a gracious and glorious work done for him, and now announced to his astonished and gladdened soul. At that preaching the prison doors would fly open, the preparations for death would disappear, and under the shining heavens his soul would stand in glorious liberty, and sing the praises of him who had redeemed him from death.

This is what and how Peter preached Jesus to them who had said, "What shall we do?" Jesus, whom you crucified, has been exalted with the right hand of God to be a Prince and a Savior, to give repentance unto Israel, and the forgiveness of sins. He has ended the law's service and requirements by fulfilling its righteousness, and now calls you away from its bondage and death to the liberty of the gospel. This is repentance in the name of Jesus. It is not preaching a duty to one unwilling to perform it, but who may be urged to do it in order not to be lost, but it is preaching a work done for the poor sinner, a glorious release from sin, which his soul rejoices to hear as the best of tidings. The Lord has brought the poor soul to just this place and condition of helpless need and longing in order that he may know the joyful sound. The blessing of God causes him to know it. It is to the poor that the gospel is preached; the rich would not receive it, for they will not give up their riches of righteousness. To them the gospel must be of another kind, acknowledging some power and ability in themselves to please God. But he that preaches that other gospel to please men, "let him be accursed."

Repentance and the forgiveness of sins are both equally the gift of Jesus unto Israel. Turning from law to gospel is a great blessing, and is experienced as the work of this dear Savior in ourselves. The apostle directs in his preaching what Jesus has commanded, and his commands are written in the heart. He works in us both to will and to do of his good pleasure, and it is the highest privilege and the sweetest joy of his people to work out in their obedience what he thus works in them.

(To be continued.)

SILAS H. DURAND.

SOUTHAMPTON, ENGL., Dec. 1, 1895.

POWELLVILLE, Md., Sept. 9, 1895.

DEAR BROTHER:—While my mind goes back to my early experience I am minded to pen some of my thoughts, if the One who holds the destiny of all in his hands will direct my pen. When our minds are led to contemplate the new birth, something is brought forth that our carnal nature does not possess. When one is carnally minded they cannot write of the things pertaining to the new birth. When one is born into this world of sin and sorrow, is not the evil, carnal, corrupt principle in his nature? We know it is. Yet some say that man is born upright. But it appears to me that this carnal nature is in the man when he is born into this evil world, and as he grows up to manhood it is made manifest. It is supposed by some that the little child is sinless and harmless; but as it grows, it develops and shows the evil that is in its nature. The idea of the religious world is to teach the child while it is young, while it knows nothing of good or evil, and as it grows it will become a christian, and finally get to heaven by its good works and the influence of its religious teacher. While this is the opinion of the religious world, let us now have the mind of Christ on the subject. He says, a man must be born again, or he cannot see the kingdom of God. But the worldly teacher says, You must make the effort and be good before the Lord will bring about the change. If this be true, that we must first be good, and keep so, in order to bring about the change, when will it appear, and what will the change be when it does appear? If a child is kept good from its youth up, if there is any change it must be for the worse. While this may seem the right way to the world, it is contrary to the teaching of the Holy Spirit and of holy writ; for it is plainly taught in the Scriptures of divine truth that the carnal mind, and what the world calls good works, worketh death. It appears to me that before one experiences the new birth their works become as filthy rags before the just and holy God, and all efforts to bring themselves to Christ are in vain. And when the Lord teaches the heart of a poor sinner the way of truth, it makes them cry out, "Who shall deliver me from the body of this death?" He then learns that there is an arm underneath that is able to save to the uttermost a poor sinner; that is able to save him from a horrible pit and miry clay, and place his feet on a rock, Christ Jesus, and establish his goings, and put a new song in his mouth, even a song of redeeming love. Then he is taught that his own work is nothing but chaff, and is blown away by the wind. This is the work of the new, spiritual life. He now feels like a new creature. He feels there is something wrought within him that is not controlled by the power or will of man. He has begun a new life, or a new life is

begun in him. Well, what is the result? Let us examine ourselves. How was it with us, and how is it now? Once there was a poor, fallen sinner, sunk down into darkness, when all appeared as gloomy as a dungeon. No arm of flesh could reach his case. After passing through a sleepless night, he awoke one morning with the prison doors open, and the prisoner was let loose. He felt like singing praise to the One who had wrought the great change. When the voice said, "Come forth!" the bands were broken asunder, and he spoke peace to his soul. He then felt like one entering upon a new life. It seemed to him as though sin was no more with him. He continued in this state of mind for a few weeks, when he was led down into the baptismal water, one bright spring morning, as the winter had gone by, no darkness or gloom appearing. Apparently all evil had gone, to be remembered no more. He can remember the words uttered by his lips, while looking back to his former sinful life, and to the sin-cursed world, "I bid you adieu." He felt as though heaven had come down to him, and he would enter, never to return to this evil world. Well, it has been some time since then; but he did not remain in that frame of mind long. About twelve months passed away, in which things seemed to go along smoothly, with the hand of the Lord directing him. Did he not have any dark hours, and feel the evil promptings of a carnal nature? At times things would appear a little evil, but with patience he was enabled to endure it, for about the period of time above mentioned, when the tempter began more forcibly his work. The result was that the warfare began, and became more forcible than ever. Then he began to wonder if the work of grace was ever begun in his heart. He thought, when he was baptized, that the evil he was once possessed with would not return any more. He thought the older he grew the more he would know about God and the grace of God. O how sad it was with him when he found things different! He can now look back and remember the time when he was, as he hopes, dwelling in the house of the Lord, and when the light shined about him, and heaven seemed not far away. But alas! those happy days are past and gone, and cannot be called back. He has been made to sink down in a pit where there is no living water. The Sun of righteousness had seemingly gone down to rise no more. His own arm could not bring him up, for he had no strength of his own. While in this horrible pit a star appeared, which gave him a little hope that underneath was the arm of him who hath all power to raise up the beggar from the dunghill, and cause the lame to walk. Though one may sink down into the great depths, yet the everlasting arm is underneath. The

hope, though small it appears, is an anchor of the soul, both sure and steadfast, and keeps the soul from sinking in despair. While wandering about in the desert and darkness, the evil one is ready to suggest things which are tempting to him, causing him sometimes to almost forget that the new, christian life has ever begun its work in him. Then he is reminded of the sow that was washed, returning to her wallowing in the mire. Yes, he is often led by the evil one to do and say things that do not suit the christian company. Then the thought occurs to him, Have you not entered upon the life of a christian? Have you not thought that old things are passed away, and all things become new? But here you are doing and saying the things which you did before you experienced a new life. It is written, that he that putteth his hand to the plow should not look back; but here you are back again in your old ways. Is this leading a new life? If it is, where and how are you showing the good works and conversation of one who is born again and has entered upon the life of a christian? When he begins to hunt for evidence, he again sinks down in sorrow, and cries unto the Giver of every good and perfect gift to lead him into the way of truth, in the paths of righteousness, that he may walk therein, and shun the evil that is within him. If the Lord shall direct his servant to speak a word of comfort, to the edifying and building up of his downcast soul, then again he is enabled to rejoice in the work of redeeming grace. But when those moments pass away, soon he is back into his old habits, and begins to wonder, Is it true that the man is born again? If so, why is it that he cannot lay aside his old habits and ways, and walk in newness of life, as becometh one who is possessed of the Spirit of the living God? Then occurs to his mind what is said in the writings of the apostle Paul, "The flesh [the carnal mind] lusteth against the Spirit, and the Spirit [the spiritual mind] against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." According to that saying the carnal mind, which is a part of the man, is not changed or born again. Yet it is plainly seen that there is a change in one who is born again. We will take the case of Saul of Tarsus, when on his way to Damascus to destroy those that called on the name of Jesus. He was stricken to the ground, and heard a voice saying, "Saul, Saul, why persecutest thou me?" It was no self-made preacher that spake to him, but the One who speaks, and it is done; who commands, and it stands fast. It was the Lord who spake to him, and told him what to do. Thus it is with every stricken sinner who feels the working of the Spirit prompting him to better things. Saul was no more called Saul, but Paul, a minister of

the gospel. How different was it with him after this. We can plainly see there was a change wrought in Saul; for he was enabled by divine grace to see Jesus, and heaven opened. His speech was different after that; and instead of pursuing his boisterous and persecuting course, he was made humble at the feet of the saints. So it is with every one the Lord strikes down to the dust. While such was the case with Saul, is it the case with this one? After that Paul was given a thorn in the flesh, the messenger of Satan to buffet him. He says, "For the good I would, I do not; but the evil which I would not, that I do." That seems to be the experience of this one; yet sometimes the door of hope is opened, and heaven seems not far away. O that I could always be in that frame of mind! It is a "heaven below the Redeemer to know."

In hope of better things than earth can give,

L. A. HALL.

DEAR BROTHER JENKINS:—The inclosed letter would, I think, prove edifying to the readers of the SIGNS. I have enjoyed it much.

Yours as ever,

JOHN MCCONNELL.

PHILADELPHIA, Pa., Nov. 21, 1895.

MY DEAR BROTHER MCCONNELL:

—My mind is directed to you this evening; indeed I have thought of you for several days more than usual, but only to-night have I been impressed to write to you; and while the impression is with me, yet what I shall say to you has not been revealed. When Peter was called for by those whom the Centurian sent (after he had seen the vision on the housetop), he went, nothing doubting, yet ignorant of the Lord's pleasure concerning him at this time. When God speaks to us in these last times by his Son, we are, I think, not to question the manner of his speaking, the time nor the season, neither question or consult our convenience touching our material surroundings, but go, as Abraham went, by faith, "not knowing whither he went," not suiting his convenience, but in the spirit of obedience. The impressions of the Lord's people to act in unison with a desire for the peace and prosperity of Zion are to me solemn things, and in no sense to be disregarded. In whatever "divers manners" God spake unto his people through all the dark, shadowy dispensation, it is very apparent by every sign of the times, and through every avenue of a gracious experience, that he "hath in these last days spoken unto us by his Son." Whatever communications we may receive from our Father in heaven, and by whatever manner they may come, we may at least be assured they can come only through the one divine source; therefore are we admonished to "try the spirits, whether they are of God;" and in trying them,

(Continued on page 6.)

## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1896.

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## A NEW YEAR'S GREETING.

AS WE enter upon a new volume of the SIGNS, and also stand upon the threshold of a new year, we feel like sending a New Year's greeting to all our brethren, readers of the SIGNS. As we reflect upon the year that has closed, and think of that which is now just begun, we can but say that the mercies of the past encourage us to hope for the future. The most prominent thought in our mind is the wonderful goodness of our covenant-keeping God toward us in the past, and our great unworthiness, and then, springing out of this, a deep sense of our dependence upon him to keep us and sustain us for the future.

We have been connected in an editorial capacity with the SIGNS for a little more than a year. We entered upon our labors with many fears and misgivings. The same fears and misgivings still exist in our mind. We feel no better qualified for the place now than we did at the first. If in any degree we have written or done that which has been pleasing to God, and for his glory, and for the good of Zion, to his mercy and grace does all the praise belong. We doubt not that many things have deserved the criticism and censure of those who fear God, but yet the brethren have been very forbearing toward us. We trust that we do feel some degree of gratitude to the Giver of all good for his abundant mercy toward us. We have reason to praise him that his mercy endureth forever.

The past year has been like the years which have gone before it. It has been filled with its appointed measure of hope and fear, joy and sorrow, trials and deliverances, conflicts and victories, toil and rest, and all of us have had our allotted share. By these things our God has been carrying on his purposes of grace and mercy concerning us. All have in his own way and by his own sovereign control worked together for the good of all who love God. Many during the year have been called to try the reality of the things which they have believed and in which they have hoped. Many have been born of God, and have seen and entered the kingdom of heaven. In all these things the year has been as the years before it. For ourselves, we have been enabled to rejoice amid all

these "various shifting scenes" that "the Lord reigneth." Besides these things, which more especially belong to the daily travel of believers, God has reigned in all the changes that have befallen the nations of the earth. It is safe to say that natural men are no better nor worse than they have ever been. The world has not been converted to God. All the efforts of men have but shown that the world knows not God, and that no human power can reveal him to men. The doctrine of the cross is still to every Jew a stumbling-block, and to every Greek foolishness. It is still true that only to the called is Jesus Christ and him crucified the power of God and the wisdom of God. In this also all has been as it has always been. There has been no change and there never will be any change in these things. Yet God so reigns among the inhabitants of earth that all the providential changes which transpire, and all the carnal ambitions and warfare of the potshards of the earth, only subserve the purposes of goodness and mercy which he has purposed concerning his people. What reason we all have to rejoice that in all providential events also the Lord reigneth!

As we look over the past year in connection with the course which the SIGNS has pursued we can say that it has been our aim to maintain in its columns the same principles of truth to which its opening numbers more than sixty years ago were devoted; and this has been our aim not simply because we would be consistent, nor because we regard the SIGNS as having been a standard of faith, but because we have believed the same things that were then dear to the editor, and to those who sustained the SIGNS. We doubt not that editorially and otherwise many things have been said which when tested by the infallible word will prove to be very far short of the fullness of the truth. God forbid that we should claim perfection for the SIGNS! But we can say this in all sincerity, that we have endeavored to conduct the editorial department of the SIGNS so that sovereign grace should be magnified, and self and creature power should be abased. The correspondence has been mainly superintended by brother Beebe and brother Jenkins, and we think that careful readers must admit that they have done their work wisely and well. It is right that we should say that neither of us holds ourselves bound to indorse every sentiment which our correspondents may express; but we all do desire, as much as in us lies, to keep out of the SIGNS all that conflicts with the doctrine of sovereign grace. The SIGNS was started originally as a medium of correspondence between those of like precious faith who were scattered abroad. How much it has been blessed to the good of the scattered ones no one but God can know. During the short time since we were called to the position of one of the

editors of the SIGNS we have not once thought that we could fill the place of the former editors, Elder Gilbert Beebe and Elder Wm. L. Beebe; but we have desired to contend for the truth as it is in Jesus, which they also contended for. Looking back over the past year we can see that our brethren have been very forbearing toward us, and we have reason to be grateful to them all for the kindness which they have shown. We hope that they all have given us credit for an anxious desire to know and do the truth.

As regards the coming year, we can say that we hope to still contend for the truth. Some things we do not desire to either write about or that others should. We desire to speak of things which may be of profit. Some things we feel sure would not be to the edification of the body of Christ. The things which should in our judgment fill the columns of the SIGNS are the same things which the people of God have believed and loved in all ages. They are summed up in the testimony which Paul bore in writing to the church at Corinth when he said, "I determined to know nothing among you save Jesus Christ and him crucified." Like Paul, we desire that through the SIGNS we may be among the brethren in weakness, and in fear, and in much trembling; and like Paul again we desire that our speech and our writing shall not be with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that the faith of all who may read may not stand in the wisdom of men, but in the power of God.

We desire to write of the doctrine of God our Savior experimentally. It seems to us that to meditate and to write concerning the character and attributes and name and work of our covenant-keeping God must always be good and profitable for those of a spiritual mind. There can be no real, intelligent worship of God without a definite knowledge of his character, attributes, name and works; for true worship consists in a loving, reverential ascription to him of that which is true of him. How can any man render acceptable worship to any being of whom he knows nothing? How can a man strengthen and comfort himself in a God of whose character he is ignorant? Therefore it seems to us needful, both for our good and for the glory of God, that the things which are true of him should be set forth constantly, and that we should meditate much upon them. Nothing can be more profitable for the child of God than meditations upon the God of Israel. The psalmist said, "My meditation of him shall be sweet: I will be glad in the Lord." The truth concerning the God whom we worship is not a mere cold theory or an interesting speculation, but it is a vital necessity for the building up of our faith, hope, love, humility, confidence and trust. Our joy as well as

our life is in the truth concerning God. Were it not so he would not have revealed himself in the person of Jesus Christ, nor through the word of holy men of old.

We cannot in reality divide the doctrine of God our Savior from the experience of his people. Language itself is so poor that we are compelled to speak of doctrine and of experience, but it should never be forgotten that in and by experience we always learn doctrine. The word "doctrine" literally means "teaching;" and what our God teaches he teaches in our personal experience. Because of this he has declared by the prophet that "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." Doctrine is a revelation of truth felt in experience, and experience seals that truth to us with power.

As the doctrine of God is sealed to our hearts through the power of the Holy Spirit in experience, the only foundation for true obedience in our heart and life is laid. Through this real experience of the doctrine of God, love to God springs up in the heart; and inspiration tells us that love is the fulfilling of the law—is obedience. All in whose hearts the love of God is shed abroad will desire to know and do the will of him whom they love. Having such desires in the heart, they will desire to hear much about the obedience, as well as about the doctrine and the experience. Every child of God, when led by the Spirit, desires to have his mind often stirred up to remember the doctrine and the experience and the obedience. If the doctrine of God revealed in his experience is a joy to him, so also is it a joy to him when by this experience he is led to walk in the path of obedience.

These are some of the things which have always been in the SIGNS, and these are some of the things with which we hope its columns may continue to be filled.

It is our desire to keep out all that savors of mere controversy. We do not mean that calm and brotherly differences of view shall not be published. This is not controversy. Any language that shall savor of personal unkindness ought not to be allowed. It always does harm, and never good. It is injurious to the writer's own soul, it provokes a similar injurious feeling in the one thus assailed, which will also war against his soul, and it always causes every truly humble, meek and spiritual mind to grieve, and the cause of God is reproached. Controversy always results, sooner or later, in more or less alienation of feeling and acerbity of speech, which is entirely foreign to the spirit of the Master, who even when reviled, reviled not again. A free, candid, kind and brotherly discussion of any scriptural theme can never do harm, but tends to clearer understanding of the truth, and

therefore to a closer fellowship among the people of God; but let each writer be sure to remember that the brother who differs from him desires to know the truth as well as himself, and is as likely to be right as himself, and that it is more than likely that the difference is only seeming, and not real. Many a heated controversy, leading to declarations of non-fellowship, has arisen out of a failure to understand the meaning of each other's language. We hope in what we write to keep this in mind. May God enable us to do so.

Those who have conducted the SIGNS have always aimed as far as possible to keep unpleasant personalities out of its columns. We do not desire to depart from this rule. It can subserve no possible good to publish abroad the home difficulties of brethren. Why should such things be bruited abroad? Rather they should be hidden away from the gaze of men, as something too sorrowful and shameful to make public. One would think, where troubles occur, that all who love God would be too much grieved at heart, and too much bowed down with the burden and the shame of it, to even want to speak of it at home. How then could they seek to make the report of it public property? The result of publishing such things is that the friends of truth grieve, while its enemies rejoice. Never, brethren, talk of such things in the presence of any worldly man. If there are personal troubles, keep them locked up from the world, lest the enemies of God should rejoice. Let as little be said about such things as possible, even among ourselves. There are better things to talk about than the wrong-doing of our brethren, especially in their absence.

In conclusion, we ask our brethren to bear with us in the future as they have in the past. We hope that we do feel the need of divine help every day and hour. Brethren, we trust that we may be in your hearts to pray for us, that in all that we do and say God may be glorified and his people benefited.

We wish for all our readers a new year of blessing and happiness. May you all realize that God has blessed you with all spiritual blessings in heavenly places in Christ, according as he hath chosen you in Christ before the foundation of the world, that you should be holy and without blame before him in love. God is faithful who has promised, who also will perform it.

C.

LARGE TYPE SMALL BIBLES.

WE would especially call attention to the advertisement on last page, of small, light Bibles, printed in large full-faced type. While these Bibles weigh only from two to three pounds they are printed in large full-faced type that can be easily read by those whose sight is failing.

The extended covers lap over and protects the edges of the leaves.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

DENYING CHRIST.

"THEN began he to curse and to swear, saying, I know not the man; and immediately the cock crew."—Matt. xxvi. 74.

How often we think of poor Peter, and wonder how his burning zeal and ardent love for his divine Lord could have become so suddenly and so strangely chilled. One hour leaves him firmly resolved to go with Jesus to the prison or to the death; but alas! the next finds him cursing and swearing, and denying that he knows the man. How unsafe then for christians to trust in the strength of their own arms, in their frames, feelings or resolutions.

But the thought has occurred to us that this account was not handed down in the Scriptures merely to let the christians of succeeding generations know the weakness and infidelity of Peter, but rather that this lesson may serve both to admonish and to encourage the saints of God in all subsequent time. We are admonished that although our zeal and self-consecration to the Lord, and our full determination may be to continue with him though all others should forsake him, yet we are liable, as he was, to be sifted as wheat, and that we are only safe so far as the everlasting arms of our covenant God are underneath and around us. We are encouraged also in the hour of deep distress and temptation, when we see and feel and realize that our own strength is perfect weakness, and that we cannot fulfill our resolutions for one hour, by the assurance that Jesus has prayed for us that our faith fail not. He is able, though we are not, to keep us from falling.

But we are about to inquire whether there be any Peters in the flock at this day. Are there any among us who, in the hour of much slighter temptation than he experienced, deny that we know the man?

When a poor, trembling soul has been thoroughly convinced of his lost and helpless condition as a sinner before God, and in the hour of his greatest extremity is made to rejoice in Jesus Christ as his full, complete and everlasting salvation, like Peter he feels a burning love and ardent zeal, his resolutions are firmly fixed that he will follow Jesus, though hell and death should obstruct the way. But how is it that many of these, instead of obeying his first command, instead of following his footsteps into the waters of baptism, are lingering upon the banks of Jordan, saying, "I know not the man," or at least, "I fear that I know not the man?" Can a redeemed, regenerated, pardoned sinner disobey this command without denying Jesus?

But allowing we have been enabled through grace abounding to take his yoke and learn of him, we have followed his footsteps in baptism, and, perhaps like him, we are led

into the wilderness to be tempted of the devil. How now? We are made to fast long, and Satan comes first to challenge our relationship to God. "If thou be the Son of God," he said to Jesus, and if thou be a child of God, a christian, he says to us, command these stones to become bread. Why go hungry and thirsty, in darkness, and doubtings and sorrow? If thou art a christian, make bread for thyself out of these stones, these means, as he now calls them, and feed thyself. Or cast thyself down from the pinnacle of the temple, where Satan has perhaps in temptation elevated thee; or if by these temptations you are not led to deny Jesus, and obey the devil, he will next tempt you with the vanities and glories of the earth; all these he offers thee as an inducement to deny Jesus. If a christian be tempted to undertake the experiment of making spiritual food of means, the bread of life out of stones, even the tables on which the Sinai covenant was written, he thereby says in his conduct that he does not know Jesus. If he would put the promises of God rashly to the test, to see if God's angels will truly bear him up from dashing against a stone, &c., he virtually denies Jesus.

If the riches, honors, pleasures and possessions of earth have at any time greater attractions for the christian than the cross of Jesus, does not that christian in leaving the footsteps of his flock, deny that he knows the man?

But we wish to press our inquiries home. We will suppose that the christian has owned his Lord, and in the presence of heaven and earth has come nobly forth in his public profession, has been baptized, has united with the church, has enrolled himself with the despised followers of the Son of God, and even in the congregation of the saints has openly declared what great things God has done for his soul; he has gone still farther, and has stepped boldly forth to bear his testimony to the truth of the doctrine of salvation by grace alone, and to the sovereignty of God; but is there not still room for him to deny Jesus? Let us see.

There appear to us so many ways in which christians deny Christ that we scarcely know where to begin or where to stop enumerating these ways. Thus christian brethren or sisters, sound as we may have represented them, in the articles which they profess to believe, by every departure in practice from the spirit of the gospel deny that they know the Lord.

A brother has departed from the rules of the gospel in doctrine or in practice, a wound is inflicted on the minds of many, the peace of the church is in jeopardy; but I do not like to go to him according to the rule laid down by our Lord, Matthew xviii. I leave the unpleasant task for some of my more faithful brethren, or let the case be neglected altogether. Now, do I not deny that I

know him who commanded me to go and tell my offending brother his fault? If I say, "I do not know that it is my duty to go," you will ask me if I know him to be my Master who commanded me to do so. Can I know Jesus as my Master, and honor him as such, and yet disobey his express command?

Again, the seats of some of the professed followers of Jesus are vacant in the church at times appointed for the saints to be together for the worship of God, or to attend to the affairs of Zion. Do those absentees deny Jesus? Perhaps not. There are cases in which they may be providentially hindered, as Paul was once and again. But are there not nine cases of our absence out of every ten wherein we would not dare to plead that God in his providence had prevented us? But says one, "It was not altogether convenient." Is then our owning Christ as our Commander a mere matter of convenience? Has he commanded us to attend to his ordinances when convenient? But says another, "I was not well; my health was delicate." Would the same imperfect state of health have deterred you from your worldly business? Take care! There is great danger of disguising your language, as Peter did. Whatever you may think, or feel, or say, your conduct says you do not know the man. Has he bestowed on you a gift for the edification of the saints? Why do you not improve it? No matter whether it be of preaching, exhorting, praying, singing, or sitting in your place to judge of what is preached, sung or prayed. You can no more neglect your calling as a christian, without saying that you know not the man, than Paul or Peter could theirs.

Again, is a portion of your temporal goods required to relieve the poor saints, to provide a comfortable place for the worship of God, or to defray any necessary expense which the cause of Christ requires? Now comes the desperate struggle. Satan presents the glories of the earth; the earthly treasure has its charms, and Satan and self command you to hold it fast. While the wants of the church and the commands of your Master are disregarded, Christ is dishonored, Satan obeyed, and the church and the world are told by your conduct that you "Know not the man!"

It is even so whenever and in all cases where christians allow worldly interests, carnal pleasures, self-gratifications, worldly applause, a fear of want, or dread of persecution, to deter them from their obedience to Christ; they say that they do not know him. If the flesh pots of Egypt have become so palatable that your souls loathe, as light food, the heavenly manna, and the world gets between you and the church of God, and you can relinquish the privileges of the church of God rather than the gain of worldly substance, beware of those judgments with which he will

assuredly judge his people. He sent quails in judgment to Israel; and will he not in judgment cause that the backslider in heart shall be filled with his own ways?

We have only touched briefly on a few of the many points wherein it is made to appear that Peter was not alone in denying Jesus. O may we all be as speedily looked into repentance and prepared to comfort the brethren as he was. We design to resume this subject soon.

MIDDLETOWN, N. Y., August 1, 1859.

#### GLAD TIDINGS.

It is our happy privilege to announce to those of our brethren who may have been aware of the grievance felt by our brethren of the Butler Church, of Georgia, with their brethren of the Middletown and the Warwick Churches, of New York, that all trouble has now been removed.

The Middletown and the Warwick Churches at their regular church meeting, Nov. 30th, 1895, each passed an act rescinding so much of their act of Dec. 31st, 1887, as sustained the editors of the SIGNS OF THE TIMES in publishing in an editorial dated Sept. 15th, 1887, the following sentence, viz., "With the writer [Elder John Rowe] we would obey the command in the text, to keep no company, no, not to eat."

In accordance with the above B. L. Beebe, a member of the Middletown Church, and one of the editors of the SIGNS OF THE TIMES, made an acknowledgment to the Butler Church of his error in publishing said objectionable editorial sentence, and asked their forgiveness for the same. In reply our heart was made to rejoice by receiving the following loving and brotherly letter from the pastor of the Butler Church, viz.:

B. L. BEEBE, MIDDLETOWN, N. Y.—MY DEAR AND MORE THAN PRECIOUS BROTHER IN THE LORD:—I am just back home from Butler, where I had the good fortune to be present when your letter and those of the other two churches were read. I wish you could have been there, and given the members of that little church an opportunity to embrace you. Your letter was so Christlike, and breathed so much of his spirit, that we could not help falling very deeply in love with you. The church mailed answers to-day to you and the two churches also, saying their statements were all she could ask, &c. The Lord bless you, which I am sure he will do.

Yours in love,

H. BUSSEY.

COLUMBUS, Ga., Dec. 16, 1895.

The two official letters of the Butler Church to our churches are in the hands of the Clerks of the two churches, and will doubtless be read at their next church meetings.

As for ourself, we know that we are but a poor, weak, erring mortal; but our prayer is that the Lord will prosper Zion.

B. L. BEEBE.

#### CORRESPONDENCE.

(Continued from page 3.)

if we see not Jesus, who is "the express image of his person," we are to reject them. If the spirit of revenge is in our heart, or even the spirit of criticism, we do well to take heed to the divine teaching, lest without intending it we might wound a brother to our hurt. Again, in trying the spirits I think we should always bear in mind that spirit of self-emulation with which Satan is always so ready to deceive us. So often am I deceived in that way, I am lifted up, and my conscience is soothed with a feeling of having done at least one worthy act; but alas! when I have thoroughly sifted it I find it has all been for the lifting of self, instead of Jesus, on high. I have, however, more of that horrid selfishness than any one else, and the Lord is pleased to give me a clear view of it sometimes. God, in speaking to us by his Son, does it in an effectual and surprising way; effectual, because all his work is perfect, and must necessarily produce the effect which he designs; and surprising, because the voice comes in a way contrary to that we were looking for it. "He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." He takes away from us all other voices, that we may hear the voice of him that speaketh in the Father's name. Having fulfilled the law in us, by the sacrifice of himself in the one great atonement on Calvary, the shadow of things to come is taken away, which was "the first;" by which removal we see the substance, whose voice is as "the sound of many waters," and full of sweetness, whereby "the second" is established; for we see Jesus, by whom the way and plan of salvation is made plain before us. Therefore he speaks to us through (or by) Jesus in fulfillment. He takes away the darkness (all manner of Phariseism and Arminianism), and establishes the light, by which we see two things; first, the holiness, justice and mercy of God in perfect harmony. Second, our own total depravity, our utter weakness, and entire dependence. He takes away the love for things we once loved, and causes us to "hate the evil and love the good, and establish judgement in the gate." His kingdom is established in purity, which is the law of love. Through great tribulation the subjects of his kingdom are "tried as the gold is tried," and refined as the silver is refined. Their sins, though they be as scarlet, they shall be as white as snow. They enter the kingdom as little children, and become established in purity of heart and mind. God speaks unto us by his Son in all the ordinances of the church, whereby we show forth his following in the outward form, as an earnest of an inner consciousness of divine love by

a living faith. By his Son he speaks to us in the answering of faith to faith, as his love flows from heart to heart; also in the hope that enables us to "press toward the mark for the prize of the high calling of God in Christ Jesus;" and in whatever manner his speech may come to us, whether as the dew distilled, as the rain upon the mown grass, as the voice of the harpers harping with their harps, in fiery trials, in deep distresses, in judgments, or in victories won, it always presents a completeness in fulfillment, a finished salvation, a kingdom established by grace alone, and in no wise upon the efforts of the creature. If our walk is by faith, both in the outward manifestation and the inner consciousness, then do we confess that Jesus has come in the flesh. Such confession made by the lips is of itself no evidence that the statement is true, unless it is accompanied by the certain signs of a work of grace in the heart. God speaks to us by his Son in every circumstance of his mission on the earth, from Bethlehem to Calvary. His miracles, his wonderful teaching, his agony in Gethsemane, his ignominious death on the cross, are the literal manifestations of the finished work ordained and accomplished in the mind of the Father before ever the worlds were made, attesting to the profound truth that he has become the Mediator of the new testament, and of a better covenant, which is established upon better promises than the tabernacle that was made according to the pattern shown on the mount. Each individual christian experience is the manifestation of the substance realized, which was set forth in type and shadow by the literal travel of the children of Israel, from the lifting of the burden in Egypt to the great sacrifice on Calvary. The burden of the song of Moses and the Lamb in the exercised heart is sin; its consequences and its deliverance therefrom through the blood of the cross. God speaks to us by his Son in suffering; for Jesus learned "obedience by the things which he suffered." So also as meek and lowly followers of him we must learn obedience through suffering. A knowledge of sin, and dreadful sorrow because of it, is a source of untold suffering to the poor, burdened child. Inability to do the things we would causes us to suffer, because we are thereby led to believe that we dishonor him whom we profess to so dearly love. The children of Israel in Egypt were placed under heavy and grievous burdens because they were Israelites. No Egyptian was so burdened; and is it not true of all who suffer, being burdened with sin, because they are the election of grace, or spiritual Israel? They suffer not in the grave of a natural life, but at the very dawn of the spiritual life suffering begins, and from the dawn of the new existence God speaks unto us by his Son. To fear God is to hate evil; and now we hate that which

once we loved, and the desires and aspirations in the new life are all bound up in Jesus. Before, the cry of the carnal heart was, "Away with him! crucify him! we will not have this man to reign over us." But now we find that without him we can do nothing. He is the Alpha and Omega of all our hopes, the chiefest among ten thousand, and the one altogether lovely. He speaks to us in our doubting seasons; for to doubt is to show signs of life, and to live is to live in Jesus. In every condition he speaks, by which exercise we learn to know him as the only wise God our Father. Here a little, there a little, line upon line, precept upon precept, we obtain a knowledge of him who is our life. May he abundantly bless you in all that he has ordained concerning the future that is still before you.

With much love from us all to yourself and sister McConnell, I am, as ever, your brother,

B. F. COULTER.

PEASTER, Texas, Dec. 1, 1895.

DEAR EDITORS AND READERS OF THE SIGNS OF THE TIMES:—I feel like trying to write of the goodness and mercies of our Lord to poor sinners. I feel to say with David, that goodness and mercy have followed me all the days of my life. O that I could praise him more than I do, by an orderly walk and godly conversation. O for grace that I may walk worthy of the vocation wherewith I hope I have been called. Dear readers, I wish to tell you of the joys we had at our last meeting, which began on Friday before the fourth Sunday in November. For three days we had a feast of fat things. Although the weather was very cold, there were several visiting saints present, among them Elders J. W. Putnam and A. D. Bourland, and they were surely blest with the spirit of preaching. All the preaching was a unit, Christ and him crucified being the theme of all. On Saturday after the preaching the church sat in conference. The church at a previous meeting had made a call for help to ordain brethren J. G. Ellis and W. Lee Staggs to the full work of the gospel ministry, it being the mind of the church to proceed, the presbytery was formed as follows: Elders J. W. Putnam, W. O. Rutledge, A. O. Rutledge, A. D. Bourland and J. A. Rutledge. The church presented the candidates to the presbytery, and after questioning them, and being fully satisfied, they were set apart to the full work of the gospel by the laying on of hands and prayer. The right hand of fellowship was given by the presbytery and the church, and then dismissed in order. On Sunday at eleven o'clock we met again, although the weather was intensely cold. There was preaching by Elder James Staggs, who had just come that morning. He was followed by Elders A. D. Bourland and J. M. Putnam. The unworthy writer closed. All were greatly edified and

built up in their most holy faith, which works by love, purifies the heart and overcomes the world. After dismissal, although having been seated for four hours, it seemed all were loth to leave. A goodly number met again at night at Deacon L. H. Stevenson's house, where there was preaching by Elders James Staggs, Putnam and Bourland. On Monday night at my house there was preaching by Elders W. Lee Staggs and A. D. Bourland. On Tuesday I conveyed them to brother Preston Staggs' house, where they preached again to quite a number of brethren, sisters and friends. On Wednesday night these two Elders preached at the house of brother Moses Jackson. That meeting called to my mind the words,

"Brethren, if your hearts be warm,  
Ice and snow can do no harm."

Dear brethren, bear with my weakness. I want to say to the Elders that such preaching will never divide the flock nor cause distress in the churches. O how good and pleasant it is for brethren to dwell together in unity, sitting together in heavenly places in Jesus Christ, their minds centered in Jesus Christ, the same yesterday, to-day and forever; the good Shepherd, who gave his life for the sheep; who was put to death in the flesh, but quickened by the Spirit, all to bring poor sinners to God by his own mighty power.

We of Zion Hill Church do have great reason to thank God for his great blessing of peace and fellowship one with another; that fellowship which is with the Father and with his Son Jesus Christ; that fellowship which carnality knows nothing of. We have love and fellowship for all who love and obey our Lord Jesus Christ; for where there is no love there is no obedience in spirit. Our love goes out to the poor in spirit every where, and we feel that we have no control of our fellowship. It does seem like some look upon fellowship as though it were a commodity to be dispensed as they see fit. I have learned many things by bitter experience, and I find myself the hardest one I know of to fellowship. O! if it were not for that hope, that anchor, that Jesus in his obedient life covered all my imperfect life, and made me complete in himself, who is the head over all things to the church, which is his body, the fullness of him that filleth all in all, I would sink in despair.

With love to all saints, yours in imperfections,

JAMES A. RUTLEDGE.

BYRON, Neb., Dec. 23, 1895.

TO THE FRIENDS IN ORANGE CO., N. Y.—DEARLY BELOVED:—I hasten to acknowledge the receipt of your favors, fifty-five dollars sent me by Elder Wm. L. Beebe, pastor of the Warwick Church, and a large box of clothing from Elder Benton Jenkins, pastor of the New Vernon

and the Middletown & Wallkill Churches, which arrived in due time, for the benefit of our brethren here in this drouth-stricken section of the west; for which, dear brethren, if I know my poor heart, I do desire to feel thankful to our covenant-keeping God, for his mercies and blessings so richly bestowed upon us, and for putting it into the hearts of his dear children who have been more blessed than we. O how our poor hearts go out in love and gratitude to all those who so kindly responded to our request to relieve the needs of many dear brethren and friends in our midst. But one box of clothing has been received as yet, while there are several on the way.

Now, dear brethren, sisters and friends, I hope you will accept our humble thanks for your kindness to us. Praying that God, who is the Giver of every good and perfect gift, may abundantly bless you, both temporally and spiritually, I am, I hope, your unworthy brother in a precious hope,

JOSEPH BRUCE.

P. S.—I have this day (December 23d, 1895) received two barrels of clothing from Jersey City, N. J., but cannot make out the sender's name on the freight bill, and have not received any letter from Jersey City; therefore I am at a loss to know how to let the sender know that the clothing came through safely only through the SIGNS. I would be glad to receive a letter from them.

J. B.

DRESDEN, Ontario, Dec. 2, 1895.

EDITORS SIGNS OF THE TIMES—MY DEAR BROTHERS IN CHRIST:—I herewith send you one dollar for the SIGNS, which will pay for it up to the 15th of January next, I think. I am very sorry to have to ask you not to continue my name on your list longer than this pays for. My reason for so doing is that I am nearly blind and cannot read; and further, I have lost the power of my right side, and am very feeble. I now bid all my dear brethren and sisters good-by until we meet in that bright and heavenly land where we shall sing the songs of the blessed. I am longing for that day.

Yours faithfully,  
THOMAS LEATHERDALE.

NEW SHARON, Iowa, Dec. 18, 1895.

DEAR BROTHERS:—Inclosed find money-order for four dollars; two dollars for the SIGNS, and two dollars for McCabe's Pictorial History of the United States.

I do hope that the friends of the SIGNS OF THE TIMES will respond to your call and help keep up the paper, for it contains all the preaching that I get. It gives God all the glory. I have taken it ever since 1857, and will take it as long as I live if I can get the money to pay for it. I am seventy-three years old. May the good Lord bless you, is my prayer.

JOSEPH ROBERSON.

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

Charles Mould, Ill., 2, Mrs. H. J. O'Bannon, Va., 1, L. Heckard, N. Y., 2.—Total, \$5.00.

MARRIAGES.

OCT. 7th, 1895, at the house of the bride's father, by Elder Silas H. Durand, Mr. Frank W. Chattin and Miss Anna M. Lewis, both of Philadelphia, Pa.

DEC. 11th, at the house of the bride's mother, Glenmoore, N. J., by the same, Mr. Edgar Van Doren, of Wirtsville, N. J., and Miss Viola E. Titus.

DEC. 18th, at the house of the bride's uncle, Mr. Israel Hunt, Pennington, N. J., by the same, Mr. Harvey S. Van Dyke, of Pennington, N. J., and Miss Sadie M. Stout.

DEC. 19th, at the house of the bride's father, Hopewell, N. J., by the same, Mr. Harry H. Stout, of Stoutsburg, N. J., and Miss Hannah J. Rynearson.

OBITUARY NOTICES.

DIED—On Dec. 7th, 1895, after seven days of sickness with "La Grippe," Miss R. A. Allen, aged 63 years and 2 days.

She died in full faith of her Redeemer, without a struggle, as a babe falls asleep. She was buried on Sunday following, at three o'clock p. m. A large assembly of friends attended her burial. Her funeral will be preached on Sunday, Dec. 15th, at the old Salt River meeting-house. She was loved and respected by all who knew her. She had lived for twenty-five years at her late home, as gate-keeper for the Pike Company. It was my good pleasure to be with her when she passed away. I was her only brother.

C. R. ALLEN.

LAWRENCEBURG, Ky., Dec. 12, 1895.

Sarah Clark was born in Erie Co., Pa., Nov. 27th, 1836. At the age of ten years she with her parents moved to Hocking Co., Ohio. On Jan. 15th, 1846, she was united in marriage to Samuel Clark. She joined the Baptist Church in 1849, and since that time has lived a consistent christian. She with her husband moved to Van Wert, Ohio, in 1871, where they lived at the time of her death, which occurred Nov. 30th, 1895, being 69 years and 3 days old. She leaves a husband, two sisters and a brother to mourn her departure. She had been afflicted for many years with rheumatism, and for the last six years she had been perfectly helpless.

SAMUEL CLARK.

Mrs. Mary L. James, beloved wife of brother Branson James, was called from the scenes of earth to her heavenly home on Oct. 14th, 1895, after a lingering illness of ten weeks of typhoid fever.

She was born in Sussex Co., Del., Aug. 28th, 1831, and spent her entire life in the same county. She was married to brother James forty-six years ago, and was a true and faithful helpmeet, a loving mother, a kind neighbor, and a true and steadfast friend. She left to mourn their sad loss an affectionate husband, eight sons and daughters, with a number of grandchildren, and numerous other relatives and friends; but they mourn not without hope, for her life was an epistle known and read of all who knew her. She was a faithful member of the Broad Creek Church, having been baptized by the writer of this notice on Sept. 13th, 1892. May the Lord bless the dear bereaved husband and children, and comfort them in their sorrow.

Your brother in hope,

A. B. FRANCIS.

WILLARD, Va., Dec. 17, 1895.

AGAIN it is my sad duty to record the death of a dear sister in Christ, Mrs. Thankful Sanford, of Halcottsville, Delaware Co., N. Y., who departed this life Dec. 4th, 1895, after a lingering illness of several months, which was followed by a shock of paralysis or apoplexy, aged 60 years.

Sister Sanford was a firm believer in the doctrine of sovereign and reigning grace. Although not blessed in her widowed condition with the privilege of attending meeting like some, yet she retained her undaunted interest in her Lord and Master, being rooted and grounded in the truth. In this loss our number is one less here as a church, and we know that the Lord alone can supply as he wills. We mourn not as those without hope, trusting that what is loss to us is gain to the loved one. One son, three daughters and one sister, with other relatives, besides the church, are left to mourn.

Sister Sanford was a devoted mother and a kind neighbor, and the large attendance at her funeral bespeaks the loss which is sustained. May the Lord comfort the mourners, and cause the children to recognize his hand, and imitate her example as a follower of Jesus.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

Mrs. Rachel Opdyke, born August 10th, 1845, baptized in the fellowship of the Old School Baptist Church at Southampton, Pa., by Elder Wm. J. Purington, 1876, and fell asleep Oct. 27th, 1895, after a painful illness of five months.

Our dear sister was one of those spiritually minded, faithful, devoted members who are a constant comfort and encouragement to the pastor of a church, and to those of the members whose interest is of that kind which causes them to be at every meeting of the church when not providentially hindered, and who therefore, in a certain sense, might be regarded as the church. Her health has been very frail for many years, and she has lived about ten miles from the meeting-house; yet she has been a constant attendant when not hindered. As our dear sister, Sarah Opdyke, her sister writes, "Her seat was never vacant when she was able to be at the meeting, and many a time she has been there when she was not able." She felt the church to be her home, and the words of the psalmist express what was very manifestly the desire of her heart, "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." She was at the home of her only child, Mrs. Anderson, during the last sickness, whose constant care was given her, with tender devotion and love. Her husband also was with her, and everything was done that was possible to alleviate her terrible sufferings by them, and by her two sisters when they could be with her. I saw her but once during this sickness, and though at that time somewhat dark in her mind, her confidence in the God of her salvation was not disturbed. Her mother is still living, but is quite deaf and infirm. She also is a member with us.

The funeral was Oct. 31st, when I spoke to the assembled brethren and friends of him who has abolished death, and whose rod and staff are the comfort of his people as they walk through its valley and shadow here below. May the Lord bless and comfort our dear friends, the lonely husband and the sorrowing daughter, and the mother and sisters. Sister Sarah adds this stanza:

"Dearest sister, thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God who hath bereft us,  
He can all our sorrows heal."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Dec. 16, 1895.

DIED—At her home in Powellville, Wicomico Co., Md., Dec. 4th, 1895, Mrs. Lizzie Hall, wife of brother Lemuel A. Hall, and daughter of brother Littleton and Gertrude Bailey, aged 25 years, 4 months and 20 days, after a long attack of fever and complication of diseases. With all that the best medical aid and kind and loving hands could do, death won the victory.

The subject of this notice was a lovely girl from her childhood. She exhibited all the moral graces to make her lovely and attractive. The writer has been intimately acquainted with her from her childhood, and has known her to be a lovely daughter and a pleasant and encouraging wife. We have great reason to hope that she had an ear for the truth, for nothing seemed to do her more good than to wait upon the Lord's people and make them happy at her home. She attended the meetings with marked interest. She bore her afflictions very patiently. On Sunday morning before she died on Wednesday she had the family fix her chair where she could see the people go and come from the Indiantown meeting-house, which showed that her mind was there, and her heart also, we hope. Lizzie leaves a family in deep mourning, her mother, father, one sister, one brother, with her heart-stricken husband and one little boy; also her mother-in-law and sisters-in-law, who did all in their power to relieve her of her sufferings. She passed away with a pleasant look, like as she lived.

I was summoned to the scene of mourning, and tried to comfort the sorrowing ones, using for a text Job xiv. 14: "If a man die, shall he live again?" Afterward her mortal remains were laid away in the old family burying-ground near the Indiantown meeting-house, to await the summons from on high. Our brother Hall and all the sorrowing ones have our heartfelt sympathy.

"And is it so that thou art gone  
From this unhallowed earth,  
And we no more shall see thy form  
Around our home on earth?"

"Dear sister, will we no more see  
That smiling face of yours?  
And yet thy image e'er shall dwell  
Within these minds of ours.

"Thine absence is a vacuum here,  
With many broken sighs;  
But thou art free from care and pain,  
And with the blest on high.

"We trust that thou art happy now,  
In the bright land of rest,  
Where sorrow cannot shade thy home,  
Nor pain disturb thy breast."

T. M. POULSON.

### ORDINATIONS.

A PRESBYTERY convened by the call of the Mt. Olive Primitive Baptist Church, in Barbour Co., W. Va., on Sunday, Nov. 24th, 1895.

The ordination sermon was delivered by Elder S. D. Lewis; after which they were properly organized by choosing Elder J. S. Corder Moderator, and Elder H. Zinn Clerk.

Singing and prayer by Elder J. B. Cross. The candidate, J. F. COLE, was then called upon to give a relation of his christian experience and call to the work of the ministry.

He was then examined relative to his faith, practice and views of Bible doctrine by Elder J. N. Bartlett.

The presbytery then knelt down with the candidate, and the ordination prayer was offered by Elder H. Zinn.

The charge was then given by the Moderator and Elder S. D. Lewis.

The presbytery then gave the candidate the hand of fellowship, and sang two verses of the hymn, "Blow ye the trumpet, blow," &c.

J. S. CORDER, Mod.

H. ZINN, Clerk.

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(ESTABLISHED 1832.)

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of Ananias must have meant the outward manifestation of that washing away of sin which is represented in the act of baptism as having been done for him, as was the case with the leper in obeying the command to offer for his cleansing as Moses commanded. That offering represented the work done in making the leper clean, and without it the law could not recognize him as having been cleansed. So the gospel church cannot recognize one as truly manifest in the righteousness of Christ, until the command of Christ to those who love him has been obeyed. Therefore this first ordinance of the gospel may in some sense be regarded as the door of entrance into the visible church, for one cannot be regarded as a member of the church fully until after he has been baptized.

"Save yourselves from this untoward generation." The untoward generation are the Jews, who "went about to establish their own righteousness, and had not submitted themselves unto the righteousness of God." Their company is no comfort or help to living souls, for they bind heavy burdens upon them which they nor their fathers were able to bear. In turning from the works of the law, repenting, and walking in the order of the gospel, they save themselves from this untoward generation, from the trouble and distress that their legal conversation will bring to living souls, such as "Mr. Legality" would have brought upon poor "Christian," in the "Pilgrim's Progress," if he had been able to get to his house.

"Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—Acts iii. 19. This was spoken to all the people who ran together to the apostles in Solomon's porch, in wonder and amazement at what had been done in healing the lame man. To them Peter has proclaimed the name of Jesus, and then uses this language. He does not tell them to be baptized, as he did those to whom he gave that command on the day of Pentecost, because he was not answering the questions of living souls as he did then, and as he did to the jailor. This is a congregation in which none has yet manifested the desires of divine life. It is only those who manifest that they are gospel characters to whom the faithful servant of God can say, "Be baptized." But in the preaching of the gospel to a congregation the duties and privileges of those who have divine life are faithfully declared, with the exercises and experiences that manifest that life. By this preaching those characters are manifested, and they believe by that preacher who tells them their own exercises.—1 Cor. iii. 5. The apostle especially designated them to whom he was sent when preaching at Antioch. "And whosoever among you feareth God, to you is the word of this salvation sent."—Acts xiii. 26.

To repent and be converted was for them to turn away from any further dependence upon all the works of the law for salvation, and attend to the things of the gospel of Christ, which Paul was now preaching. This was a suitable message to those among them who felt sin to be a heavy burden. They were reminded that there is nothing in the works of the law that can show a possibility of their sins ever being blotted out—forgotten. On the contrary, in those legal sacrifices there is a continual remembrance of sins, but never any removal of them. It is in turning from those vain works, being converted from those principles of a worldly covenant that has now been taken away, and looking unto gospel things, that one sees the way of salvation. It is such waiting souls, those who have ceased from their own works, and are waiting for the Lord, who have the promise of salvation. When the Lord's presence is manifest unto such it is indeed a time of refreshing to them. The apostle could not tell them when that time would be, but to all such waiting, hungry, sin-sick souls it will surely come, and by the very appearing of Jesus to them their sins will be blotted out. Then it will be their privilege and duty to be baptized. And all the way along our journey in this mortal state, when we are walking in the truth, we are authorized to expect such seasons of refreshing from the presence of the Lord, from time to time, when his sweet forgiving love will be especially felt, and our sins and iniquities, that are so many from day to day, will be blotted out, and remembered no more.

Such preaching as that of the apostles manifests those whom the Lord has called, as Lydia, whose heart the Lord opened to attend unto the things spoken by Paul, and Dionysius and Damaris, and others at Athens, who cleave unto him, and those on the day of Pentecost who gladly heard Peter's word, while others are manifested as still in nature by rejecting the truth preached. They have no will for those things. "Ye will not come unto me that ye might have life." They are witnesses against themselves.

Acts xi. 14. Cornelius was already a devout man, a living soul, as were Simeon and Anna, and others who were under the law. His works of righteousness, and the fear of the Lord in his heart, were evidences he was already accepted with God, as Peter explained in his preaching; but he did not yet know Jesus and his salvation, although he had an experience of it. This Peter was sent by the Lord to preach to him, and was especially prepared by the vision for that work; and Cornelius was especially prepared to hear the preaching. He was not of the children of Abraham, and therefore Peter up to this time would not have felt authorized to preach these things to him. But now he was ready to

preach that God did not respect the person of any man because of nationality or personal merit, but respected his people in the person and merits of Christ, and through his preaching and testifying Cornelius appeared as one of them. All the animals in the sheet were pronounced clean; so all the people, whether Jews or Gentiles, who were chosen in Christ, the covenant of his people, are holy in him. They are known in this world by the fear of God in their hearts, and by works of righteousness. "The fear of the Lord is to hate evil," and the Lord says, "I will put my fear in their hearts, that they shall not depart from me." It is "a fountain of life, to depart from the snares of death." All works of righteousness are prompted by it. It "is clean, enduring forever." One may give much alms with the hope of being rewarded for it; in that case it would not be works of righteousness, but selfish and vile. Cornelius worked righteousness because he had a desire for the honor of God. There was no salvation in those works, but they manifested to the understanding of God's servant that there was salvation in his heart; and it was a day of rejoicing to his soul when that salvation was made known to him in the preaching of the gospel. By the words of Peter he was made to see and understand the nature of that salvation whose power he had felt; and as a child he was saved from depending upon his own works, saved from error, saved from the delusions of men. There is salvation for the children in the doctrine and order of the gospel. A child will still be a child however far away from home and however disobedient; but it is safe from harm and loss only when at home. God is known in Zion's palaces for a refuge.

(To be continued.)

SILAS H. DURAND.

SOUTHAMPTON, Pa., Dec. 27, 1895.

PHILADELPHIA, Pa., July 12, 1895.

MR. GEORGE ALEXANDER—MY DEAR BROTHER IN CHRIST:—I have not forgotten the impression of mind I had sometime ago to write to you, and I still have the desire to obey the voice that dictated the impression. I am a firm believer in the following out of first impressions; for I know they are not contaminated with carnal reasoning, although they may emanate from a carnal mind. And because of this, the apostle warns us, saying, "Beloved, believe not every spirit, but try the spirits whether they are of God." This is a very important and necessary warning, inasmuch as the infirmities of our flesh are such that (besetting us on every side, temptations within and without) we should watch always, and constantly inquire for the right path. The Lord has blessed you, my brother, with that inquiring mind which is indeed a great blessing. The apostle does not warn his brethren in anger, as though they had already been following false

prophets and adopting false doctrine (nevertheless such might have been the case with them), but the admonition came from him because he loved them with a pure heart fervently; therefore he addresses them in the endearing term of "Beloved." With an experience and knowledge of his own frailty and weakness in the flesh, he addresses them in love. I have many times asked myself the question, How can we believe or disbelieve other than our own minds are acted upon and controlled by the thoughts and ideas that present themselves? But I hope I have learned the lesson, although it has come through tribulation, patience and experience, that with the Lord's people there is a constant warfare waging, and they must learn to know their enemies from their friends; otherwise they fall by the hand of the enemy; for if the trumpet give an uncertain sound, who shall prepare himself to the battle?" After David came to believe that he would one day fall by the hand of Saul, he was continually upon his guard. And we know that "many false prophets are gone out into the world." So it behooves us to try (by the infallible standard of the truth of God) every doctrine that is suggested to our minds. And the apostle has not kept us in doubt as to the manner of our getting evidences, for he follows his admonition with rich and valuable instruction, saying, "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God." This is safe ground to tread upon, and sure knowledge. "Hereby know ye." No conjecture, no doubt, but positive evidence. Therefore every other spirit that comes and "confesseth not that Jesus Christ is come in the flesh, is not of God." When the Spirit takes of the things of Jesus and shows them unto us, we are enabled very clearly to see the distinction between the "works of the flesh" and the "fruit of the Spirit." The power to make us believe, and the power to make us willing, always accompanies the revelation of God's word in the heart, after which follows the glad confession that Jesus has come in the flesh; for this revelation cometh to none save those for whom Jesus died. This is the record of the salvation of every heaven-born soul, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Knowing these wonderful and blessed truths, with which we are to combat the enemy, we must continually bear in mind that "The serpent was more subtle than any beast of the field which the Lord God had made;" and if we let loose our watchfulness in trying the spirits, and become as they that are at ease in Zion, how quickly will Satan (who is

ever on the alert) take advantage to deceive. You remember how Jesus spake and warned on this subject. "Then, if any man shall say unto you, Lo, here is Christ, or there; believe it not; for there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." Now, my dear brother, how do we try the spirits whether they be of God? Surely not by any system or process of carnal reasoning, for that would lead us immediately into unutterable woe and distress and darkness; for the carnal mind is enmity against God, which enmity never could confess that Jesus is come in the flesh. It was the carnal mind of the carnal Israelites that cried out, "Away with him! crucify him! crucify him!" And it is the carnal mind of the Lord's people to-day that cries, "Away with him. We will not have this man to reign over us." Therefore it confesseth not that Jesus Christ is come in the flesh, and is not of God. The tempter says, Lay up for yourselves treasures on earth; satisfy the desires of your flesh; to-morrow will be time enough to think of heavenly things. But Jesus, who is come in the flesh, saith, "Sell that ye have, and give alms, provide yourselves with bags which wax not old, a treasure in the heavens, that faileth not; where no thief approacheth, neither moth corrupteth. For where your treasure is there will your heart be also." The flesh suggests creature merit as a stepping-stone to future happiness. "Do and live" is the fleshly motto. The power in man to choose life or accept death, is a part of the "do and live" system. But the Spirit saith, "All nations before him are as nothing; and they are counted to him less than nothing and vanity." The foolish and clamorous woman in the Proverbs says to him that wanteth understanding, "Stolen waters are sweet, and bread eaten in secret is pleasant." "But he knoweth not that the dead are there, and her guests are in the depths of hell." Now let us note the wonderful contrast when wisdom speaks and the spirits are tried. Wisdom says, "Whoso is simple, let him turn in hither: as for him that wanteth understanding, she said to him, Come, eat of my bread, and drink of the wine I have mingled; forsake the foolish, and live, and go in the way of understanding." "The fear of the Lord is the beginning of wisdom." The spirit of antichrist in the christian pilgrim leads him into confusion and much tribulation, while the spirit of life in Christ Jesus brings comfort of soul, and pours oil upon troubled waters. "In the world ye shall have tribulation," said Jesus, but in him we have peace. When faith is in lively exercise in the heart, it is an easy matter to walk in newness of life, and to know the spirits that are of God; not only to try them, but also to clearly dis-

tinguish them. But alas! when the poor soul is tossed hither and thither upon the waves of unbelief and sin, and the enemy is about him on every hand, tempting him with grievous and manifold temptations, with smooth words and oily tongue, setting his things before him in enticing array that the flesh covets and desires, how sorely he is tried. But ever and anon the still small voice of the Comforter whispers, Hope on, tried soul. "Press toward the mark for the prize of the high calling of God in Christ Jesus." Hope may be buried very deep, under fleshly lusts, creature works and vain efforts of man, but is never extinct, and out from under the grave clothes of Babylonish doctrines and false prophecies we hear the poor, torn, worried child cry, with one of old, "Lord, I believe; help thou mine unbelief." Gracious words! blessed creature! We believe with the Scriptures that "It is not in man that waketh to direct his steps." And we also believe that faith does exercise its subjects to try the spirits whether they be of God; that puny man cannot exercise faith, any more than he can create a world. But by faith he can say to yon mountain of sin and unbelief, Be removed into the depths of the sea, and it will be removed. How prone are the Lord's children to be always thinking they can and must do something to merit the love of God. But Jesus whispers, Faith is the gift of God, and also that "faith without works is dead." But these are not the works of the flesh; they are the works of faith; and in them is life everlasting; they are "Christ in you the hope of glory." The works of the flesh, however, bring forth and lead unto death. How do we know? The Scriptures say, "When lust is conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death." And has not this great truth been verified in our daily experience?

Now, dear brother, I hope you will bear with me in my weakness and ignorance, and pray that my faith fail not. May the peace and prosperity of Zion reign richly in your heart, is the prayer of

Your very unworthy brother,  
B. F. COULTER.

HAZLETVILLE, Del., Nov., 1895.

ELDER F. A. CHICK—DEAR BROTHER:—I keep thinking that I will not bother you any more with my letters, but your kindness and forbearance toward me disarm me of my good intention, so I am again sitting down with the desire to try once more, though I almost wonder you are not disgusted instead of being willing. I feel inclined to attempt to write, in compliance with your suggestion, whatever may be given me to write. It seems to me that if I am asked to talk and give a relation of my experience, there is a consciousness rushes over me of having nothing to tell, and at the same

time that I, like all who have professed a hope in Christ, am expected to tell at least a short story that would sound intelligent. Thus, many times, ideas that I would have become confused. It has often seemed to me that I must just begin in an ordinary way and talk myself into a talk of that kind before it is possible for me; and then, it seems to me, it would, if classed under the head of experience, stand almost alone. I have told you that I have no particular dates or occasions to go back to, and it seems to me I have wanted most of all for something of this kind, something to remember and to go back to. It seems to me this would be evidence which others have and which I lack. I cannot remember, when I was a child, of ever thinking or dreaming that any thoughts or feelings I had were tending in that direction, nor the desire that I always felt to go with my parents to meeting, and I do not yet know that it meant anything, for I was always very anxious to go with them wherever they went. But there is one thing I can see about it now, and that is that the going to meeting constitutes the framework of my childish recollection; and especially do I remember the high regard I felt for everything of that kind. If I think that the Lord has favored me above what I deserve, and that I am one of the blind that he leads in a way that they knew not, I must also think that there was never a time in my life that I can recall as a beginning, for there seems no dividing line. I do not remember of ever feeling any concern, only as it seemed to me natural for any child to feel, about dying, not knowing the hereafter. I thought I was a sinner, because I had been taught that all were sinners, and also because I went on daily doing things that were wrong; but farther than this I was not conscious of any feeling sense of being a sinner. I believed in a supreme Being who was ruler over all things, because I was so told, and that heaven was his abode, and that if I were good he would take me to himself, but if not I would be banished. I also learned that there were only two places, and I remember a day when it dawned upon me for the first time that I would have to go to one place or the other, and that it was inevitable to all mankind. It caused a feeling which I cannot describe, to be thus hedged in, and my childish question was, "Why can we not go on living?" But naturally I saw the preference, and I felt great awe and reverence for heaven and its King; but this also was natural, it may be, for to live on seemed preferable to me. Now, it seems that as my natural being developed from childhood to womanhood, from day to day, so that I cannot distinguish and mark out its progress, even so if I have spiritual life it must have been after the same manner, that is, gradual, so that I cannot trace it in any vivid way. The two seem so

interwoven that it seems impossible to separate them or find a dividing line; and this, it seems to me, is what makes me doubt so much and fear there is no dividing line; the one is so prominent, and the other so very obscure.

As I grew older I grew more and more into the thoughts of this better life, and the desire to be a recipient of it became very great; and the love I felt for it, and the beauty I saw in it, increased as time went on, until I did not think a great deal of anything else, and even then these thoughts were underlying. But I waited all these years for the Lord to show me my sinful condition and give me repentance; for I always felt that I could not help myself to any of these conditions, and saw myself as widely separate from the church as I had always been, until such time as it should please God to do all this, and more, for me. I thought I had to pass through it all and to see it so before I could dare to think of such a thing as asking to be taken into the church. I had such a helpless and different idea from what others have expressed about working themselves into God's favor, that it seemed to me almost that it was no use for me to keep thinking about it, and I might as well put the subject away from me, as I certainly should in some way be like the rest, if I were one of them. But I did not put it away, as you can guess, so there seemed nothing to do but to wait on; and it showed me more and more of my unworthiness, until it looked like an insurmountable barrier between me and all that I loved. I did not see the hand of the Lord in it, and thought I had not seen my condition at all as I ought to, nor had supplicated at the throne of grace for the forgiveness of my sins. In short, I suppose I was looking to my own strength in a sense, though I had thought all along that I had to wait. Not that I think for a moment that I had not lived all along in my own strength, just like other people; but what I have written has looked to me just as I have written it, as near as I can express it. I had not felt any great burden that seemed to me in the least degree to compare with what I had read of others, nor the taking away of it, which I also had in my mind; and there seemed not a thing left to me except the Scripture which reads, "We know that we have passed from death unto life, because we love the brethren." I felt that surely I knew that I loved them. I did not feel to doubt that; but even this seemed not enough, if the rest were lacking; so perhaps the doubt remained much the same. Thus I went on, standing perfectly still, it seemed to me. I could not go on, and did not dream of going back, or any other way. And now, O! shall I dare say that I stood still and did see the salvation of the Lord? It seems to me that if I had felt an assurance of this fact I could have gone

(Continued on page 14.)

## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 8, 1896.

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## EDITORS:

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## THE RELIGION OF REVENGE AND THE RELIGION OF PRIDE.

FROM the Baltimore *Sun* of December 9th we clip the following item:

"The newly elected Chaplain of the House of Representatives, in a recent invocation to the Almighty, said, 'Make us quick, O Lord, to resent any insult offered to us as a nation.'"

In the same number of the *Sun*, in a report of the proceedings of "Maryland Day" at the Exposition in Atlanta, it was stated that the "Rev. Dr. Babcock," who was assigned to make the prayer upon the occasion, was compelled to return home, and therefore could not officiate; and it was also stated that he therefore wrote out a prayer, which at the proper time was read by the "Rev. Dr. Markland." Both these "Rev. Drs." were from Baltimore.

We refer to these items because we desire to speak of a few things which they suggested to us. We do not think that we are guilty of any injustice when we characterize these statements as setting forth the religion of revenge on the one side, and the religion of pride on the other. We are surprised at these effusions from these "reverend" gentlemen; not because they possess such a spirit, but because they so frankly exhibit it. No better spirit than this can be expected from that religion which has its origin in the fallen nature of man; but it is not usual, we believe, for all disguise to be so freely thrown aside as in the cases named above.

We do not wish to speak of these things lightly, nor in any spirit of scorn or sarcasm, nor in any spirit of boasting. We would speak soberly of them, because they are serious matters; and it becomes us to earnestly warn all who may read what we write against that system of doctrine out of which such a prayer could spring as is referred to in the first item, or such a course of conduct as is referred to in the second item. One would have thought that if the "reverend" gentlemen referred to did not possess sufficient of the spirit of the meek and lowly Master to guard them from such an exhibition of revenge, and of pride and vainglory, at least "good taste" would have had some weight; but it must be said that they all were lack-

ing as much in the one as in the other.

We do not, however, mean in this editorial to assail these gentlemen personally. They were simply making a display of the true sentiments of their hearts, and of the very spirit of that fleshly religion which, while it uses the name of Christ, yet has no more use for Christ than (to quote the language of the late Elder R. C. Leachman) "a dandy has for his walking-cane." He carries it for show, not for use. This religion and this spirit is not new. Cain was its first professor and possessor. The world has a religion, as well as the subjects of Immanuel; and vanity, pride and revenge are to be seen as the moving spirits of the one, while the other is characterized by the spirit of humility, meekness, forbearance and forgiveness. The only change required in any man to profess this fleshly, worldly religion is for his worldliness to become intensified from the spirit of a Gallio, who cares for none of the things of Jesus, into the spirit of a Caiaphas, who cries out for the blood of the just One. No wonder that it was written that Jesus "was in the world, and the world knew him not." How could the spirit exhibited in the two items copied at the head of this editorial know Jesus? How can pride understand humility, or revenge understand forgiveness, or resentment understand forbearance?

How utterly lacking in comprehension of the very first principles of the spirit of the meek and lowly Jesus must any man be to give utterance to such a prayer as that offered by the Chaplain of the House of Representatives! "Make us quick, O Lord, to resent any insult offered to us as a nation." That this one man should express such a sentiment under the guise of christian worship is in itself but a small matter compared to the indication which is in it of that state of things in the religious world out of which such an utterance could grow. Not only is the spirit of this Chaplain an entirely unchristian one, but it indicates the nature of the whole system of that religion of which he is one of the exponents. It is the spirit of a worldly religion, in which there is no room for the teachings of Jesus. It is safe to say that no man with the spirit of the meek and lowly One in his heart could utter such a prayer. As such a prayer could not originate from the spirit of the Savior, so is it sure that it does not enter into the ear of the God of heaven. Revenge is a deadly evil when cherished openly, as one of the fruits of the flesh; but what shall be said of it when it endeavors to justify itself by an appeal to the Father of our Lord Jesus Christ! What is the difference between this prayer and the blasphemy of the openly godless, who daily call down curses from God upon themselves and others, except that the author of this prayer dared to call upon God to stir up the evil passions

of men under the cloak of religion; and therefore his prayer is by so much the worse. We could conceive of a follower of Mahomet or a North American savage making such an invocation as this in perfect consistency with their faith; but what shall be said of the sort of christianity that could express itself in this way?

These are the men and this is the sort of religion that of late years have been persistently moving for an amendment to the Constitution of these United States introducing and recognizing the name of God, so that every man who takes the oath of allegiance to this Government shall also make oath that he believes in God, and will uphold that name, whether he believes in God or not. It is said that this is a christian nation, and ought to be known as such. God save our nation from such a christianity as this! Woe to the followers of the meek and lowly One when our nation becomes such a christian nation as this!

These men and their religion are the legitimate descendants of those concerning whom the God of heaven once testified, "Thou thoughtest that I was altogether such a one as thyself." What a contrast between this religion and the spirit of him who prayed for his enemies, and died for them, and when reviled, reviled not again, and who taught his followers to return good for evil, and to pray for those who despitefully used them and evil entreated them. Surely there is enough of revenge in the fallen nature of most men, when insulted, without asking of God to stir it up and cause it to act quickly. If any of us have been taught a better way, what reason we have to thank and bless God for it. Every believer who is kept from the rule of such a spirit must say, "By the grace of God I am what I am."

If any shall question the right or the expediency of our taking notice of the blasphemous prayer of the Chaplain of the House of Representatives, we will content ourselves with replying that we have the example of prophets and apostles, and of the Savior himself, together with the positive command of God to warn all those who love God of the evils and the snares which daily show themselves in our pathway. We would not think it needful to lift up our voice against such an openly blasphemous prayer by itself considered, but do so because it is an indication of the spirit of the spurious christianity of our day. It is the religion of Cain, manifesting the spirit of Cain. The religion of human effort and human pride, known as Arminianism, professed by the majority of men to-day, is and must ever be of this sort.

As regards the religious display made at Atlanta, to which we have referred, we desire to say only this. It manifests the same sort of spirit that was shown in the prayer of the Chaplain in Congress. Revenge and human pride and vanity are very

nearly related. Pride is the fountain, and revenge or resentment is a part of the polluted stream. It is very evident that the object of writing the prayer to be read at Atlanta was not to glorify the Lord Jesus Christ, but the "Rev. Dr. Babcock;" and in consenting to read the prayer the other "Rev. Dr." was equally involved in the guilt. But why should we wonder at this? When men who profess to be christian ministers love to be called Rabbi (the modern version of which is "Reverend," "Doctor of Divinity," "Right Reverend," &c.), we need not be surprised at any display of pride or vainglory. The whole tone and spirit of modern religion is to glorify man, and not our Lord Jesus Christ; and yet men call this christianity. No wonder that this sort of christianity makes such rapid progress. It is entirely suited to a fallen nature. There is no humiliation and no cross in it. It labors for reward, and it has its rewards; but its labors are corrupt, and its crown is corruptible. May God keep all his people from such a spirit and such a course.

C.

## HYPNOTISM.

A BROTHER who wishes his name withheld has just written us, asking us to give our views upon what is called "hypnotism" through the SIGNS. He gives as his reason for desiring this that some whom he knows, members of the churches of Christ, are being entangled by it, in the hope of being healed of disease and suffering; and he thinks that a few words from us may be of benefit to them.

It is but natural that those who are suffering should seek for relief; and it is a noble calling when a man devotes himself to this work as a physician or as a nurse. Jesus healed multitudes, afflicted with all manner of diseases; and when he sent his disciples out two and two into every city whither he would also come, one of the things enjoined upon them was to heal the sick. It is sure that while the day of such miracles of healing seems to have passed, yet to minister to and relieve the afflicted is an obligation resting upon every child of God to perform as he may be able to do, and as opportunity occurs.

Those who are suffering are ready to give heed to anything or to any one that seems to promise them help. The soul burdened with the sense of guilt and condemnation is very likely to fly at first to false refuges, and to try remedies that cannot do him any good, but that rather aggravate the wound. How common this experience is among the people of God! The woman who touched the hem of the Savior's garment is a case in point. She had before this spent all her living upon physicians, of whom she had suffered many things, and by whom she had not been at all benefited, but rather had grown the worse. Now, what is true in these

soul troubles is equally true in bodily sickness. Relief is the thing wanted; and it is but natural for the suffering to grasp at anything that promises relief.

We do not feel at liberty to pass by the request of our brother in silence, as he says the matter is of importance to him, though it concerns others. He is interested because of his interest in others. Neither do we feel at liberty to disregard any call for advice or warning or instruction from those who love the Lord. We feel but poorly qualified to give advice, but yet ought not, we think, withhold what seems to us to be best or right.

As we understand the subject named, hypnotism seems to us to be a matter with which a child of God, a believer in Jesus, ought to deal very cautiously. If there be anything in it that can be made use of in the practice of medicine or surgery, it is sure that reputable physicians will soon discover it and make use of it; and it is always unsafe to appeal to quacks and charlatans, or men and women of no standing in the community where they live. All that we know or want to know about it is what we hear of it. If what is said of it is true, it is claimed that by this science, or art, or whatever it may be called, some men have power to throw others into a sort of trance-like sleep, in which the subject is wholly under the power or influence of the operator—seeing, hearing, thinking and doing only what the operator desires; and this state continues at the will of the operator. We cannot see wherein all this could in the slightest degree tend to the removing of any bodily disease, though it might make the patient unconscious of it for a time. But be this as it may, we feel that it would not be advisable for any child of God to subject himself to the supreme will and control of another man. It seems to us that if we realize the truth that we are redeemed unto God, and that we are his, his in mind and body, we shall shrink from subjecting ourselves to the will of another, as we understand is said to be done in hypnotism. It seems to us that to engage in this thing cannot be for the glory of God. This is our opinion; and we believe that all who are led to engage in this thing will in the end find it to be so. It seems to us that every child of God should ask, before taking such a step, Will it be for the glory of God? Shall I honor his name by it? As one who professes to be the servant of God, we desire to hold ourself, body, soul and spirit, at his command, ready to do his will only; but we should, we think, not be doing this if we subjected ourself to do the will of another man, who might induce us to commit some folly or some crime while controlled by him.

We have said these things upon the assumption that there is some reality in the claims of hypnotism. Our belief, however, is that much of its claims are but trickery and deceit, imposed upon the weak or the ignorant by designing men. Our advice to all our brethren is to be very careful how they meddle with it.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

FUNERAL SERMONS.

By "funeral sermons" we understand sermons which are preached at funerals, or on funeral occasions, whether they be funeral or resurrection sermons, gospel or law, truth or error. We do not know that we can find any direct authority in precept or example for preaching on such occasions; certainly there is none for regarding it as a divinely authorized religious ceremony or rite; and we have often feared that even christians sometimes have observed it as such. We have uniformly attended funerals whenever called upon, and preached on the occasion if desired to do so. Our reasons for pursuing this course have been these.

First. In the commission given to the apostles by our Lord Jesus Christ, they were commanded to "Go into all the world and preach the gospel;" and we have understood that the same duty is binding on all who are called of God to preach the gospel. And as there is no particular restriction, we have believed that the preachers of the gospel should watch the openings of divine providence, and preach on all occasions where he in providence opens the door.

Second. We have generally found a collection gathered at such times and places, ready to pay a respectful attention to the preaching of the word, and we could see no good reason why we should refuse to preach to them.

Third. Opportunity is frequently afforded to preach the gospel to many on such occasions who are not in the habit of attending where it is preached at any other times.

Fourth. When christians are afflicted, bereaved and distressed, and when all their earthly comforts are being removed from them, it appears to us peculiarly appropriate to present to their minds the consolations of the gospel of Christ; and as it is not our province to search the hearts of the children of men, we may safely preach the gospel on all occasions when called upon to do so, with the firm conviction that if there is any real consolation anywhere in the time of affliction it is in the gospel.

Fifth. We have the example of our Lord in visiting the house of Lazarus, and the precepts of the apostles to visit the widows and the fatherless in their afflictions; and although there is nothing said about preaching funerals, we know that our Lord did preach the resurrection to Martha and Mary.

We are aware that papists and protestants in many instances have fallen but little if any short of pagan superstition in the adoption of "funeral rites" as by them held and practiced, and that we, as intelligent christians, taking the New Testament as our rule, can have no fellowship for the mummery of praying for the

dead, or trying to operate on the fleshly passions of the living, with a view to make capital of their tried circumstances or crushed feelings, to persuade them that these feelings are religious, or that they render the season auspicious for attaining the religion of Jesus Christ; yet we see no impropriety in preaching to them the truth as it is in Jesus Christ.

We know that our preaching can have no effect on the dead, but it may be applied with the Holy Ghost sent down from heaven to the hearts of God's children, on such as well as on any other occasion. We do not feel at liberty to refuse to preach the gospel whenever called upon to do so to any of the sons of Adam, whatever may be the occasion which has brought them together.

MIDDLETOWN, N. Y., August 1, 1850.

NOT INTENDED.

FROM the tone of a number of letters received we fear that some of our subscribers misunderstood our notice on page 390 of last volume. We did not mean by that notice that those whose subscription was paid up to the end of last year, or those who were a year or less in arrears, and intended to remit amounts due, should discontinue their paper if they were not able just at present to pay their subscription, for we can better afford to continue the paper and wait for the pay, than to lose their patronage altogether. What we wished to avoid was continuing the paper to those who did not want it, and having them censure us for doing so, and finally repudiating their account on the ground that they never authorized us to send it after the expiration of the time paid for, as thousands have done heretofore.

Through the liberality of our brethren and friends in contributing to the indigent fund, we are able to say that we have never refused to send the paper to any who have appealed to us to send it to them free, as they were not able to pay for it. All we ask is for those who do not want the paper to so notify us, or else not hold us responsible for their neglect. The SIGNS needs all the patronage that our brethren and friends are able to extend to it; and before any order their paper discontinued we ask them to consider that each subscription discontinued helps to embarrass the publication and increase our "hard times." Those who are so favorably situated with church privileges and regular preaching that they can do without the paper, we beg to consider the many who are not so highly privileged, and have no other preaching or spiritual communication with their brethren only through the SIGNS, and by their patronage they are enabling us to supply these isolated members of our Father's family with the paper. Please, brethren, assist us all you conveniently can, for we assure you that we need your aid.

CHURCH LETTERS.

TO THE ELECTION OF GRACE—DEARLY BELOVED OF THE LORD:—We, the churches formerly composing the Chemung Association, desiring to continue our correspondence with those of like precious faith with us, write this epistle, in which we desire to express our love and fellowship for our dear kindred in Christ with whom we have held sweet communion in the Lord in days that are past and gone, and desire that our brethren will continue to manifest their love and fellowship for us by mingling with us as heretofore. The year that is past has made but few changes in the fourteen churches. There have been a few deaths, and some few additions. The four yearly meetings we have held passed off pleasantly, and, we trust, profitably. Three ministers from other parts were with us, and preached Jesus to us with comfort to our souls. We welcome all such as preach Jesus, the way, the truth and the life, to our churches and houses. We still contend for the same principles we have advocated heretofore, namely, eternal vital unity, or oneness of Christ and his body, or church. The life in which every saint is manifested as such, being Christ, must be eternal; therefore we have Bible authority for saying, eternal life unity, or oneness. "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." Again, "For as the body is one, and hath many members, and all the members of that body, being many, are one body, so also is Christ." Again, "I am the vine, ye are the branches." Jesus is also declared to be the head of the body, the church. We also believe in personal election. We do not believe that by reason of our identity or standing in Adam we are children of God, for in that life we are children of wrath, even as others; but we do believe that we are of the election of grace by reason of our identity and life-standing in Jesus Christ as the elect Head of the church; hence we are sons in the sonship of Jesus Christ; and when we say we, we mean sinners of Adam's race, and not spirits only. Sinners are the purchase of his blood. We know of but one man in nature, namely, Adam. We know of but two men in grace, the outer and the inner, or the old and the new man. "Though the outer man perish, yet the inner man is renewed day by day." We do not believe that any part of that which is denominated the outer or natural man is made spiritual in the new or second birth, but that it will remain flesh, or fleshly, until mortality is swallowed up of life. We do believe that Jesus addressed himself to a man born of the flesh when he said to Nicodemus, "Ye must be born again." Wonder of wonders! a man born of God, born from above, a sinner delivered

from the power of darkness, and translated into the kingdom of God's dear Son, called out of darkness, into his marvelous light; was dead, but is made alive; lost, but found; blind, but now sees; deaf, and now hears; was without understanding, but now knows the joyful sound, and gladly receives the word of truth. Here is a new creature in Christ. Old things have passed away, behold, all things are new. Yes, here is a change, a glorious change, experienced by each and every one that is born of God. "Ye were sometime darkness, but now are ye light in the Lord: walk as children of light." Purged from dead works, to serve the living God; hence they delight in the law of God after the inner man. With the mind they serve the law of God; not the fleshly mind, but the mind of Christ, which every one has that is born of God. But we trust that we have said enough on this point of God's truth, as it is experienced by the saints, to show our position.

Third and last, God's sovereignty. What is God? The Author or Creator of all things. He is before all things, and by him all things consist. Without him there was nothing made that was made; and he made all things for himself. He made the lion and the lamb, Pharaoh and Judas. Did he have a purpose to accomplish in and by them? Was it accomplished? If so, in the case of these, is it any less true of all men, yea, of all created things? Is there any limit to God's sovereignty? If so, where shall we draw the line between the things that God has ordained for his glory, and the things he, as some say, permits, or has not so ordained? Did God ever permit anything that he did not predestinate to permit? And if he did predestinate to permit it, then what?

Yes, dear brethren, we do believe in God's unlimited sovereignty over all things and events; and a full recognition of God's sovereignty felt in the heart will break the hardest heart, and bring the poor penitent sinner down to acknowledge that he is a vile worm, and that God is just in punishing him for his transgressions.

We emphatically deny the false charge that some make, that this doctrine leads to lasciviousness; but to the contrary.

Our faith accepts the king James version of the Old and New Testament Scriptures as our confession; and any confession, be it ever so old, that does not harmonize with them, we are bound to reject.

And now, dear kindred in Christ, we have in our way tried to set before you some of the principles of truth that we as a people are contending for, and we believe that you are proclaiming the same; at least we thus judge from your Circular Letters published.

Written by Elder D. M. Vail, by request of the Abbington Church, and accepted by the church at her covenant meeting, December, 1895.

## CORRESPONDENCE.

(Continued from page 11.)

straight to the church and at least have asked them to consider my case; but no such thing seemed possible for me, and I waited on for months, and even years, with the prayer in my heart that all things might be done for me by him who is able to do it, as well as all things else. I knew that he was able, and thought of it with such a feeling of adoration as made me wait on, with hope that he would in his own good time show me what was my duty and privilege in the matter. I always felt it would be the highest privilege, and hoped to feel that it were mine, and also that duty urged it; but this was not granted me, and it was with the greatest timidity that I ventured to say what I could to the church, which was not much, only resting on the fact that God sees all things, even the intents of the heart, and that he would not suffer me to go on unless it were in accordance with his will. They received me, and have borne with my short comings since; but it seems to me they cannot have seen many of them.

Now I will stop. I am afraid this is already too long, and that I have wearied you. You can use your own judgment about this; but I trust you not to publish it simply because you know that I rather expect it, but only if it will do.

With love to yourself and family, from the least of sisters,

EMILY CUBBAGE.

SPENCERVILLE, Ohio, Dec., 1895.

EDITORS SIGNS OF THE TIMES:—I have brother Hance's consent to send the inclosed letter to be published in the SIGNS. Will you please favor me by publishing it? Your poor, little brother in hope, though a great sinner,

A. B. BREES.

SIDNEY, Ohio, Oct., 4, 1895.

MR. A. B. BREES—DEAR BROTHER:—If such a one as I may address any of the children of God by the appellation of brother. When you and brother Newton Peters were leaving my place you requested me to write to you. I then thought, and still think, I cannot write any thing that will be of any comfort to you. Since you were here I have been very low in the valley. The cloud seemed to be so very dense that it could be felt. I am made to wonder how the brethren can fellowship me, for surely they cannot know me. This evening my mind was led back to the time when I first had a serious impression, and I followed my steps down to the present time. From some cause I have a desire this evening to write you some of the exercises of my mind, so that you may be the better enabled to judge whether you should withhold fellowship or continue to fellowship me. I was born in the county of Miami, state of Ohio. My father

belonged to the Baptist Church. My mother made no profession, but was friendly to the Baptists. My father required me to go to the Baptist meetings, but permitted me to attend the meetings of other denominations. I always attended the protracted meetings, and sometimes they had very exciting times, but they did not have any effect upon me; in fact I never had any serious impressions until I was about twenty-one years of age. At that time Elder Samuel Williams was preaching for Providence Church, where my father had his membership. In his sermon he quoted this Scripture, "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This seemed to take hold on my mind, and I could not get rid of it for some time; but it finally left me for a while, then returned, and left again. Thus it continued coming and going until I was married and became the father of two children, when it returned with greater force than ever. I could not get rid of it. I became greatly troubled; so much so that while out in the woods at my work I knelt down in the deep snow and tried to pray; but I cannot remember whether I uttered a word more than "Lord, have mercy on me;" and I thought the Lord did not hear that, for it did not seem to rise higher than my head. I arose thinking I would never try again, for I could not pray. My troubles continued until sometime in the fore part of the summer, when it became so great that some nights I could not sleep. One night while lying awake for some time and trying to pray, and then thinking I would never again try, there was presented to my view a scene that pen cannot describe. It was Christ hanging on the cross. I saw the torn hands and feet where the nails were driven, and saw the pierced side. I saw a great many people, who seemed to be innumerable, at the foot of the cross. I thought they were God's people. While viewing this scene I was asked the question, "Do you love God and his people?" I thought, O how I do love him and his people. His people appeared to be the most lovely ones I ever beheld. It was said to me, "It was for you he thus died, and your sins are all forgiven." My troubles were all gone in an instant. The next morning everything seemed changed and seemed so bright. I thought I would never have any trouble again. I continued without any trouble until after harvest. I had an old man working for me, and one day he asked me whether I ever had any trouble. I replied, "Not now." I was on the point of telling the reason, but something seemed to say to me, "Don't tell him, for he will not know anything about it." One day while at my work this question was presented to my mind, "Why are you rejoicing over your sins being forgiven? You have

never felt yourself to be such a sinner as you are. This is something you have learned from hearing your father and the Baptists talk." O the fears of that time! I found that I was not to be without trouble. I remained in this frame of mind for some time, and then again was made to rejoice. The following winter the "United Brethren" held a meeting, and a great many united with them. Some were immersed, but they waited until warm weather. While they were baptizing I was made to feel it to be my duty to be baptized; but I felt that I could not go with them, for I did not believe their doctrine. I went to the Nettle Creek Church meetings several times, thinking I would unite with them. Elder Williams was preaching. From some cause I did not offer myself at that time. About this time I was given a copy of the SIGNS OF THE TIMES to read. I liked it very much, and subscribed for it. I commenced attending the meetings of Harmony Church about this time, and on Saturday before the first Sunday in August, 1870, when the door was opened for the reception of members I arose and told them that I did not expect to unite with them, but would like to tell some of the exercises of my mind and get their advice. When I had quit talking brother Cottrell asked me whether I did not think I would like to unite with them if they thought me worthy. I said I did, but that I was not worthy. Brother DuBoise then read their Articles of Faith and Rules of Decorum, and asked me if I could subscribe to them. I said I could. A motion was then made to receive me. I was much surprised when they voted to receive me, as I had told so little. I was baptized by Elder Cottrell the next day, and also appointed a messenger to the Greenville Association. For a number of years I took great delight in reading the Bible and the SIGNS OF THE TIMES, and in attending meeting; but of late the Bible seems almost a sealed book to me. Some passage of Scripture will be presented to my mind, and I think I can see a great beauty in it; but when I get the book and read, perhaps before I get the whole chapter read it is all closed up and I can see nothing in it. When I think I have a clear view of some passage of Scripture, and the brethren ask my views on it, and I begin to tell them, everything closes and all is dark. Sometimes I have a strong desire to attend our meeting; and when I get there, and hear the preaching, and hear the brethren talk, there is nothing in it for me, and I am made to wonder why I had such a desire to go. But there are times when I can sit and hear preaching, and hear the brethren talk, and I enjoy it very much.

But I better bring this scribble to a close, for I have already written enough to weary you in trying to read it. I have written more than I expected to when I commenced, and

have written as my mind ran. I find I cannot control my mind. It is in the hand of a higher power. I would like to receive a letter from you.

WM. HANCE.

NORTH BERWICK, Maine, Sept., 1895.

ELDER F. A. CHICK—MY DEAR BROTHER IN HOPE:—Ever since our yearly meeting I have felt a desire to write to you. Some days, when too busy to write, I have had you in remembrance, and as I went about my work it seemed I was talking to you.

I would I might write of some of the meditations which I had, but it is all gone from me now. Of one thing I feel sure, if I am led by the Spirit of Christ in what I may write it will be well, but if it is only of self it will amount to nothing. O! so much of the time I feel afraid that I am none of His. What evidence have I that I am born again? I have a name and place among God's people, but have I any right? It seems I am a stone, hard, hard, hard. I go to meeting Sunday after Sunday, but where is my mind? Wandering. Sometimes some of the dear brethren and sisters will meet me after the meeting, and ask me, "Was not that good?" Why, it seems I can see in their very faces that they have been feeding, while I have been like one dead. I cannot tell them how cold and indifferent I have felt, how my mind has been so taken up with earthly vanities that I could not even listen to the preaching, and I have answered, "Yes, it was good." Then I feel that I have deceived them; I have given them reason to believe that I have been comforted and strengthened even as they. It troubles me, and I think I have made a mistake in it all. I have only grasped at the shadow. I go back over all the way I have come, and find that however dark it may have been, away down beneath all the darkness there is that little something I cannot let go. Sooner or later (it may be days, it may be months) some little word is spoken to my heart, and I find rest. To-day that hymn came very sweetly to my mind,

"Does the gospel word proclaim  
Rest for those who weary be?  
Then, my soul, put in thy claim,  
Sure that promise speaks to thee.

Marks of grace I cannot show,  
All polluted is my breast,  
Yet I weary am, I know,  
And the weary long for rest."

It seems sometimes that I know I am weary, so weary of all the discord and confusions of life, so sick of self and sin, and I long for rest. I trust that yesterday I was brought to one of those resting places. Our season of conference seemed sweet to me yesterday. I felt I would not have missed it for anything this earth can afford. It seems to me I have been signally blessed of late in regard to these things. A few weeks ago, when our dear sisters Rosie and Lydia came to us and told of their hopes in the Savior, it seemed

that my heart was melted. O that I might learn of him who was so meek and lowly in heart. We enjoyed meeting with those dear brethren and sisters who visited our meeting. I believe their coming among us has been a blessing to us. We missed you, dear brother. I think this is the first year since my memory that you have been absent. I felt to sympathize with you and dear sister Chick. All our expressions of sympathy seem so cold, but there is One who can give comfort. "He doeth all things well." How good it is when we can rest in that assurance.

All join with me in love and desire for your welfare. I hope I have not wearied you. Yours in hope of a blessed Savior,

ALICE M. FORD.

MANOKILL, N. Y., Dec. 13, 1895.

DEAR EDITORS:—I am inclined to pen a few lines for your perusal, as I am not privileged to meet or converse with the loved ones often.

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

The past year has been one of much wrestling with me, and at times I have felt that I had Jacob's God for my refuge, and that underneath were his everlasting arms. The psalmist said, "The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

"Let Zion rejoice and exultingly sing  
An anthem of joy unto Jesus her King."  
We are made to rejoice when we hear the voice of the Bridegroom, and say, What a goodly heritage we have. During the past year the adversary has engrossed so much of my time that I have had to cry, "Help, Lord, I perish!" And he inclined unto me and heard me, and caused me to hear the voice of my Beloved, who came leaping upon the mountains and skipping upon the hills. "Thou maintainest my lot." Then it is that we lie down in green pastures, and his fruit is sweet to our taste. At our association I was thus fed, and also on last Sunday. Yet the enemy is in the land; but, like the children of Israel, we see the goodness of the Lord, and can ascribe greatness unto our God, and sing,

"The waters stood like walls of brass,  
To let the sons of Israel pass."

When our spiritual Joshua is our leader the enemy melts before us, as did the people before the children of Israel, and we feel that we can possess the land. But we are made to know

"The peace is his, and not our own,  
Our heart no better than before."

If it were possible for the enemy to drive us out of the land, we should sink to rise no more. The Comforter comes to our relief, and even the sun is made to stand still, while our Captain leads us onward and gives us the land. But as the Philistines returned again to fight, so our enemy

returns. But thanks be to God, he has not left us comfortless, but has come to us again, and instructs us as he did his servant David, saying, "And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself; for then shall the Lord go out before thee to smite the host of the Philistines." So we see it is the Lord's time, and his children always put the enemy to flight when he goeth before them. As the children of Israel did, so do we. We sin and are overcome, and cry unto the Lord, and he hears and delivers us. We find it true, "As thy days, so shall thy strength be."

"How good to deliver, how kind to redeem;  
The feeblest believer may trust in his name."

The Lord is our sun and our shield, and no good thing will he withhold from them that walk uprightly. "Thanks be to God for his unspeakable gift." O how we are made to rejoice when the Lion of the tribe of Judah takes the book and looses the seals thereof. O for such love! Praise the Lord! Amen.

D. S. ELLIOTT.

EDITORIAL NOTICES.

BACK NUMBERS.

FOR the first few numbers of this volume we run extra copies, so that all new subscribers may be supplied with the first numbers, and their subscription commenced with the first of this volume, as long as the back numbers last.

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

B. F. Flagg, Mass., 3, A Friend, N. Y., 3, Elder J. D. Hubbell, N. Y., 1, Lydia Wyman, Mich., 1.—Total, \$8.00.

MARRIAGES.

DEC. 26th, 1895, by Elder A. B. Francis, Allen F. Bookwalter and Mollie L. Varnes, daughter of M. H. Varnes, Esq., of Paterson, Juniata Co., Pa.

DEC. 25th, 1895, at the residence of the bride's parents, in Harlem, by Elder L. B. Hanover, Mr. C. B. Benton and Miss Lucy C. Baldwin, both of Delaware Co., Ohio.

OBITUARY NOTICES.

DIED—Nov. 28th, 1895, **Mabel Akerly**, aged 6 years, 2 months and 4 days. She was the youngest daughter of Stephen E. and Augusta Akerly, of Providence, Pa. Her disease was membranous croup, living only a few days after being taken. Almost from the first of her sickness she said she could not live. She was a lovely, bright, affectionate girl, and will be greatly missed by all who knew her, and especially by her dear father and mother, who mourn deeply their great loss; but they do not mourn as those who have no hope, for both father and mother have a good hope through grace to comfort them in their affliction. They know that God is merciful and kind, and that what he does is best, yet mourn the absence of darling little Mabel. Jesus wept at the grave of Lazarus. It is not wrong to mourn the loss of our near and dear friends. It is a relief, and sometimes the

only source of relief, when filled with trouble and sorrow, to shed tears. Thank God for the relief; for some poor souls, however great their agony may be, can never cry. May the good Lord comfort the mourning friends with his precious promise, "I will not leave you comfortless."

The funeral was held in the Old School Baptist meeting-house at Justus, Pa., where a large congregation of people assembled, the writer talking to them of that salvation which is found alone in Jesus Christ.

D. M. VAIL.

Miss Anna Laytham died last Friday evening, Dec. 6th, at 7:20 o'clock, at the home of her parents near May's Lick, after a lingering illness from a complication of diseases.

The deceased was one of the most estimable christian women of the county, and had a wide circle of friends, who will learn with sincere sorrow of her demise. She was the eldest daughter of Mr. and Mrs. Frank Laytham, and was about thirty-five years of age.

The funeral occurred Monday afternoon at two o'clock at the family residence, conducted by Elder Eubanks, of Henry County. Interment at May's Lick.

The above is taken from the Maysville Bulletin. Mr. Laytham was formerly of Bourbon. We have been his guest at his Mason home, and observed what a happy family he had, the deceased being especially beloved by the entire household. They are members of the Old Baptist Church, and frequently passed here going to associations and meetings.

My dear companion, **Jane Sohner** (her maiden name was Hewitt), was born in Needingworth, Huntingdonshire, England, Sept. 1st, 1823, came to America in 1853, settled for a time in the state of New York, then went to Illinois, where we were married, Nov. 22d, 1855, and moved to Iowa in 1865, where we resided at the time of her death, Nov. 25th, 1895. Her age was 72 years, 2 months and 25 days.

She made a profession of religion in her youth and joined a Missionary Church, but frequently went to hear what were there called Particular Baptists, whose preaching seemed to be more satisfying to her soul; but it was hard, as she often told me, to leave the Missionaries and her youthful companions, and for three years she halted between the two, until she listened to a discourse on Deuteronomy xxii. 11, which was so imprinted by power from on high that she never afterward went to the Missionaries. In the state of New York she found a people of her choice under the ministry of Elder St. John. After coming here, by having the SIGNS we found again those whom it was our delight to meet. I was baptized June 13th, 1880, by Elder True, in the fellowship of Otter Creek Church, where my companion was a member at the time of her death. The church has truly lost one of its pillars, and not often was her seat vacant. The last few years of her life she had many tokens of her Savior's love. She gave the last testimony of her faith, the finished work of her Savior, his blood and righteousness, as her only hope of heaven; that if saved it must be by grace alone. Her disease was cancer. She died very suddenly, and was not permitted to speak, but looked upward with a smile. She breathed her last without a struggle. The writer, with two sons, two sisters, four brothers and the church, with many other friends, are left to mourn our loss, but not as those who have no hope; for we believe that her spirit is basking in the presence of him in whom her soul delighted. Elders T. Blake and T. Gill spoke words of comfort, after which her body was laid in the grave to await the resurrection.

PAUL SOHNER.

DEWAR, Iowa, Dec. 26, 1895.

It becomes our sad duty to chronicle the death of sister Elizabeth Mellotte, which occurred Nov. 6th, 1895, at the home of her father, Elijah Mellotte, in Hancock Co., Ohio. She was born in Ashland Co., Ohio, March 27th, 1852, and was at the time of her death aged 43 years, 7 months and 9 days. She leaves a kind father, three brothers and one sister, besides many friends, to mourn their loss, her mother (Jane Mellotte) and one brother having gone before her to the spirit world.

Sister Libbie received the evidence of the free pardon of all her sins in her youth. At the age of sixteen she united with the denomination called "The Church of God," but afterward became dissatisfied, and on the 19th of June, 1886, came to the Primitive Baptist Church at Van Buren, was received upon relation of her hope, and baptized by Elder Bretz. She remained in fellowship with the church until her death. She had been in poor health for many years, but until the last year of her life was always present at our meetings, so that she is greatly missed by the church. She was one of the faithful ones, always manifesting a deep interest in the cause of her Master. During the last year of her life she suffered severely, but bore all with christian patience, often expressing her willingness to live or to die, as the Lord willed. A short time before she passed away she sang the entire hymn commencing with these words, "There is a land of pure delight," and in many expressions during her life and last illness she has left for the comfort of her dear old father and friends the blessed assurance that she was one of the Lord's children. While we miss her, and feel the pain of a broken tie, it is sweet to believe that her freed spirit rests with Jesus in that land where saints immortal reign. May this be the happy portion of us all, is my prayer.

A. F. DOVE.

VAN BUREN, Ohio, Dec. 25, 1895.

Elder Stephen Bolender was born in Clermont Co., Ohio, Feb. 4th, 1820, moved to Fulton Co., Ill., in 1839, and was married to Lydia Bufman on April 24th, 1845, who preceded him to the spirit world on Nov. 23d, 1854. He was married to Mary Coleman on April 26th, 1855, who died in Christ one year and five months prior to his death, which occurred Dec. 16th, 1895, his age being 75 years, 10 months and 12 days.

Thus passes away one more watchman from the walls of Zion. He united with the Waterford Church on Oct. 20th, 1856, and was ordained Deacon on Nov. 28th, 1857, which office he filled to the satisfaction of his brethren until Feb. 15th, 1873, when he was ordained to the full functions of the gospel ministry, since which time he has acted in the capacity of pastor over the Waterford Church, and which position he has always filled to the satisfaction of the church. Owing to old age and feebleness, the writer was called by the church in March, 1893, as his assistant. He was a man well respected by all, and had a good report from them that were without. As a husband he was kind and gentle, and was beloved by all who knew him. He was ever ready to administer to all, and especially to the household of faith. One of his daughters said to me after we had returned from the funeral, "Come as you always have," showing that the training she had received from her dear father had taken root in good ground, and was even then producing fruit.

The writer spoke for about one hour to the large concourse of people that had assembled, using for a text Isaiah iii. 10; after which we bore his remains to their last resting place on earth, to await the resurrection morn, to be called forth in the image of his Savior. May the Lord bestow his blessing on the family, that they may imitate his godly walk and conduct while they remain here, and be prepared to meet their father in heaven, is the prayer of one who wishes them well.

S. H. HUMPHREY.

THE "SIGNS OF THE TIMES,"

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 15, 1896.

NO. 3.

## POETRY.

### PRAYER.

FATHER of mercies, hear me,  
And come to my relief;  
For darkness overwhelms me,  
And I am drowned in grief.  
Once I could praise my Savior,  
Fly as on eagles' wings;  
But now my harp is broken,  
My soul no longer sings.  
Once I could sing of Jesus,  
And tell of all his charms;  
But now I'm sad and lonely,  
And buffeted with storms.  
O come and shine upon me,  
Dear Savior, once again;  
O give me sweet assurance,  
And let me cease from sin.

SARAH WYMAN.

## CORRESPONDENCE.

MANSE, Ky., Nov. 28, 1895.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—I wish to write a few lines for your disposal, upon Hebrews vi. 4-8. In writing about this wonderful mystery contained in these verses I do not propose to dispute the views of any brother who has written on them and who may differ from me. The views I have have been on my mind more or less for three or four years; and, more than that, they are my experience; and I think I could not have learned these things as I view them but by experience.

The fourth verse reads thus, "For it is impossible for those who were once enlightened," &c. The sixth verse reads thus, "If they shall fall away, to renew them again unto repentance," &c. Now, my friends, the thought comes to my mind, To whom is it impossible? for we are taught that with God all things are possible. Then the question comes, Is it impossible for God to renew them? Now I must go to my own experience to consider this matter. After it pleased the Lord to show me that I was a sinner, and then to remove the burden from my heart, and to shed his love abroad in my heart, I rejoiced for a season. But instead of putting off the old man with his deeds, I went on in sin and rebellion against God, and continued sinning for about four years, I believe. I well remember one evening, while I was out feeding the stock, and thoughts began to come into my mind like these, Now I know that I am committing sin in doing the way I am, for I know that it does not become a christian to do and act as I do. Then the thought came to me, that if some one would come and

talk to me of the way I was doing and acting, would I yield to them and be sorry for my conduct? Then my pride and anger rose up and caused me to say, "No, I would not listen to any one, for it is none of their business; they do not have to answer for my sins." So you see there was no repentance there at all. Yet I knew I was doing wrong; but I did not at that time belong to the church. I was a Missionary Baptist then. Now, Paul tells us, "A man that is a heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." And in 1 Cor. v. 5 he charges the church concerning a man who had committed a certain abomination, to deliver him to Satan, for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus. John says, "There is a sin unto death; I do not say that he shall pray for it." So my view of the matter is that after a brother has indulged in sin until he has become so hardened that he will not yield to the admonitions of his brethren and friends (for this he can do), then it is impossible for any person on earth to cause him to repent and be sorry for what he has done. The apostle says in this same letter to the Hebrews, x. 26-35, "For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God," &c. Now, brethren, you can see that I believe a man can fall away; but, mark you, I do not believe he can apostatize. I believe a man can fall from grace, for Paul says so; but I do not believe he can be lost if he is born of God; for Christ says, concerning his sheep, "I give unto them eternal life;" and he then seals it with this declaration, "And they shall never perish; nei-

er shall any pluck them out of my hand." So then it is possible for us, my brethren, to sin and become so hardened that our brethren cannot cause us to repent; cannot convert us from the error of our way. When that is the case, if we are God's children we will undergo the "fearful looking for of judgment and fiery indignation" spoken of in Hebrews x. 27. Then, if we are the children of God, we will realize what a fearful thing it is to fall into the hands of the living God. "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."

Now I want to consider the seventh and eighth verses: "For the earth which drinketh in the rain that cometh off upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But that which beareth thorns and briers is rejected, and is being cursed, whose end is to be burned." The sins that we commit are the thorns and briers. I believe the Lord suffers his people to run into sin at times, in order to prove them; not to see for himself what they will do (for he knows what they will do better than they do), but to prove to them that they are but flesh, and that in their flesh there dwelleth no good thing.

Now I wish to return to my own experience, which to my mind proves what I believe is the truth contained in this eighth verse. When I had run into sin as long as the Lord would let me, he afflicted me. David says, "Before I was afflicted I went astray; but now have I kept thy word." I began to be troubled. I remember very well my feelings, and tried to wear them off and forget them; but my disobedience would come before me, and my burden grew heavier. I remember going out to a secret place and trying to pray; but it did me no good. I continued to grow worse and worse, until finally I told my wife about my condition; but she could not do me any good. I realized that I had sinned wilfully, and that I must suffer for it. My heart seemed to be on fire; it seemed that my heart was burning; and it did burn, and the burning was so great that I could not rest. O how I tried to pray! but I could not pray. This terrible burning continued for several days, and I took to my bed. One day while I was lying on my

bed, expecting never to feel God's love again, all at once the Lord revealed himself to me. I felt my sins were forgiven, and began to clap my hands and to shout, "Bless the Lord; for he has forgiven my sins." My friends did not know what to think of it, knowing that I had professed a hope long before that time.

But, dear brethren, my story is not yet half told, nor can I tell all of it; but I will mention a little more, to show you the Lord's dealings with me, for it surely was his work. After I felt my sins pardoned, and felt God's love so plainly in my heart, I then did very well for about two months. Then I was taken sick, and my burden came back again with renewed vigor. It is not possible for me to tell you what I suffered for seven weary months; but during the time I got able to do a little work. While I was sick I talked of my disobedience all the time, and when any one would come in I would tell them I was such a sinner that I could not be saved, but was going down to hell. I could not understand how it was that I had felt God's love at two different times, and once, only about two months before, I knew he had forgiven my sins, for I felt it too plainly to be mistaken. While I was under this terrible burden, at this time, I felt impressed that it was my duty to preach the gospel. It deeply impressed me, but I would think, How can I do such a thing, such an awful sinner as I am? I began to get better, and about seven months after I had been taken sick, while reading one night, all at once my burden came back on me, and my heart began to burn like fire, as at first. I went out and tried to pray, but could not. I went to bed, but could not sleep. O how my poor heart did burn, and O how guilty of something I felt, but could not tell what. In the morning I got up and made a fire, and sat down. I had not been sitting long until I felt the fiery burden gone, and a sweet stream of peace filled my whole heart. I ran out of the house, fell down on my knees, and thanked the Lord for his mercy. I felt that sweet peace and joy all that day. I was afterward baptized in the fellowship of the Old Baptist Church, where I expect to remain until death. I am now trying to preach the glorious gospel of Christ as best the Lord enables me.

Brethren, what I have written has been my experience, whether my views of the Scripture are correct or

not. If you think it worthy you may publish it; but if not, all will be right. I would be glad to have brethren write on the same subject.

I am your brother, I hope,  
ELDON BARTLETT.

SOUTHAMPTON, Pa., Nov. 7, 1895.

DEAR BRETHREN:—I send this letter from sister Lizzie Himes on account of the expressions of joy in the privilege of attending an associational meeting for the first time, and her appreciation of the preaching of the word. She was in the Hospital in Philadelphia last winter, but is yet far from well in body. The Lord gives comfort of soul in the midst of pain and affliction.

SILAS H. DURAND.

HOPEWELL, Pa., Oct. 23, 1895.

ELDER SILAS H. DURAND—MY DEAR BROTHER IN THE BLESSED LORD:—Once more I am permitted to take my pen to talk with you awhile, though I would much rather see you face to face, and hear you talk of Jesus and his love. But at present this is the only way to converse, hoping you will pardon me for taking up your precious time, which I know is fully taken up without reading my imperfect letters; and were it not for the joy given me by receiving letters from my dear kindred, then would my pen forever remain silent. If I tire you, tell me, and all will be well; for surely if my letters seem to you as they are to me, they are unfit for any thing. Often after I have written letters I look over them and find them so like myself that I cast them in the fire. Your letter was received August 15th. It found me prostrate; but since that I have been raised up and given "joy unspeakable and full of glory." How mysterious are the ways of the Lord, and they are truly "past finding out." I had a longing desire to attend an association, but had no thought that I should be able to get there; yet I was granted this blessed privilege on Tuesday morning, Oct. 8th. Brother Corder came up, arriving here about nine o'clock. I then made ready to go. The train left here at 10. 45; so you see how long a time I had to prepare to leave. We went to Huntingdon, from thence to Three Springs, where we were met by Mr. Chillcott, and kindly cared for. On Wednesday we went to Springfield, and I for the first time in this world met in an association; and truly was it a heaven below; and in silent meditation my mind is carried away, and for a time I seem not to dwell in this world; for this seems too good to me, that I was favored of the blessed Lord to meet and be with his dear children. But O! bless his holy name, he strengthened me, he led me safely there, and brought me safely home; and he gave me joys that will never be forgotten. And what preaching I did hear! O, what soul refreshing food was handed us from our blessed Master in and through those dear

Elders, Sawin and White. O! could I hear them oftener how blest would I be. I did not get out one night to the preaching, being too far away; and I did not get to hear all the sermon Thursday morning, owing to a giving way of physical strength. I seemed to suffer much pain, and that caused my heart to become weak and faint, and I could not remain in the meeting-house; but after I rallied I could hear the blessed word where I was. I felt as though I must go on to hear the word at other places, and having the opportunity I seized it. When I made it known to my father I intended to go with brother John McClellan to Sidling Hill Church to attend a two days meeting, he thought the trip too far; but, my dear brother, I did not think so with God strengthening me; and when the time came to start, and father and brother Corder to turn for home, I saw how bitter it was for them to do so after hearing such glorious sermons. We went as far as sister Johnson's Friday evening, intending to have another service there. When I arrived there I found I was very tired, yet I did not want any one to know it. But I gradually grew sicker, till I found I could not stay up, when kind and loving hands prepared a place for me to lie, and there I could hear the blessed truth proclaimed as it fell from the lips of our dear brother Sawin. I then began to fear lest I could not go on my journey on the morrow; but after all was stilled, the house closed, and its occupants all, perhaps, in silent prayer, then in the heavens did I behold God's promise that he would not destroy the earth by water any more. The colors of the rainbow were so bright it seemed as though I could not look thereon; but I was given eyes that I could lie and look; and there I was assured that God's promises are sure and steadfast; that whatsoever he saith he also doeth; and then was my fear removed, and the blessed assurance given me that I could go on my way and no harm should come. By the dawning of the morning I felt that I could arise, make haste and go on rejoicing, though I had slept but little; but O how rested I felt! And here again was I made to feel how good is the dear Lord to me, unworthy as I am of his blessings. And why was I favored so? Because it seemed good in his sight. We met the dear brethren and sisters at Sidling Hill, and found them there as I found them at Springfield, with God's grace and love shed abroad in their hearts; and there, too, I felt how good for brethren to dwell together in unity and love, and how each and all seemed strengthened, that we can go on our way rejoicing, knowing that Jesus doeth all things well. It seemed as though each sermon got better; and why it was I cannot tell. When Sunday morning came I began to feel the bitter agony of parting, knowing that it must soon be. My strength fast failed me, and

I felt "O! I cannot leave those dear people." And the cry from my poor, crushed heart was, "O God, strengthen me in this my most bitter trial." And here my mind was carried back to my dear Savior. How bitter was the cup, when he carried the cross on which he was to meet his cruel death, and cried, "My God, my God, why hast thou forsaken me?" Was I forsaken? Ah, no. But how fast I was sinking. Elder White preached the first sermon on Sunday morning, and as he closed his sermon I felt the bitter sting. It was the last that I could hear from his dear lips, at least for awhile. It was their communion time, and then came the most solemn of all things, that if we eat and drink unworthily, we eat and drink damnation to ourselves. So it behooved each and all to so examine themselves, whether or not that we have the grace of God in our hearts. If it so be that we have, then do we show forth his death till he come. Happy are we if we keep his commandments; and this was one of them. Then came the last sermon by our dear brother and servant of our Lord, Elder Sawin; and as he closed his sermon I felt the time is now here that I must say farewell. How can I? To some came the word good-bye, to others not a word could I utter, only sobs. I felt that this may be the last meeting on earth. With some I know it is. Perhaps I may never meet any again, and when dear Elder Sawin came to bid farewell he spoke so comfortingly of the blessed assurance that we had given us, that if no more on earth we meet, we have a home eternal in the heavens, where the word farewell is never heard, where no sickness will ever break our rest. O how sweet! How we long to meet Jesus, and see him as he is, for we have no continuing city here, but we seek one to come. So this gives us courage that we can press onward and upward, and at last hear the welcome sound, "Child, come home! Thy warfare here is done; enter thou into the joys of thy Lord." So you see how little I knew of the sad farewell that had to come when I bade my kindred farewell at Springfield. You see I was not then turning back, but I was going on to hear the blessed words at other places, and the sting was not so bitter; but the kindred were just as dear, and I loved them all with the same spirit; and that spirit was what Jesus gave me, not what I had of myself, but what Jesus gave me, or how could I love them? Jesus gives us of his love, and we know this is not a natural love, for how could we love them whom we have never met? Many came to me expressing the joy they had in my letters in the SIGNS. This humbled me greatly. In my flesh there dwells no good thing. It is not of him that willeth, nor of him that runneth, but it is of God who sheweth mercy, who is pleased to lead and guide us with his eye. So to him be all the praise for blessings

past, now, and ever more. Since I have come home I have had two dear letters very unexpectedly from our dear sisters Phebe Falknor and Attie Curtis. Only a few days before I started from home had I received one from sister Phebe; and it not being answered yet, could I expect another one? And sister Attie, I thought, had forgotten me; but I could not blame her; but I am glad God put it in the hearts of both to write. I look over this and see how little I have told you of those heavenly meetings; but I am startled to see how many sheets of paper I have filled, and so little told. When you can find time, do write, for your letters speak the language I love to hear. Tell sister Bessie I received her good letter September 5th, and I was glad to get it. When it came I had been able to be up just one week. I have had two slight hemorrhages since I came home. The agony is indescribable, though I am glad it has not made me prostrate; for people would be so ready to say the trip caused it; for some have said, "What if you had died while you were gone?" I told them I guess they would have sent me home. If I could feel strengthened I would travel many miles to hear such glorious sermons preached as I heard whilst at those meetings. I think Elder White would not go aside a hair's breadth if there were an army of millions before him. I believe he would die at his post rather than give way to the Arminian doctrine. He reminds me of a lion in boldness, in defending the blessed truth. Yes, I could go on and say many things concerning those two dear Elders, but ere I am aware a column will be filled. I send love to you and all the family, and when it is well with you pray for me.

Affectionately your sister in Christ,

LIZZIE HIMES.

WESTCLIFFE, Colo., Dec., 1895.

DEAR BRETHREN:—About a year ago I promised myself, as well as promising you, that I might not trouble you with any more of my imperfect thoughts for publication in the SIGNS, but from some cause I feel like breaking that promise. The SIGNS of November 27th, present volume, contains some very precious and, to me, comforting truths, of which I desire to write.

First, I read brother H. M. Curry's article on the ability and liability of Adam to stand or fall. At first I felt a desire to write to brother Curry privately, and tell him what comfort and strength it gave me to read his letter. A number of years ago I wrote to brother F. A. Chick upon this very subject, and later to the SIGNS OF THE TIMES.

Next, I read brother H. J. Redd's letter upon the first and second resurrections. I felt that I wanted him to know my hearty approval of his views upon that subject.

I then read brother A. H. Hagans'

letter upon the same subject, and with the purest of motive I want to call his attention to one view he has taken. He says, "By reference to Matthew xxvii. 52, 53, in connection with Matthew xxviii. 6, we are forced to accept that previous to the burial of Jesus many of the saints arose and appeared to many in the holy city," &c. This he says he understands to be the first resurrection. The text of Scripture in Matthew xxvii. 52, 53, to which brother Hagans refers to prove his view, reads, "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." Hence it could not be before the burial of Jesus that the bodies of the saints arose, when Matthew says it was "after his resurrection." I understand that when Jesus was crucified upon the cross, and bowed his head, and gave up the ghost, life left his body; his body was dead, was taken from the cross, and laid in the tomb; and that he arose from the tomb, after which the graves were opened, and many bodies of the saints arose and came out of the graves, &c. I feel like making a few quotations of Scripture which I think bear upon the subject of the first resurrection. John, in Revelation i. 5, says that Jesus Christ "is the faithful witness, and the first begotten [production] of the dead." Paul says that he is "the first-born from the dead."—Col. i. 18. Again, Paul, in speaking of the resurrection of the dead, says, "But now is Christ risen from the dead, and become the first fruits of them that slept" (died).—1 Cor. xv. 20. Again, Paul, in his defense before king Agrippa (for Paul was delivered to king Agrippa, accused of preaching the resurrection of the dead), said, "That Christ should suffer, and that he should be the first that should rise from the dead."—Acts xxvi. 23. I think from these Scriptures, brother Hagans, that you are correct in presuming that the Scriptures teach that Jesus is the first resurrection, and was the first that arose from the dead.

I trust that brother Hagans will not take offense at my well-meaning in calling his attention to his erroneous view of the Scripture he cites in Matthew. If I am in error, who is my faithful brother or sister but they who will in the meekness of the blessed Master point out to me my error, that I may overcome it? I can but the more respect and love them for so doing.

Now I come, brother Beebe, to your father's editorial, written upward of forty-five years ago. Little did he think, I presume, that words which he penned would be comforting to an old man like me forty-five years after he wrote that editorial, "The Lord is my shepherd; I shall not want." In this editorial this question appears, "Will your faithful Shepherd allow his sheep or lambs to be without the evidence of

their sonship?" I want to say that the evidence, if any I have, of being an heir of God and a joint heir with Christ, grows very dim indeed with me. Although I have spoken, when writing to the SIGNS before, of my surroundings, I wish to speak of them again. For some wise purpose of God, best known unto him, my lot is cast in this part of earth. Here I am deprived of all church privileges; there is not a church organization of our faith and order within the state now in existence. I am deprived of the privilege of meeting with one who knows or loves the truth, and conversing of the things pertaining to our heavenly Master's kingdom. I conclude often, with Job, that the Lord "hath fenced up my way that I cannot pass." In the year 1870 the Lord was pleased to strip me of all my worldly goods; and strive and labor with my hands as hard as I may, I have at the end of each year nothing save the bare necessities of life for myself and family, for which I try to feel thankful that it is as well with me as it is. The Master said, "Man shall not live by bread alone." As the saying is, I am in a land of plenty, yet I am hungering; not for earthly food, but spiritual. May I not say that I am in want, greatly in want? When I am led to meditate of days past and gone, when I was permitted to meet with the dear children of God at the house of prayer, and join with them in singing praise to his holy name, I feel sometimes that I cannot stay here longer; for I remember that in my Father's house there is plenty and to spare, while here I am starving. David said, "No good thing will the Lord withhold from them that walk uprightly." Sometimes it does seem to me that no greater blessing or good could be bestowed upon me in this life than to be permitted to spend the remainder of my days upon earth among those whom alone I believe worship God in spirit and in truth, and to sit at the feet of Jesus and the dear children of God, and feast upon the crumbs that fall from the Master's table. If the profession which I made before the church at Blue Grass (which church was organized at my father's house as far back as I can remember) thirty-five years ago was a good profession, in other words, if I am numbered as one of the flock of which your father has written, surely I am not walking uprightly before God, else this good would not be withholden from me. Your father said, "Only let a child of God feel perfectly certain that the Lord is his Shepherd, and he will give all his doubts to the wind." But ah, here is the great trouble with me, "perfectly certain." These two words contain much. I am so full of doubts and fears that my own actions in this life say that I am actually afraid to trust the Lord, so that many times I am made to cry out and say, Is there any one like me?

I see that I am writing at too great

length, and must stop. There are many things more that I might write, but would it be profitable or comforting to any one to read? One thing more which father Beebe said I will notice. He said, "The poor, silly sheep perhaps may think it hard that walls and fences should circumscribe their liberties," &c. When I read this I could but say, That is me, if I am a sheep of the Lord's flock at all; for I have to confess that I have mourned over my lonely condition here very much. I know full well that the Lord knows best what is for my good. If it were left to me to mark out my path in this life it would be a very crooked one indeed. O that I could be more reconciled to the dispensations of providence with me!

Dear brethren, if you see fit to give this a place in the dear family paper, the SIGNS, I ask you and all the dear flock of the good Shepherd who may read it to pray for me; pray that I may be reconciled to his will in all things. Farewell.

J. H. YEOMAN.

SCIPIO SIDING, Ohio, Dec. 9, 1895.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—The SIGNS continues to come to me regularly, and is laden with the good things of the kingdom. It is a great comfort to me to read its scriptural messages, and to know there are yet some scattered abroad who in this day of darkness and division love the doctrine for which it contends, that God is a Sovereign, that he rules in heaven and among the inhabitants of the earth, and none can stay his hand. I am censured by some of our members here for being a subscriber to the paper and a reader of its columns; but, dear brethren, send it on, as I love to read it; and any one visiting my home will have either the pleasure or displeasure of seeing a few copies of it in conspicuous places. We do not feel the least disposed to conceal them, and if any be in too much haste to look for the paper we will without the least hesitancy, if they will ask us, plead guilty of the charge of having it. I am much pleased with the editorials, and with the correspondence generally. The Corresponding Letter of the Corresponding Meeting of Virginia meets with our approval, and we bid those dear brethren God speed in proclaiming the rich and glorious truths embraced in those principles set forth in their letter, though it be called heresy. In reading the letter we had the sweet and comforting assurance that it was a message to us from the Lord, and with praise and thankfulness to his great name we took courage. In taking a retrospective view of the church of Christ in her journey in time we see that at times she was overshadowed with clouds similar to those which are hovering over her now. But as every trial and conflict through which she has passed has been for her good and the glory

of her Lord, we believe the same loving-kindness that has attended her in all her warfare in the past will continue with her to her journey's end. If there are brethren among us who do not believe that God works all things after the counsel of his own will, if they do not believe that the potter has power over the clay, of the same lump to make one vessel to honor and another unto dishonor, if they do not believe the words of our Lord to Pilate, that he could have no power over him except it were given him from above, then surely they will not believe us, poor creatures of a day, though we speak the same things. We cannot change the Scriptures; they were given by the inspiration of God, and are profitable for doctrine. Should we revise them, and make the sentence to read that God *permits* all things to work after the counsel of his *permission*, we would have the difficulty of making so many other portions read correspondingly, that we would find it an impossible task; and besides, it would not be the truth, and we would change the truth of God into a lie, and our reasons for so doing would be because we were more the worshipers of the creature than the Creator.

There seems to be a disposition on the part of some to restrict the servants of God in reference to certain Scriptures; that they should not quote any of them that relate to or prove God's unlimited sovereignty or predestination. But it is the duty of all who preach the word to preach as the Lord Jesus gives him light and liberty, and not keep back part of the price. If we seek to please men, we are the servants of men, and not the servants of Christ.

In examining the history of the church by our best authors we find the children of God have believed that God has universal government over all creatures, and all worlds, and that his predestination extends as far as his government. If his predestination is limited, so is his government. The question may be asked, How long has it been believed by the church that God's predestination is in all things? We would say, read the ninth chapter of Romans and you will find the argument of Paul on that point of doctrine, and his reply to those who object to it. No stronger language could be used in the declaration and defense of the doctrine of God's unlimited predestination. Many of our poets whose hymns we sing in the service of God were written and composed by those who believed that doctrine. Toplady, Cowper, Kent, Bedome, Ryland, and others, were faithful advocates of the point of doctrine now so much objected to by some professing to be Predestinarian Baptists. We would admonish those of contrary opinion to read the London Confession of 1684, and the resolutions of the brethren of 1832; and if they are still of the opinion that it is a new idea

(Continued on page 22.)

## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1896.

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## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
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Middletown, Orange Co., N. Y.

## GOD IN THE CONSTITUTION.

IN our editorial last week we referred to the fact that an effort was on foot among a large class of fanatical and priestly religionists in this country to introduce an amendment into the Constitution of these United States acknowledging the God of heaven as the God whom this land and this nation professes to serve. This week we desire, as briefly and soberly as possible, to speak of this subject, because we believe that the very life of our religious liberties is involved in it. We said that we desired to write soberly, but we must confess that it is hard for us to express ourself calmly upon this matter. It is hard, because our civil and religious liberties, bequeathed to us by our fathers under the blessing of God, are by this movement assailed.

We desire to write upon this subject now, because in the week beginning December 9th a Congress was held in Baltimore in the name of "Moral Reform," in which, among other things, the need of making this, in name, a "christian nation" was insisted upon; and as a means thereto the one essential thing was said to be that the Constitution of our country should be amended by an article acknowledging God.

It seems upon the face of it an unusual and strange thing for a professedly christian minister to criticize and oppose such an apparently good and commendable a movement; but it is just because we occupy such a responsible position that we feel bound as the servant of God, and in the name of true christianity, to raise a protest against such false views of the religion of Jesus as are seen in such a proposition as this. As the God of heaven disappears out of the hearts and lives of the nation at large more and more, it is thought the more needful to put his name in the Constitution of our country; on the same principle, we suppose, that puts a cross upon a place of worship, when cross-bearing is not known among the people who worship there. Godlessness and pleasure-seeking among the churches of the day are compensated by putting God into the Constitution, and a cross of gilded wood or bronze upon the temple where men meet for worship.

We also call attention to this subject because it has been one of the

peculiar and crowning glories of those who have borne the name of Baptists in all ages past that they have stood against kingcraft and priestcraft, and for the rights of each individual conscience in all spiritual matters. Baptist faith is that there is not, nor is it possible that there ever could be, such a thing as a "christian nation." Not even if every man, woman and child in a nation were personally believers in Jesus, and were truly his followers, would that nation be a "christian nation." The only body of people that can ever be entitled to be called a "christian nation" is the body of true believers scattered among all nations upon the globe. The believing people of God, made one in Christ out of every nation and kindred and tongue, are called in the Scriptures "a holy nation," and such a designation can of right belong to no other body of people. If it be therefore lawful at all to use the term "a christian nation," it could not scripturally be used to describe any earthly government, however good it might be, and however much pure religion might have spread there, but only the church of God, the church of the first-born, which is in every land, made up of those who love and serve God.

With all who are counted among believers God deals separately and personally. In all matters pertaining to spiritual life and worship Baptist faith and teaching always have been that no man must meddle with another. No man shall have dominion over another man's faith. Even an apostle said, "Not that we have dominion over your faith." Another said, We are not "lords over God's heritage." Any effort to compel the faith of men, while utterly abortive so far as any real dominion is concerned, is yet exceedingly fruitful of evil in various ways; chiefly, it may be said, by multiplying the number of false professors and hypocrites in the world. A forced outward conformity is at the expense of honesty and truth among the masses. A religion in which the Government interferes, compelling all to subscribe to it, is responsible for weakening the public conscience beyond anything else of which we can conceive. Baptists, therefore, in the interests of both religion and public morals, have always contended that the only part Government can have in the matter is to let religion entirely alone, and simply protect every man in his religion or in his irreligion. The irreligious man must not seek to coerce the religious man, and the religious man must exercise no compulsion over the irreligious man. Baptists have ever considered this an essential part of their faith.

The priests of a carnal religion, who look "every one for his gain from his quarter," can very easily see how it will be advantageous for the system which they uphold to use the arm of the Government to compel all to subscribe to its tenets and sup-

port (financially especially) its claims; but the followers of a pure, spiritual religion know that no alliance with any earthly power can advantage it one whit. Therefore they desire it not; and as they know that he who seeks for the "horses and chariots of Egypt" shall find it a broken staff, which shall pierce his hand, and moreover, that it is a casting of God one side, and a rejection of his power to help, therefore they must protest against it as long as life and speech are left them.

Perhaps it may be said, We admit and believe all this, but what has this to do with the proposed amendment admitting the name of God into the Constitution? We answer, Much every way. The publicly announced object of the advocates of this amendment is to make this a professedly christian nation. It involves the idea that every man who dwells here, and calls himself a citizen, shall be compelled to sign himself a believer in God, or a christian, though he may be in fact an infidel. If as a citizen he aspires to office, and is chosen thereto, ere he can serve his country in that capacity he must make oath to support that part of the Constitution as well as all others. He must either hold no office, or he must perjure himself. Surely this in itself is sufficient to array every honest man, who is not a priestridden fanatic, against such a movement. Surely that cannot be good and wholesome which puts a premium upon perjury.

Again, this proposed amendment is but the thin edge of the wedge which, if once introduced, will upon one pretext or another gradually be driven home, until it splits asunder the whole fabric of our religious and civil liberty. Our only safety as Old School or Primitive Baptists lies in the victory of the principles for which we have always contended, and which in our beloved country have heretofore prevailed. Let this proposed amendment be once adopted, and the prince of darkness will rejoice, and his followers on earth and below the earth will be jubilant. Here will be another victory scored against pure and undefiled religion. Another rivet will have been forged to the chain with which Satan is wont to bind and enslave the consciences of men. In the triumph of a false religious zeal a blow will have been struck at the religion of our Lord Jesus Christ; for the steps are not many nor very long from this first success to a complete uniting of church and state, with all that such a marriage involves. What a false and unhallowed union that of church and state has always proved itself to be! And the offspring of this union has been still more ungodliness, blasphemy, persecution, hypocrisy, and utter worldliness.

We notice in the account given of the sessions of this Congress held in Baltimore that several speeches were made by "Reverend" gentlemen in earnest support of this movement.

We saw but one ray of light in all that was recorded of this matter. After two or three addresses had been made Dr. Fulton, in whose tabernacle this meeting was held, and who had been chosen to preside, arose and said, "I have accepted an invitation to preside over to-night's meeting; but if I thought for an instant that the gentleman who has spoken represented the views of this gathering, my own feelings and my conscience would compel me to decline to take any part in it." Dr. Fulton was informed that they were but the individual views of the speaker, and professed himself satisfied; but so far as we read no one else uttered one word of protest, and we do not doubt that Dr. Fulton stood almost alone in this gathering. We wish to give honor where honor is due, and so we mention Dr. Fulton's protest; but we can but say that he would have been still nearer right had he refused to take any further part in the proceedings. The gathering was evidently, as a body, in favor of the above named amendment to the Constitution.

We wish before closing to briefly refer to some of the arguments urged in favor of this amendment; and first, it was said that "God willed it." We have not learned that the speaker adduced any proof of this remarkable assertion. So far as we were able to gather, this assertion stands unsupported by any attempt by the speaker to prove it. We might be content to call for the proof, sure that it will not be found within the compass of the New Testament, nor yet in the result of such alliances of church and state in the past. But we desire to make one or two further statements. If the speaker meant that God willed it by his eternal and everlasting decree, then it is sure to come to pass, regardless of the approval or disapproval of men. But we notice that men of the speaker's class generally have but little use for and little faith in a God of sovereign power and eternal decrees; therefore we acquit the speaker of meaning this. But if he meant that God wills it in the sense that he commands men to obey him, that is, that he has commanded it, we are persuaded that he will seek far and long before he will find any such command in the New Testament.

A second reason why the speaker favored the proposed amendment was, "We want an expression of our national allegiance to the King of kings." The speaker may have no higher conception of what true allegiance to the King of kings means than his words imply; but Baptists and every truly heaven-born soul know that allegiance to God means a real love to him and reverence for him, such as is produced in the heart alone by the indwelling of the Holy Spirit. Viewed in this light, such an amendment subscribed to by the nation would be a false profession by the large majority of the people. We have no such thing as a national

allegiance to God. The proposed amendment, if adopted, would be a lie. All unrenewed men are, according to the word of God, godless. Scripturally speaking, every one who does not believe personally and savingly in the Lord Jesus Christ is a heathen. No natural man renders any allegiance to God. If there be any unrenewed men in our land, every time they took an oath to support the Constitution they would be guilty of perjury. Most emphatically we do not want a lie in our Constitution, especially a religious lie. There is a God who reigns, but there is no such thing as natural allegiance to him. Thank God, he has so wrought in the hearts of some that they gladly acknowledge his dominion; but such as these do not wish to put a lie in the lips of the godless, compelling them to say that they serve God when they do not.

A third reason given was this, "Political acknowledgment of Christ is the only means of freeing ourselves from the charge that we are dishonoring him." This certainly is a broad statement. This "is the only means." Putting God into the Constitution will then, in the eyes of men, and we suppose also in the eye of God, free us from the charge of dishonoring him as a nation. What a splendid salve this is to the public conscience! What a universal panacea for all the spiritual ills this nation is heir to! Put the name of God in the Constitution, and straightway we shall be honorable in the sight of God, and all our reproach will be washed away. This is the only means, remember! Lying, stealing, oppression, national injustice may continue, if only we adopt this amendment. Jehovah will see his name in the Constitution, and he will be so pleased that he will not notice such peccadillos as are named above. This "is the only means of freeing ourselves from the charge that we are dishonoring him" as a nation. Or does the speaker mean that we as a nation are so just, honest, merciful and truthful that, like the young man in the gospel, we lack but one thing? If so, we pity his conception of these virtues. England, Italy, Germany, Russia, all are professedly christian nations. In them all church and state are more or less closely blended. Are they as nations free from the charge of dishonoring God? It would seem so, according to the above astonishing statement.

Or does he mean that we shall thereby free ourselves from this charge in the sight of men? We reply to this, Put the name of God into the Constitution a hundred times, and as long as the nation is infested with the thousand evils that all see, and that it is needless to enumerate here, so far from putting away our reproach, the use of that name will but intensify our shame, and make us still more a by-word and reproach among all right-thinking men. We should be putting on

the livery of heaven to serve the devil in. O religion! what crimes have been wrought in thy name, and because done in thy name were counted virtues! God forbid that we shall ever so misuse the name of the God whom believers reverence and worship! Let the meaning of the speaker have been what it may, there is not the shadow of a justification for his language.

A fourth argument that we noticed was this, "While the church does not need the state, the state does need the church." Right here we see the outcome, as it were, in the minds of those who were speakers upon this occasion. Church and state must intermarry. This is the goal aimed at. The proposed amendment to the Constitution is but the first step. If adopted, the consummation of the union will surely follow. All that would remain to be done would be a mere matter of detail; and according to the above named assertion the church would be the superior. "The church does not need the state, but the state does need the church." It need only be said that when the church gets ready to wed the state she becomes a prostitute void of shame before God or man. She has forsaken her lawful husband for another, and her virtue and her glory have forever departed. Let us notice that the whole force of the statement which we are here controverting is in the fact that the speaker was advocating a legal union of church and state. He did not argue that the state needs honest, true, brave, God-fearing men for citizens, and to sit in the halls of council, and to make and administer her laws, which no man would be insane enough to dispute; but the argument is for a state church, in which the church shall be the superior. If we were here writing upon political ground we should say that such men were traitors to their Government; but as we are writing upon the religious side of the question we will say that such men are the enemies of the cross, and, Judas-like, would traitorously betray their Lord with a kiss for a reward.

Ere the church can consent to be wedded to the state by any such legal union she must have forsaken her true husband, and become filled with all sorts of unholy lusts; and these, added to the natural evils inherent in the state, will bring in a very carnival of folly, vice and irreligion under the garb of religion itself. As hypocrisy is worse than open sin, so this unholy alliance will result in greater evil to both the church and the state.

We do not fear that the true church of Jesus Christ will yield her consent to such a move; but some true, God-fearing men and women may be ensnared by the specious reasonings of men. Therefore we have felt it incumbent upon us to do what we may to warn the unwary though sincere-hearted people of God in this matter. We do not deem any apology

needful except for the imperfect manner in which we have tried to set these matters forth. We may in the future have cause to consider this subject again. Meanwhile we urge upon all our brethren to be firm and faithful in their testimony against this proposed marriage of church and state.

C.

EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.

#### ORDINATIONS, COUNCILS, &C.

In replying to the queries of a brother, we cannot flatter ourself that the expression of our views will produce a uniformity in the opinions or practice of the Baptists, on the subjects involved. All the "scriptural information" that can be adduced on these or any other subject connected with the order of the gospel church must be found in the New Testament, and all our churches and brethren should examine that standard and endeavor to act as it directs. A want of uniformity in practice naturally arises from a want of uniformity in our understanding the rules laid down in the Scriptures. By our individual researches we have not been able to find that any ecclesiastical power has been vested in any other body than the church for regulating those matters concerning which our brother inquires. Wherever we find a gospel church, we find Christ presiding in regal majesty, and his apostles sitting on their twelve thrones, judging the spiritual tribes of the Israel of God. And where we fail to find these, we fail to find a gospel church. Every such church we consider perfectly competent to elect or call out and set apart for the common benefit of the church such gift as she has. Every distinct branch of the church of Christ, as we understand the subject, is independent of the dictation of all the other branches of the same spiritual kingdom; but still as no branch has any power except that which is common to all the other branches, a gospel fellowship among the several branches requires that there should be harmony in their faith and practice.

In the public recognition of the servants of the church, especially ministers of the gospel, whose peculiar calling imposes on them the duty to minister (occasionally at least) to more than one branch, it has been long considered proper that churches of the vicinity where such ordinations were to take place should be called on to unite with (not preside over) the church to which the candidate belongs, in thus setting him apart to the work whereunto they believe that the Holy Ghost has called him.

The organization of an ecclesiastical council composed of elders, bishops or other members, with delegated powers to exercise authority over any branch of the church of God, in any matter whatever, must in our

view be without the least divine authority or sanction in the Scriptures.

The general practice of the Old School Baptists, so far as we are informed, is, when they wish to ordain an elder, to invite sister churches of their faith and order to send faithful brethren to sit with (not over) them in council. When these brethren come together they take their seat with the church, for the time being, as though they were members of that particular church, and in unison with the church they act in giving or withholding their approbation of the gift, or the setting apart of the brother to the work. A minister thus publicly set apart enjoys not only the expressed confidence of the members of the church to which he immediately belongs, but also of the other churches of the same order; and this course is well calculated not only to promote his usefulness, but also to strengthen the union and fellowship of the churches generally.

Volumes might be written on the subject; but after all each church must act in the matter according to her honest understanding of the divine rule.

MIDDLETOWN, N. Y., August 1, 1850.

#### ROMANS XII. 2.

"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."

This verse is a part of one of those exhortations which were constantly, from time to time, delivered to the saints by the apostles when they were here on earth in person; nor did the exhortation lose its force and usefulness when the apostle who was honored with the privilege of communicating it to his brethren had finished his course, fought the good fight, and was called home to enter into the joys of his Lord. It is just as much to be regarded now as when first written by the inspiration of God, and unless we are vastly mistaken, there is full as much need of its application at present to the brethren generally as there was in the apostle's time for its application to the church at Rome.

Two things should always be observed in reading the exhortations contained in the Scriptures of divine truth; first, who is the speaker or author of the exhortation; and second, who is addressed. The writer of this exhortation, as will be seen by a reference to the commencement of the epistle, was the apostle Paul, who was a chosen vessel unto the Lord, that he should bear his name before the Gentiles; and this address being written by him in accordance with the direction of the Holy Ghost, is entitled to just as implicit obedience from the children of God as if spoken by the lips of the Lord himself. The address, it is true, is to the saints at Rome in particular; but since the children of God have one Lord, one faith and

one baptism, that inspired writing which is applicable to any portion of them is given to profit with all; and under similar circumstances the apostolic exhortation to the brethren at Rome in the primitive age of the church is equally applicable to the brethren in America now.

It does not become us as followers of the Redeemer to wander from the path marked out by him. In being conformed to this world we must lose the appearance of his disciples, so that we should become as salt which has lost its savor, and is fit only to be trodden under foot of men. We may indeed retain the name of disciples, and hold a form of godliness, but deny the power thereof by conformity to the fashions and propensities of this world; but nevertheless as we cannot serve God and man, so we cannot be Jesus' disciples if we be conformed to the world.

MIDDLETOWN, N. Y., Sept. 15, 1850.

#### PLEASE BE SURE

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

#### CRUDEN'S CONCORDANCE.

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

#### BACK NUMBERS.

FOR the first few numbers of this volume we run extra copies, so that all new subscribers may be supplied with the first numbers, and their subscription commenced with the first of this volume, as long as the back numbers last.

### CORRESPONDENCE.

(Continued from page 19.)

among the Baptists, we will conclude that farther discussion will be useless to convince them that the doctrine has been held by the Baptists from the beginning, and to depart from it now would be to forsake the foundation upon which all other points in the gospel are built. We love a gospel of certain sound; not one of chance; for whatsoever is by chance is uncertain. We sincerely hope that the dark cloud over us may now pass over by the hand of the Lord, and that his children may continue, as they have for hundreds of years in the past, to walk together in love and fellowship. But the will of the Lord be done. His fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner, and burn up the chaff with unquenchable fire. May his enduring mercy and his loving-kindness be with those who love his great and glorious name, is our sincere and prayerful desire.

H. E. PURRIS.

BRANTFORD, Ont., Dec. 16, 1895.

EDITORS OF THE SIGNS—DEAR FRIENDS:—In renewing my subscription to your paper I want to make a confession. I read with profit John McConnell's letter in a late number, and mentally could indorse most of it. Nevertheless while fully believing in the distinct operations of flesh and spirit, my trouble is always to discern between them in my own life.

Now about the paper. Never since I first took it was I so much exercised about renewal. The question was the one which faces so many of the naturally poor of the flock. Two dollars is not worth naming to those who are full of earthly stores; but to those to whom it represents food, or fuel, or garments of real necessity, or a just debt under which their spirits groan, why must they always toil, conscientiously, as far as they know, and seem to see no apparent diminution of their burdens from year to year, while other cups seem to fill at random and flow over? These, I know, are the questions of unbelief; yet they come to me unbidden and unwelcome in my daily round of life. The only comfort I get is to know, however much evil may be mixed up with man's share in their production, above all is hidden the everlasting purpose of God.

But about the two dollars and the paper I reasoned, that now I am so situated that I cannot always read it all; for what I do find time for I like to let my husband hear. Then sight does not generally improve with age. I might slowly gather the sum, but there are the daily little odds and ends which are found wanting in every home, which you cannot always account for, but which make comforts so few when they are constantly set aside. But then I began to reflect, If this paper really

sets forth the truth as it is in Christ, with no catering to the worldly mind, can I cut it off? Did Jesus, veiled in flesh, spare that flesh? Did he only suffer in spirit? or did he not share, only in larger measure, the humiliations and privations which fall to the common lot of those who make up the bulk of the toiling classes? Then I thought of that wonderful "consider him" which you will find in Hebrews xii., and also of the many warnings against covetousness, which by the way may robe itself in very delusive garments; for what is it but selfishness? Then I said, I will lift my burden and carry it again. It was not all a burden, remember, only as it looked in that cloudy hour; for I knew how I should miss the sight of it and the speech of it. But I was not fully slain. Heretofore I had sent my subscription separately, supposing that those who were in clubs got it cheaper. There is a club here, and I thought I would ask the friend who gathered the names if that were so, hoping his answer would be that it was; but he replied that they made no difference. Now this was really the strain of the temptation; for I had always rejoiced in sending the whole money, and wished I had more. Hunted out of that refuge I pledged myself and set to work quietly to plan where it was to come from. Patience, friends. A few days rolled along, and one day I got a letter from a friend whom I have never seen since girlhood, but who had some idea of my straitened finances. I will just copy a sentence from it: "I wish I could help to comfort any one anywhere. For the sake of old times let me inclose a trifle to help out your Christmas; trifles light as air; but I have not time to select them, so please get some trifle for my sake and Tom's"—her husband. The trifle was exactly a two dollar bill. Yes, money is good when people know how to use it. O the loving-kindness of God! seen often more plainly in the trifles than in greater events. I knew he had sent that bill for the SIGNS, and how I felt it! What joy to hand it over! "He that is faithful in that which is least, is faithful also in much."

Now, Old School Baptists and readers of the SIGNS, suffer a word from this failing and fleshly minded correspondent. Do you believe the doctrine advocated in the SIGNS is really according to the measure of light given you, the substance of Scripture teaching? Is it so that you cannot affiliate with other congregations with a clear conscience and brotherly love? Must the Head of the church stand first with you, and all other issues second? Then I ask you, Is this medium of correspondence with each other to be blotted out for lack of means? I do not speak lightly of this. A steady subscription to a poor woman or man is a real test of how it is valued. God could work miracles to keep you alive in the desert, but generally he pre-

fers to try the faith he has given. When he has ended all the temptation, which is trial, angels will be sent to minister secretly, as you see in the Savior's case, and, I feel, repeated to me in this matter, poor weaver that I am.

One word more from my own experience. Try and not let bills gather. A yearly payment is long enough when incomes are small. Face it in the spirit of duty at least—better if as a privilege. May he who searcheth the struggles of the heart within grant us all faith to walk soberly and honestly in the midst of a crooked generation, who naturally know not God and care for none of these things.

Yours sincerely, waiting,

MRS. J. STREET.

DANSVILLE, N. Y., Jan. 5, 1896.

DEAR BRETHREN BEEBE:—The first number of volume sixty-four of the SIGNS is at hand, and suggests the renewing of my subscription; and in doing so it affords me an opportunity to express my satisfaction with its management, and with the sentiments so firmly and uniformly maintained in its columns. I was a youth in my teens when it made its appearance among the Baptists in Lakeville, and remember it being the subject of many conversations between members of the church to which my parents belonged, and who visited at our house. It was at the time when the new and unscriptural measures, such as Sunday Schools, protracted meetings and anxious-benches, were being introduced into the churches, to the scandal and grief of many, or a few, rather, of the old members, and caused so much agitation as to attract the attention and interest of many outside the church. I was young, but observing, and can recall many incidents of the controversy which resulted in the exclusion of my father, my uncle and two others from the fellowship of the church, for no other reason than that they "would not go along with the church," while admitting at the same time that "they were sound in the faith, and guilty of no immoral or unchristian conduct." Those four brethren were organized into a church, and I united with them about fifty-seven years ago. I have been a reader continuously ever since, and have been cognizant of the many contests with the enemies of truth and the controversies among brethren that were recorded and published in its columns to the present day; and I am confident of this one thing, that the doctrine of salvation by grace, through the atoning blood of Christ, according to the will of God, as purposed in himself before the foundation of the world, as now held forth by the present editors and correspondents, was then taught and contended for by its founder with such clearness and vigor as to encourage and strengthen the saints in their warfare with the enemies of truth. If I know anything about a

christian experience, it began about the time those troubles began to manifest themselves in the church; and after sixty years of thinking, reading, praying, doubting and rejoicing in what I hope was the sunshine of God's mercy to me, anon plunged into despair and hopeless misery and condemnation on account of the corruptions of my wicked heart, with now and then a ray of the sunshine of God's loving mercy to cheer, encourage and strengthen me, these sixty years have failed to discover to me any surer way of salvation than that impressed upon my mind, either by God's holy Spirit at that time, or by the influence of the teaching and example of those to whom at that time I looked for instruction. The Scriptures teach me the same things to-day that they did then. The SIGNS gives the same explanations of Scripture that it did then. Only one thing in the case seems to differ, and that is, I have a greater conception of my sinfulness by nature, and my utter inability to perform one single good act whereby I may gain the favor of my offended God. I am compelled to accept mercy, if I have it at all, through the merits of another, and not of my own, notwithstanding my desperate efforts to establish my own worthiness according to the universal teaching of the popular religionists with whom I have come in contact since I began to investigate. The only consolation I have is in accepting God's plan of saving sinners through the atoning blood of his beloved Son, according to the eternal purpose which he purposed in himself before the world was; by which plan he quickens whom he will, leads them about and instructs them by his Spirit, thus manifesting them as the subjects of his choice in Christ before the foundation of the world, that they should be holy and without blame before him in love; "having predestinated them unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Thus Paul, with all the Old and New Testament worthies, predicated the salvation of God's people upon the sovereign will and purpose of him who is able to do all his pleasure; and what a blessed thing it is that it is so! When we, poor, bewildered and discouraged sinners, under a sense of condemnation, struggling to extricate ourselves from the maze, are ready to lie down in despair, we feel the life-giving energy of the Holy Spirit, with its beams of light illuminating our hearts, and revealing to our view Jesus on the cross, bearing our sins in his own body, thus opening a way for our escape. O blessed relief! By grace we are saved, through faith; and that not of ourselves; it is the gift of God. Our works and efforts were not reckoned, but in his mercy he lifted us out of the pit where there was no water, and placed our feet upon the rock, Christ Jesus,

and put a new song into our mouths, even praise to him.

In fellowship of the Spirit, I subscribe myself unworthily yours,  
P. WEST.

PINSONFORK, Ky., Nov. 14, 1895.

ELDER F. A. CHICK—MUCH ESTEEMED BROTHER IN CHRIST:—Your editorial reply to my text in the SIGNS is short, but very comprehensive. The text was, "For he doth not afflict willingly, nor grieve the children of men."—Lam. iii. 33. Your views are altogether satisfactory to me. I much believe you struck the key-note. It has the right ring. What a wonderful blessing is our medium of correspondence! How glad we are to communicate to each other in that way! Dear brother, this is a great pleasure to me, yet I would much rather see you and talk with you face to face—talk of the things which are uppermost in our minds, the good things of the kingdom of our God; which kingdom is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." I have just said, of these good things which are uppermost in our minds. But these good things of the kingdom are not always uppermost in our minds. No, no; but to our sad mortification we often find ourselves with evil things uppermost in our minds; and Paul says to the Roman brethren, "For to be carnally minded is death; but to be spiritually minded is life and peace."—Rom. viii. 6.

Brother Chick, as to my poor, sinful self I am for the most down in a horrible pit, where there is no standing, where there is no ease nor contentment of mind; and this has been my condition all along the journey of my professed pilgrimage; and the cry goes up from the very depths of my heart, "Lord, are thy mercies clean gone forever?" While down in this dreadful and terrified state of mind we cannot be content; we cannot be satisfied; and though we cannot extricate ourselves, we are constantly struggling to do so; but we are like a man in quick-sand, our struggling only seems to sink us lower and lower; or, in other words, when we make efforts to relieve ourselves from this dreadful state of mind, and effort after effort fails us, the awful stench seems more loathsome, the horror greater, and we are the more terrified, and are caused to cry out of anguish of soul, "Lord, save, I perish." Then we are made to realize that still, small voice, "Peace, be still!" and there is a great calm. Then, and not till then, can we see the hand of the Lord in all this. The Lord dwells in thick darkness, and the darkness and light are both alike unto him. Also, he leads us into darkness as well as into light, and leading us into darkness is for our good and for the glory of God.

Notwithstanding we have been down in a horrible pit so often, we cannot realize that the Lord is with

us while we are down in such deep mire; but again, as heretofore, we conclude that God's mercies are gone forever, and our minds revert to times almost innumerable when we were down in a horrible pit and the Lord brought us up, and set our feet upon a rock, and put a new song in our mouth, even praise to his name. I say, notwithstanding all these things in our past experience occur so vividly to our minds, we can see no way of escape now, and we are at our wits' end, and again are caused to cry, "Lord, save, I perish." And the Lord brings us up again, and puts a new song in our mouth, even praise to his name for such a wonderful deliverance, even a joyful surprise to us. Thus we sing as in the days of our youth; sing, "Not unto us, not unto us, O Lord, but unto thy name be all the praise." The Lord brought me up. This phrase has in it the idea clearly that the Lord is with his children even in the horrible pit. "Brought me up." The Lord brings us up; we are passive in the process; poor, helpless, dependent creatures. If we ascend up into heaven, the Lord is there; if we make our bed in hell, behold, he is there; and if we take the wings of the morning and fly to the uttermost part of the sea, there God's hand leads us, and his right hand guides us. "Lo, I am with you alway." My dear brother, I think I have learned ere this that the way of man is not in himself; that it is not in man that walketh to direct his steps; but that the Lord leads us in the way we knew not, and in paths that we have not known; "that all things [unlimited] work together for good to them that love God, to them who are the called according to his purpose." Hence we can realize indeed and in truth that we have been again and again down in the dark and cold valley of sin and unbelief, and in the horrible pit of terror and confusion, where there was no standing, and where we could not rest; but when the Lord, at his own set time, and in his own way, brought us up, and said, "Peace, be still!" there was a great calm. O what joy! How unspeakable and full of glory!

W. J. MAY.

RIVER VIEW, Ala., Jan. 2, 1896.

DEAR BROTHER BEEBE:—I have just read the glad news of the settlement of the trouble between the Middletown and Warwick Churches, of New York, and the Butler Church, of Georgia, and I shed tears of joy while reading it. I do not know when I have read anything in any of our papers that so filled me with joy. It is also some evidence to me that I am a child of God, else why should I so rejoice in the knowledge of the amicable adjustment of difficulties between brethren so far away? May the Lord be praised. "Peace on earth, good will toward men."

Please insert this in the next number of the SIGNS.

H. J. REDD.

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

Elder J. D. Hubbell, N. Y., 1, Rhoda Butler, Maine, 1, Philemon Stout, Ill., 4.—Total, \$6.00.

OBITUARY NOTICES.

DIED—At his residence in the city of Middletown, N. Y., on Friday noon, Jan. 10th, 1896, Mr. William J. Kellam, in the 57th year of his age. The circumstances attending his death were peculiarly distressing. While explaining the mechanism of a revolver to his daughter, Miss Florine, the weapon slipped from his hand. He grasped it when it was opposite his breast, and in doing so snapped the hammer, discharging a cartridge, which entered his heart, producing almost instant death.

Mr. Kellam was a native of Pennsylvania, but has resided in this city for many years. Of late years he has been traveling salesman for wholesale shoe houses in New York City and Binghamton.

Mr. Kellam was married to Frances C., youngest daughter of the late Elder Gilbert Beebe, who, with one daughter, survives him. Mr. Harry W. Tuthill is a stepson of the deceased, being a son of our sister Kellam by a former husband. He is also survived by two brothers and four sisters, and a host of warm friends.

While he had never made a public profession of religion, Mr. Kellam was a lover of God's truth, and for many years has seldom missed an opportunity to listen to the preaching of the word by our ministers, and to the writer confessed that he had a hope in God's salvation. He was a very genial gentleman, and won friends wherever he went. May the God of all comfort support the grief-stricken family and friends in their great bereavement.

The funeral services were held at his late residence on Monday, 13th, and were conducted by the writer; after which all that was mortal of the loved one was deposited in the cemetery of the New Vernon Church.

BENTON JENKINS.

John Glasscock was born August 10th, 1811, in the state of Virginia, and died Nov. 18th, 1895, aged 84 years, 3 months and 8 days.

He with his wife emigrated to Ohio in the year 1852. He was united in marriage to Miss Mary A. Leach, at her parents' home, near Front Royal, Va., August 21st, 1835. To this union were born four sons and five daughters, one son and one daughter having preceded them so the spirit world. They lived happily together sixty years, his wife dying last February. He united with the Primitive Baptist Church more than thirty-five years prior to his death, of which he was a faithful, worthy and beloved member until death removed him from the church militant to the church triumphant. He was an ardent believer in salvation by God's grace only. He leaves to mourn his departure three sons, four daughters, numerous grand and great-grandchildren, with many other relatives and friends. His funeral was largely attended on the 20th at the Methodist meeting-house in Harrisburg, and a discourse delivered on the occasion by Elder G. N. Tusing; after which the remains were interred in the Mount Sterling cemetery, there to rest until the Lord shall descend from heaven with a shout, with the voice of the Archangel and the trump of God, when he shall be called up higher, never to sorrow nor to suffer more.

My dear mother, Fidella Chism, departed this life at my home in Perry Co., Ark., Sept. 24th, 1895, in the 75th year of her age.

She was born in Kentucky, July 3d, 1821. Her maiden name was Hindman.

She was married to my father, Wm. T. Stout, Jan. 11th, 1842. She received a good hope through grace in her youthful days, joined the Old School Baptist Church, and was baptized in March, 1845, in Holt Co., Mo. They moved to Dekalb Co., Mo., and united by letter with Bethel Church. On May 3d, 1857, it pleased the dear Lord to call my father home, leaving mother with eight small children, one yet unborn. In February, 1863, she was married to George W. Chism, and became the mother of another child. She was left a widow the second time on Jan. 28th, 1881. She came to live with me in the fall of 1882. She was a great sufferer for many years, but bore all with christian fortitude. She often spoke of her departure, and told me not to grieve for her, as she had a good hope that when she should lay aside this mortal flesh she would be at rest. We miss her greatly, but sorrow not as those who have no hope.

NANCY J. ARMSTRONG.

DIED—At his home in Sussex Co., Del., Charley Edward James, aged 37 years and 18 days.

The subject of this memento was highly esteemed by the brethren of the Broad Creek Church, many of whom had experienced a christian fellowship for him, and were anticipating his formal addition to their number as a visible member. His attendance at our meetings and manifest love of the truth, with his dying testimony, witnessed that he had been with Jesus and learned of him. During his last illness, after rallying from a severe attack, the attending physician—thinking to encourage him, said, "Charley, if you have another similar attack do not be afraid nor alarmed." He replied, saying, "Doctor, I am not afraid nor alarmed. I believe that what is to be will be, and it is right." What more could he say, than to thus express the sentiment of our dear Redeemer in his agony in Gethsemane? "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."

"It pass'd not, though the stormy wave  
Had sunk beneath his tread;  
It pass'd not, though to him the grave  
Had yielded up its dead.  
But there was sent him from on high  
A gift of strength for man to die.

"And was the sinless thus beset  
With anguish and dismay,  
How may we meet our conflict yet  
In the dark, narrow way!  
Through him, through him, that path who  
trod;  
Save, or we perish, Son of God."

Our deceased friend has left a widow and two interesting sons, aged respectively sixteen and ten years, an aged father, two sisters and five brothers to cherish his memory. Many sorrowing relatives and friends followed him to his funeral and burial at the Broad Creek Baptist meeting-house, where the writer tried to comfort the sorrowing ones in harmony with the words of Paul, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 Thess. iv. 13, 14. We desire to commend the widow and the sons to him who was anointed to preach good tidings unto the meek, bind up the broken-hearted, and comfort all that mourn. Charley was the favorite son of dear old brother Branson James, who, while prostrated with fever, has been bereft of his beloved companion. May he be enabled by grace to say, with David, "Though my heart and my flesh fail, God is the strength of my heart, and my portion forever," is the desire of

W. W. MEREDITH.

## THE "SIGNS OF THE TIMES,"

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### EDITORS:

BENTON JENKINS, Middletown, N. Y. F. A. CHICK, Reisterstown, Md.  
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D. L. Blackwell 1 June 96

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 22, 1896.

NO. 4.

## CORRESPONDENCE.

### REPLY TO MR. MCPHEARSON.

[THE following letter was sent us by the writer, brother Roten Hurst, and we think it will be read with interest and profit by the subscribers of the SIGNS.—ED.]

PATTONSVILLE, Va., Oct. 14, 1895.

MR. MCPHEARSON—MY DEAR FRIEND:—I had decided not to answer your letter, but since the association my mind has led me to give a reply. I hope that what I may say you will take in a kind and christian spirit, for if I know my heart I have no desire to wound the feelings of any one. I will not take up your arguments as they come in your article, but I will answer them all before I get through. There is one doctrinal point, if we can decide, that will settle the doctrine of the atonement, and that is, how the new birth is brought about. I quoted several Scriptures bearing on this doctrine in my last letter, and you failed to even try to answer them. The reason is plain. The doctrine of the new birth, independent of any conditions that man can perform, is so plainly taught by Christ and his apostles that man with all his wisdom, learning and philosophy can never refute it. In the first place I will prove that the alien sinner has not the power to yield obedience to the gospel until after being quickened into divine life; and that, when once quickened, God has begun the work of his salvation, and will perform it until the day of Jesus Christ. I ask you to read carefully what I may write, and to compare it with the word of God; and if I have not a "Thus saith the Lord" for what I say, receive it not; but if I have, do not let prejudice and tradition move you away from God's eternal truth. Paul says, "To be carnally minded is death; but to be spiritually minded is life and peace." He further says, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Then every unregenerate sinner is dead, and has no knowledge of spiritual things. Now, some kind of change has to take place before he is capable of receiving spiritual things or yielding obedience to the gospel. Can he bring about this change? That is, does man have to perform the first work, or is it brought about by some power foreign to himself? Christ represents this change by a birth, and he certainly uses a correct

figure. Has the child any power to bring about its birth? Does a child know anything before it is born into the world? Can a child cry unto its parents for help or mercy until after it is born? Now, Christ compares this natural birth to that change which a sinner has to undergo in order to become a christian. If this parable be true, the man has just as much to do in bringing about the spiritual birth as the natural man had to do in bringing about his natural birth. When we make our eternal salvation conditional, we forever destroy the doctrine of the new birth. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." Here the dead sinner is compared to a man naturally dead; for Jesus says, in the same way that God raises a man naturally dead, so he (Christ) raises a man spiritually dead. Is there any life in a man naturally dead? If not, there is no life in a man spiritually dead. Has the man naturally dead any power to impart life to himself? If he has, the dead sinner has power to impart spiritual life unto himself. But Christ says that God gives life to the man naturally dead, and that he quickens or gives life to the dead spiritually.

My second argument is founded on Eph. ii. 1-5, "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience," &c. "And were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." First, the sinner is declared to be dead in sins. Second, God quickens him. Third, Christ is the medium through which he is quickened. "By grace are ye saved." "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John xvii. 2. "The gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23. "And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him [Christ], having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us; and took it out

of the way, nailing it to his cross."—Col. ii. 13, 14. Paul here teaches the same doctrine that he teaches in his letter to the Ephesians, that the sinner is dead, and first has to be quickened into divine life by God, through Jesus Christ. Please do not pass these plain Scriptures by unnoticed, but tell us whether sinners are dead or not in sins. If you say they are, tell us how they are quickened into divine life. You must certainly acknowledge that to quicken is the first thing that takes place in the sinner; and you will further acknowledge that when God quickens a dead sinner he has begun the work of that sinner's salvation. And Paul declares that when God begins the work he will perform it until the day of Jesus Christ. Please let your mind linger around these plain Scriptures, and see if you can find where conditions come in. Let us hear Christ's testimony: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life," &c. Here he plainly teaches that every one that hears his word and believes on God has everlasting life. Two things are required—hearing and believing. In the very next verse Christ designates the very characters who will hear, and live, and believe. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead [sinner] shall hear the voice of the Son of God; and they that hear shall live."—John v. 25, 26. Notice that here Christ says that every one that hears shall live. There are no conditions either expressed or implied. It is the language of him that spake as never man spake. He says positively that the dead shall hear, and that they that hear shall live. I adduced these same arguments in my last letter, and you failed even to try to answer them. You know as well as I know that they cannot be answered in harmony with your theory. Now let us have your explanation of the new birth, and see if it harmonizes with the Scriptures. You say, "Though the sinner is dead in trespasses and sins, yet he is physically and intellectually alive; and that intellect is of such a nature that it can be educated by the light which is knowledge, together with the Spirit as a witness, to a proper understanding of the contrast between the light and the darkness, life and death, and leave him to a right of choice." You certainly must acknowledge that the unregenerate

sinner is not a spiritual man. Then you take up the alien sinner, and cultivate his physical and intellectual powers (for he has no other powers), by educating them to such a degree as to enable him to discern between natural and spiritual things. Please tell me where you find such a doctrine recorded in the Bible. Your theory leaves out the office work of the Spirit altogether. The Bible says that no man can say Jesus is the Lord, but by the Holy Ghost. 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." And, "To be carnally minded is death; but to be spiritually minded is life and peace." "The carnal mind is enmity against God." "They that are in the flesh cannot please God." Then, please tell me how you can educate this natural man and carnal mind in spiritual things. You certainly will not claim that a man can be educated in spiritual things until after he is born of the Spirit. It is the new man that receives spiritual instruction. The fruits of the natural mind are adultery, fornication, uncleanness, lasciviousness, &c. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, &c.—Gal. v. 20-22. You quote the words of Joshua to prove your position. Why did you not quote Christ or some of the apostles? Simply because they do not teach any such medley of contradictions. Christ says, "The Son quickeneth whom he will." Paul says, "You hath he quickened." Christ says, "It is the Spirit that quickeneth." James says, "Of his own will begat he us with the word of truth." Joshua had no reference to the quickening of the sinner into divine life, or the new birth. The children of Israel, God's chosen people, had become idolatrous, were worshipping false gods, and Joshua exhorts them to serve the Lord; but seeing they still persist in their false worship, he says to them, "Choose ye 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."—Joshua xxiv. 15. Now we see clearly that the choice was between two sets of false gods, and not between the true God and the gods of this world.

You next refer to the case of Nicodemus to prove that the alien sinner can hear the gospel. There are two

ways of hearing the gospel. The Scribes and Pharisees could hear in a natural sense, but they could not hear in a spiritual sense until they had received a spiritual mind. Paul heard the gospel prior to the new birth, but still he went on persecuting the church, and thought he was doing God service. Christ, talking to the Jews, said, "Why do ye not understand my speech? Even because ye cannot hear my word."—John viii. 43. "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."—Verse 47. Those Jews were not deaf; they heard every word Christ said, in a natural sense; yet they could not understand anything he said. So it was in the case of Nicodemus; he heard Christ's language, but could not understand what he meant by the new birth. "It all seemed a mystery to him. He said, 'How can these things be?' Jesus said to him, 'If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?'" This plainly shows that Nicodemus heard in a natural way, like all the rest of the unregenerate Jews.

You next say that if my theory be true, we cannot change God's decrees; which implies that if your theory be true we can change God's decrees. If we can change God's decrees, we can change God, who says by the prophet, "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 all his counsels, purposes, designs and pleasure are to be accomplished, how can we change any of his decrees? He says, "I am God, I change not." "The same yesterday, to-day and forever."

You next say that if my doctrine be true we have no use for the Bible, nor for preaching, or anything of the kind. Paul says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17. Here we have the use of the Scriptures given in plain language. Is it for the alien sinner, or for the man of God? Paul says, "That the man of God may be perfect, thoroughly furnished unto all good works." He says the gospel is "the power of God unto salvation to every one that believeth," and not the unbeliever. Peter says, "Feed the flock of God which is among you." Jesus says, "Feed my lambs;" "Feed my sheep." Paul says, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." We see very plainly from these Scriptures that the preaching of the gospel is not to quicken dead sinners into divine life, but to feed the sheep and

lambs and collect them into the fold of God. The natural man lives and thrives upon natural food. The spiritual man lives and thrives upon spiritual food. The natural man receives natural food from nature. The spiritual man receives spiritual food through the Spirit and the preaching of the gospel. The same false accusations were urged against the apostles that are urged against the Old, Primitive Baptists of to-day. Paul says, "We be slanderously reported, and some affirm that we say, Let us do evil that good may come: whose damnation is just." The very same arguments that you have brought against my doctrine, Paul in defense of this doctrine says, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" In further explanation of the plan of salvation by grace, Paul says that God loved Jacob and hated Esau before they were born or had done either good or evil; and then he asks, "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 sheweth mercy."—Rom. ix. Jacob and Esau were evidently representative characters. Jacob represented the elect, and Esau represented the non-elect. Jacob was chosen and elected before he was born, or had done either good or evil. So were all God's people chosen in Christ Jesus before the world began. Did God choose Jacob because he foresaw any goodness in him, or because he foresaw he would yield obedience to his laws? No. Paul says, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." If Paul's explanation of election be true, it forever excludes the doctrine that God elected his people on certain foreseen conditions performed by them.

You next affirm that Jesus says, The reason all are not saved is that they will not come to the light that their deeds may be made manifest. Jesus does not use that language; neither does he convey the idea that you are trying to convey. Jesus tells the unbelievers in almost every discourse that the reason why they do not believe is because they are dead in trespasses and sins. Now let me prove this. Turn to John x. 20: "But ye believe not, because ye are not of my sheep." John viii. 47: "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." "Why do ye not understand my speech? Even because ye cannot hear my word."—Verse 43. If they could not understand his speech nor hear his words, how could they come to him? Read the sixth chapter of John. Jesus was there conversing with unbelievers, and the unbelievers were reasoning among themselves as

to who he was. Jesus answered them, saying, "Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him. 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." "But I said unto you, that ye also have seen me, and believe not." Why did they not believe? They had seen Christ, and had conversed with him, and witnessed the miracles performed by him. Christ answers this question by saying, "All that the Father giveth me shall come to me." This would certainly imply that God had never given all to Christ, and that some of those unbelieving Jews were not included in the eternal covenant of God. Now read John v. 40, and you will find the words you referred to, "And ye will not come to me, that ye might have life." Jesus is addressing the same characters above referred to, and simply means that they did not have a will to come to him; that they were dead in trespasses and sins, and had never been quickened into divine life. They were still carnally minded, and the carnal mind is enmity against God; that is, it hates God, and cannot come to 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." Another reason why they did not come is because they loved darkness rather than light, because their deeds were evil. So said Jesus. Is the alien sinner a servant of God before he is made free from sin? Does he render obedience to God while he is under sin? Let the word of God answer. "For when ye were the servants of sin ye were free from righteousness."—Rom. vi. 20. When did they become servants to God? "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—Verse 22. How were they made free? "Giving thanks unto the Father, which hath made us meet [or fit] to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins."—Col. i. 12-14. Please notice in the above that it was God who made us meet, or prepared us to be partakers of the inheritance of the saints in light; that it was God who translated us from the power of darkness, into the kingdom of his dear Son. The yielding was not the act of an unregenerate sinner, of his own free will and power, but it was the act of one in whom God had wrought to will and to do of his own good pleasure.

You next quote 2 Cor. iv. 3, 4: "But if our gospel be hid, it is hid to them that are lost; in whom the

god of this world hath blinded the minds of them that believe not," &c. To what class of people does Paul say our gospel is hid? "To them that are lost." Who does Paul say is lost? Those that believe not. Then, if Paul's reasoning be correct, the gospel is hid to all those who have not been quickened into divine life. So we see by a careful reading and analysis that there is not the slightest intimation that those characters ever knew anything about the gospel, because they are represented as lost, and in unbelief, dead in trespasses and sins. Read the next and sixth verse of this same chapter: "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." Now ask yourself the question, Where did we receive the light of the knowledge of the glory of God? By anything that we have done or can do? No. Paul says that God shined in our hearts to give us that light. Through what medium does that light come? Paul says, through Jesus Christ. You certainly will not deny that a sinner must have a knowledge of that light before he can be saved; and you certainly cannot deny that after God has shined in a sinner's heart, to give him the knowledge of the glory of God, he will be saved. In the seventh verse Paul assigns the reason why our salvation is all the work of the Lord: "That the excellency of the power may be of God, and not of us." Jesus said, "If I go away I will send the Comforter, even the Spirit of truth, whom the world cannot receive." Why cannot the world receive him? "Because it seeth him not, neither knoweth him."—John xiv. 17. Now, if the alien sinner neither sees nor knows the Spirit of truth, how is it possible for him to yield obedience to the gospel? Jesus goes on and says, "But all these things will they do unto you for my name's sake." The history of the church is written in blood. Thousands have been burned at the stake and tortured to death. "Yea, the time cometh, that whosoever killeth you will think that he doeth God service." Why is all this? Why has the church been so persecuted during all the ages of the world? Let Christ answer: "Because they have not known him that sent me." "And these things will they do unto you, because they have not known the Father nor me."—John xv. 21; xvi. 3. And he says in his prayer, "O righteous Father, the world hath not known thee." Many other passages can be produced to prove that the world in its unregenerate state knows not God, neither has any knowledge of spiritual things. You say my theory is that no one can hear the gospel until he is born again; and then, that God teaches him what he must do to obtain what he has already obtained; and then you enumerate what he must do; that "he must be born

again;" that "he must believe;" that "he must repent;" that "he must be baptized." Will you please tell me which comes first; the birth or the belief? You certainly will not say that faith or belief comes before the birth. Can a child have faith before it is born? Certainly not. Then the birth takes place first. Faith, repentance, &c., are the fruits of the new birth. Read Gal. v. 22: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith." Then the Spirit has to dwell with you before you can have the fruit. "If any man have not the Spirit of Christ, he is none of his." Then you must be born of the Spirit before you can have the fruit of the Spirit. This new birth brings about a godly sorrow, and this godly sorrow leadeth to repentance. This is not only the order of natural things, but the order of spiritual things.

You next take up the subject of conditions. What is the first condition you produce. Faith. Faith is a condition of salvation, is it? What does Paul say? Faith is "the fruit of the Spirit." "It is the gift of God." He is "the author and finisher of our faith." Do these look like conditions of salvation?

Your next condition is baptism. You certainly cannot claim that baptism is a condition to be performed in order to eternal salvation. Baptism is a duty required of one who is born of God. We are not now discussing conditions to be performed by christians in order to enjoy the blessings of the church of Christ, but whether there be conditions that the unregenerate sinner can perform in order to secure his eternal salvation. Jesus says, "The hour is coming, and now is, when the dead [sinner] shall hear the voice of the Son of God; and they that hear shall live." Are there any conditions here? Jesus also says, "All that the Father giveth me shall come to me." Are there any conditions here? The apostle says, "The gift of God is eternal life through Jesus Christ our Lord. Are there any conditions here? "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." Show me if there are any conditions here. James says, "Of his own will begat he us with the word of truth." Point out the conditions here. Paul says, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Are there any conditions here? Peter says, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience." Paul says the word of promise or election "is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Paul says we were chosen in Christ before the founda-

tion of the world, that we should be holy and without blame before God in love; that whom God foreknew he also did predestinate to be conformed to the image of his Son; and whom he predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Please point out the conditions in these passages.

(To be continued.)

ROTEN HURST.

PASSING FROM DEATH UNTO LIFE.

"We know that we have passed from death unto life, because we love the brethren."—1 John iii. 14.

EDITORS SIGNS OF THE TIMES—MUCH BELOVED FOR THE TRUTH'S SAKE:—It has been a considerable length of time since I have written anything for our highly prized medium of correspondence, the SIGNS OF THE TIMES; and having been requested by some of its readers to contribute something for its columns, I have concluded to offer a few thoughts on the above portion of holy writ, and send them to you to dispose of as you think best.

John in this short but very comprehensive epistle has treated wonderfully upon the principle of love and the evidences of it. At the sixteenth verse he tells us how it is that we know that God loved us, and says, "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." Laying down our lives, in this sixteenth verse, means the same as passing from death unto life, in the fourteenth verse. Notwithstanding all that has been done or said, or could be done or said, we could not know that God loved us if he had not laid down his life for us; and upon the same principle of cause and effect, we do not know that we have passed from death unto life unless we love the brethren, the church; neither do we know that we love the brethren unless we have laid our lives down for them. But if we have laid our lives down for the brethren, the church, it is *prima facie* evidence that we love them, and also thereby we know that we have passed from death unto life. The phrases, "We know that we have passed from death unto life," and "We ought to lay down our lives for the brethren," have reference, I think, to the apostles and ministers of the gospel of Christ down to the present day; hence I shall aim to dwell mostly upon the evidences of those of this our day, as they more immediately concern us. I am well aware that the general idea of this text is, passing through regeneration, being born again, born of God. If this view of the text is right, then we know that we are regenerated and born again; therefore we could walk by sight, and not by faith.

I have tried for years to reconcile this view of the text with my experience, but have never yet been able to do so, neither can I do so now. I

never have attained to a state that I could say, I know that I am regenerated and born again, or I know that I am born of God. As much as I can say on this point is, I have a morsel of hope that I am born of God. But the most of the time this morsel of hope seems ready to perish, this little spark just ready to be extinguished; therefore we can only walk by faith, and not by sight, as the Scripture demonstrates.

"We know that we have passed from death unto life." How do we know it? We know it because we love the brethren. Very well; but how do we know that we love the brethren? We know that we love them because we have laid down our lives for them. Not our natural or corporeal lives, for this could do them no good whatever; but we have laid down our lives of accumulation; have denied ourselves of worldly advantages, interests, comforts, &c.; have forsaken father and mother, brothers and sisters, wives and children, houses and lands, for Christ's sake, and for the gospel's sake, because we love the brethren for Jesus' sake. This is the life that we must lay down and pass away from; and when we do this we know that we love the brethren; and when we know that we love the brethren we know that we have passed from death unto life. This view of the text harmonizes with the experience of the servant of God who has laid down his life for Christ's and the gospel's sake; who has forsaken all things, and counted them but loss, for the excellency of the knowledge of Christ Jesus the Lord. The word "passed" denotes action on the part of those who have passed from death unto life, or laid down their lives, and gone on beyond or passed away from it, as the verb "pass" means to go over or beyond, pass away from, &c. Death means separation, the extinction of life, &c. One is the privation of the other.

The Scriptures abundantly demonstrate that the ministers of the gospel of Christ are called of God, counted faithful, putting them into the ministry, and that it is their bounden duty to "let the dead bury their dead; but go thou and preach the kingdom of God," &c. For "no man, having put his hand to the plough, and looking back, is fit for the kingdom of God."—Luke ix. 62. The minister who has his hand to the gospel plough, and at the same time looking back, has not passed from death unto life. He does not know that he loves the brethren, for he has not laid down his life for them, which is the evidence of the fact; and in the absence of such evidence we must know that we do not love the brethren in the sense of this text. Loving the brethren, in this text, means to love them superior to father, mother, wife, children, house and land; so much so that we will forsake them, leave them all behind, count them only a secondary matter in our esteem, and take up the cross

daily and follow Jesus. The phrase "looking back" is in the present tense, and denotes a continuation of looking, and shows conclusively that when a servant puts his hand to the plough, or engages in this holy and heavenly calling, and at the same time looking back after the things of the world, he has not passed from death unto life, is not letting the dead bury the dead. Hence while in this disobedient condition he is not fit for the church of God as a ministering servant, and cannot feed and care for the sheep aright. This figure or illustration is taken from the common method of ploughing in our fields. Of what use could a servant be to us in our field, ploughing corn, and looking back all the time? We know he would plough up the corn, and therefore would not be fit to plough in the field. So in the same sense is the minister who is engaged in this sacred calling, and at the same time his heart back in the things of the world. He is abiding in death; for "he that loveth not his brother abideth in death." He has no evidence that he has passed from death unto life. He does not love the brethren, in the sense of this text. He has not laid down his life for them. This special and peculiar love is manifested in laying down or losing this life, in forsaking father and mother, wife and children, &c., by letting the world attend to the things of the world, counting them all death, or but dead things, in a comparative sense; leaving them all behind and passing from them; passing from death unto life. When we have forsaken all these things for the sake of Christ and the gospel, we know that we have passed from death unto life, because we love the brethren, the church, and esteem them above our chief joy. When contemplating these things I have often thought of what Jesus said to the apostle Peter, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs."—John xxi. 15.

It has often occurred to my mind that if we do not love Christ and the gospel more than these things we will not feed the lambs or flock of God very well. They will have dry and scanty pasturage; not much wholesome gospel food. We may love Christ, and have some love for the gospel of Christ, and yet not pass from death unto life; not forsake all these things for Christ's sake and for the gospel's sake. Again, Jesus says, in reference to the same class of characters under consideration in the text, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man [preacher] profited, if he shall gain the whole world, and lose his own soul [life]? or what shall a

(Continued on page 29.)

## EDITORIAL.

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## REVELATION XXI. 9.

BROTHER J. S. Burns of Booneville, Miss., some time since requested some thoughts from us upon the last clause of Revelation xxi. 9, which reads as follows, "Come hither, I will show thee the bride, the Lamb's wife."

We desire to say at the beginning that we cannot attempt to fully respond to this request; that is, we cannot begin to tell all that belongs to this bride of Jesus of excellency and glory and grace. It was certainly a wonderful vision which was vouchsafed to John. It was a vision of a glory and beauty transcending all that is earthly and mortal. There are two or three things to which we may call a brief attention.

It was a vision of the church of God as she was to be made manifest on earth in all the ages of the gospel dispensation. As the bridegroom had never been manifest on earth as he was now to be made manifest, so was it true of the bride. John the Baptist had before spoken of Jesus as the bridegroom, and of himself as the friend of the bridegroom; and in the gospels Jesus thus speaks of himself, or is thus spoken of, more than twenty times. In all these places the bride is spoken of, meaning the redeemed people of God whom he has bought with his blood, and adorned for himself with his own spotless robe of righteousness. These are all figurative expressions employed to set forth the love which he bears to his elect, and the closeness of the tie which unites him to his living and believing people here on earth. What a wonder, surpassing all wonders, is it that poor sinners, all defiled with sin, and lying in their blood exposed to the vengeance of God, should be washed from their sins, and clothed in spotless robes of righteousness, and should be presented unto Jesus as his bride. Who can measure what it is to be raised from the deeps of sin to the heights of holiness and heaven? She is the bride, the Lamb's wife, with all that this means.

Some things are said of her in this connection to which we will briefly refer. She is compared to a holy city. She is called (verse 2) the holy city, and the holy Jerusalem. This is in contrast with the literal Jerusalem which then was. Its inhabitants called it the holy city. It had been

called by that name in the former legal, typical dispensation; but it was only ceremonially so. The outward forms of sanctity were there, but the true life of holiness had departed. Of true spiritual holiness it knew nothing. A man could be a citizen of that city, and yet not know anything about the love and fear of God in the heart; but not so with this city. Here men dwelt who worshiped God in spirit and in truth. It was the holy city because God dwelt there, and because he dwells in the heart of all her inhabitants. When Jehovah appeared to Moses in the burning bush the place was holy ground, because, and only because, God dwelt and revealed himself there. In like manner the church of redeemed sinners are in and of themselves possessed of no more holiness than other men. They are holy simply because God dwells with them.

This church is called "the new Jerusalem." The old was to pass away. The heaven and earth were to be shaken. Some things must be removed. Only that which could not be shaken could remain; and in harmony with all this Paul testifies, "He taketh away the first, that he may establish the second." The new Jerusalem was not to be like the old. Jesus did not come to re-establish and infuse life into the old dead forms, nor to build up the old Jewish theocracy. He came to reveal a better covenant, founded upon better promises. He came to establish a spiritual church, made up of spiritual men and women, chosen out from the mass of mankind from all eternity. Such a people, such an organization, based upon such principles, had never been seen on earth before; therefore it is called "the new Jerusalem."

It is from God, out of heaven. There was nothing in earth nor in the fallen nature of man that could originate such a city. It is not earthly in its origin, its nature, nor in its fruits. Let us bear in mind that this is all figurative language, and that by this holy Jerusalem is meant the manifestation of Jesus Christ with every heavenly and holy principle in the hearts and lives of men on earth. The prophet said that Jesus Christ should grow up before the Lord "as a root out of a dry ground." There was nothing in the ground to cause such a root to grow. The ground was dry. If Jesus Christ dwells and grows up in any sinner's heart to-day it is a miracle from heaven. He is still growing as a root out of ground that is very dry. All that is heavenly in us is from above. God has given it from heaven. All that enables us to cry "Abba, Father," all that brings us near to God as his children, is from above. "Ye must be born again" (margin, from above). How wonderful, that by Christ's own indwelling we should come to live in this holy city! As he dwells within us, we dwell in this city of God, and are

counted a holy nation. The nations of the saved enter its gates and walk in the light of it. If we ask wherein are the redeemed people of God different from other men, we can only answer that it is in the fact that they are brought nigh to God, and dwell in the city of God. They abide with him because he abides with them. God is the author and giver of all that is spiritual, heavenly and excellent in them. It is all expressed in the words, "from God, out of heaven;" and sinners receive this city, and it receives them, and they dwell in it, and it dwells in them.

It has the glory of God. God manifests his power, his justice, his goodness, his mercy, his love here. In this church the spiritual mind beholds his stately goings forth, which are from everlasting to everlasting; and the church, which bears his glory, is not some unthinkable and intangible thing. It is just the whole body of redeemed sinners; and each separate and special redeemed sinner has the glory of God in himself or herself. The glory of God thus made manifest does not consist in great learning, nor in wisdom, nor in human powers of reason, nor in riches, nor in human praise, nor in earthly greatness of any sort, nor in numbers, nor in fine temples, nor in beautiful music and ornate forms, nor in eloquent preaching. None of these things manifest the glory of God. His glory appears in the faith, hope, love, trust, meekness, fear, spirituality and obedience which straightway spring up wherever his presence is felt; for his presence is like the gentle rain and dew that nourish every heavenly plant. These things constitute the glory of God, which every believer has, but which reveal no glory to the world. This city has not the glory of the world, but she has the glory of God.

This city also has light like a stone most precious, even like a jasper stone, clear as crystal. How striking is the testimony here to the truth that her light is but a reflection of the divine light. A precious stone, like jasper, has no light in itself. It cannot shine in the darkness. A light must shine upon it from without, and then it has light. The light of this city is like that.

It has a wall also, great and high. Thus the defense of every believer is set forth. We must never forget that this city of God, this bride of Christ, embraces individuals who are saved. It is of and for each believing, hoping, fearing, doubting child of God, individually considered, that we desire to write. There is no such thing as a church of God separate or aside from redeemed sinners. If there is, it is no concern of ours, and we need not concern ourselves about it; and so we rejoice that there is a wall great and high around such poor sinners as we and our brethren are. Nothing evil or harmful, or that can defile, shall ever enter within this wall. The redeemed dwell in safety there. This is all here on earth.

We dwell in safety here and now; not so happy as we shall be in heaven, but just as safe.

How must the love of Jesus swell toward his chosen ones to call them by such endearing names! The bride, the Lamb's wife! Well might Paul triumphantly ask, "Who shall separate us from the love of God?" The glory of it and the comfort of it and the wonder of it is that he loved sinners, and died for sinners, and brings sinners home, and is not ashamed to call sinners his brethren. This is our hope, and in it we have rejoiced for many years.

C.

## 1 TIMOTHY V. 8.

OUR brother, J. F. Dale, of Navajo, Oklahoma, has requested our views of the language of Paul in 1 Timothy v. 8, which reads thus, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

There seems to us no need of commenting upon the connection of this text, further than to say that Paul is here directing Timothy concerning the care of aged, helpless, dependent and worthy widows by the church; and that while he enforces this as the duty of the church, he yet carefully guards the church from being imposed upon by the unworthy, or by those who have other means of support. Those widows who are to be supported at the expense of the church were to be such as had commended themselves to the church by humble, devoted, christian lives, and for whom the church would therefore bear a strong affection. They were to be such indeed as all would feel it to be both a duty and a privilege to assist.

But Paul also teaches in the verse to which our brother has called attention, and also again in verse sixteen, that even the most worthy are not to be a public charge upon the church if they have children or nephews who can care for them; and in verses eight and sixteen he makes known the duty of each one to provide for his own kindred, and especially those of his own household. These children or nephews to whom Paul refers, and upon whom he lays this injunction, must have been believers and members of the church, because if they were not Paul could have had no authority to enforce his admonition here given. If any widow had been thrown upon public charity by children who were heathen, they would certainly be laid upon the heart of the church with twofold care.

Now, Paul says that if any professed disciple of Jesus refuses to provide for his own, and especially those of his immediate household, he has denied the faith. Paul means, as it seems to us, that a man's conduct counts for more than his profession. He may make loud profession of his faith in the gospel of Christ, but to neglect those whom

God has in his providence laid upon him to care for is to deny the faith. If the real faith of God be in a man's heart, it will make him very careful to fulfill every just obligation as far as he possibly can. If he refuses or neglects to do so, he declares either that he is not himself a true believer, or else that the faith which he professes does not require this at his hands. In either case he has denied the faith. We surely need not quote or refer to the Scriptures which enforce upon believers the duty of fulfilling all their natural obligations toward all classes of men.

Now, any professed disciple of Jesus who has taken the yoke of Christ upon him, and yet refuses to do what Christ has enjoined, Paul says is worse than an infidel. It seems to us that this is true for two reasons. First, even infidels acknowledge the obligation in nature of sons to care for the aged parents who gave them birth, and to whom they owe more than they can by any possibility ever repay; and for a professed christian to seek to avoid these obligations argues that he is far worse than an infidel. If any religion teaches that a child may cease to provide for his aged parents, whether father or mother, it is worse than open infidelity. Second, such a one is worse than an infidel because he professes better things, and by his conduct scandalizes the holy religion which he professes; and this is worse than avowed infidelity.

Nothing can absolve children from the obligation of loving and caring for their parents. By reason of old age they may become not only infirm, and needy of unremitting care, but also fretful, peevish and exacting, and even ungrateful; but all this the child is bound to endure, and to minister gently, cheerfully and gladly to their many wants as far as it is possible to do so. If a professed christian refuses to do this he has denied the faith, and is worse than an infidel.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

THE LORD'S TEACHING.

"AND all thy children shall be taught of the Lord, and great shall be the peace of thy children."—Isaiah liv. 13.

The sweetness of this promise can only be fully realized by God's children who have been made to feel their need of that wisdom which none but the omnipotent Lord of life and glory can bestow. When perplexities, doubts and fears have distracted the mind and troubled the heart of the child of grace, when the enemy torments him with the suggestion which his own conscious unworthiness renders plausible, that although the power and goodness of God are equal to the work of saving the vilest of sinners, yet his daily walk and conversation give evidence that the application of that salvation has never been made to his case, then

with what strong consolation does the Spirit, the promised Comforter, apply the support contained in this passage to strengthen and support his tried and troubled soul.

Those whose religion is something of their own manufacture, and whose dependence is on pleasing a fickle and ever changing god of their own imagination, may well heap to themselves teachers to whom to look for information of the various changes in his mind in regard to what will please and what displease him. Is it strange that while they worship such a god as they describe, "altogether such a one as themselves," they resort to every manner of means to endeavor to please him? Hence, the only salvation they know anything about is such as they describe, "Perform certain acts and grow in favor in the sight of God." This comprises the substance of all false systems of religion from avowed paganism to the doctrine of salvation by the use of means as held by those professing to be moderate Predestinarian Baptists, or, in other words, general atonement Baptists. There are but the two principles abroad on the earth—truth and error. "He that is not for us is against us."

While carnal nature in all its depravity is a fair illustration of the teaching of men and its consequent results, the very reverse of these effects is experienced by every heaven-born soul. They all have great peace; not indeed peace with the world and their own corrupt natures, but the peace of God which passeth understanding. Though the children of Zion in this world meet with trials in the form of disagreement on certain points among themselves, this peace is not interrupted; for these differences are occasioned by the corruptions of their old natures, the lusts of which remain for the trial of their faith.

The children of Zion being all taught of the Lord, know very well that it is vain to trust in man whose breath is in his nostrils; consequently they are obliged to bear testimony to the futility and utter inefficiency of all institutions of man's invention for the salvation of any of the human family. The necessary and unavoidable consequence of the popular system of manufacturing teachers in the schools of men is that there will be as many different doctrines as there are different teachers in the schools, and the confusion will be such as prevailed at the dispersion of the Babel builders of old. But not so with the church of the Redeemer; to her is the promise sure, notwithstanding all the efforts of men and devils to the contrary; and as her children have no need of any teachers other than God, therefore they are all taught alike, and great is the peace of her children.

MIDDLETOWN, N. Y., Oct. 15, 1850.

CORRESPONDENCE.

(Continued from page 27.)

man [preacher] give in exchange for his soul?" Or what shall he give in exchange for his life? as the word "soul" in this connection means life, or rather himself. What would a minister who has lost his usefulness give in exchange for himself, or for his life and standing among the brethren?—See Luke ix. 25. Hence we must lose our lives in these things, which are death in their nature, and pass from them, in order to find life and spiritual enjoyment, peace and tranquility of mind, in the glorious things of Christ and the gospel, in order to feed the lambs, that they may grow in grace and in the knowledge of the truth, in the doctrine of Christ; for Paul says, "But if our gospel [doctrine] be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—2 Cor. iv. 3, 4. This text gives us the idea clearly that there are some preachers who do not understand the doctrine of Christ and the apostles. It is hid from them. The cares of this world have blinded their minds. Hence they are in darkness and death, and have not passed from death unto life. The text is plain, that "we know that we have passed from death unto life, because we love the brethren."

"Love is strong as death," and death means separation. Therefore this peculiar love separates us from all these things, unto the gospel of Christ. But those who do not love the brethren, the church and the cause of God, more than all these things, "abideth in death." The god of this world, or the cares of this world, have blinded their minds, and they are in darkness and death, in a doctrinal sense; both blind and dead to the doctrine and the love of it. And many of them are not only dead to the doctrine and the love of it, but dead also to those who preach the gospel, or doctrine of God. In the fifth verse Paul says, "For we preach not ourselves, but [we preach] Christ Jesus the Lord." Who does Paul have reference to that preach not themselves, but Christ, and preach themselves the servants of the brethren for Jesus' sake? Doubtless he means those to whom the doctrine of Christ is not hid; those that this glorious light or life hath shined unto. They have lost their lives in the things of this world, but have found them in the wonderful things of Christ and the gospel; have been found a hundred fold, including fathers and mothers, brothers, sisters, &c. This glorious light hath shined unto them. Hence they know the doctrine, and therefore they preach it in the face of all opposition; not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. All

these have passed from death unto life, from darkness unto light. Therefore they do not, neither can they, preach themselves, but they preach Christ the way, the truth and the life, and the only name given under heaven or among men whereby we must be saved. Now the phrase, "We preach not ourselves," has in it the idea clearly that there are some who preach themselves, and do not preach Christ; and it seems clear to my mind that they are those to whom the gospel is hid, or those to whom the doctrine is hid. This glorious light or life of Christ, who is the image of God, hath not shined unto them; therefore they are in darkness and death, in a doctrinal sense, ignorant of Christ and his righteousness, and going about to establish their own righteousness. But the text says, "We know that we have passed from death unto life;" and the reason we know that we have passed from death unto life is, we know we love the brethren; and the reason we know we love the brethren is, we know we have laid down our lives for them; have denied ourselves of those things which others enjoy, and have taken up the cross daily, and are following Jesus through evil as well as good report. Then John would say to all who have thus passed from death unto life, who have lost their life in all these things for Christ's sake and the gospel's sake; I say, John would say to all such, "Marvel not, my brethren, if the world hate you." If ye were of the world, and preached the doctrine of the world, the world would both love and hear you. My brethren, let us not love in word and tongue, but in deed and in truth.

W. J. MAY.

PINSONFORK, Ky., Dec. 10, 1895.

PORTLAND, Ind., Nov. 3, 1895.

EDITORS SIGNS OF THE TIMES—DEAR BROTHERS:—In the SIGNS of Oct. 30th, 1895, you request others to write on Matt. x. 34, "Think not that I am come to send peace on earth; I came not to send peace, but a sword." I am a weak one, and ought not to set myself up as a teacher; but my mind had, for some time, previous to reading your views, been drawn to the same Scripture. In the writings of all four of the evangelists we find the same subject referred to. The verses following the text read, "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." The Savior instructed his twelve disciples that he had given them power over the unclean spirits to cast them out, and to heal all manner of sickness. Thus we see, from the office to be filled by these disciples, that they were to embark upon a mission that was certain to meet with strong opposition. They were to proclaim a system adverse to every thing then known, and conse-

quently would result in conflicts, even from those of their own people, and possibly their own households. He tells them, "He that loveth father or mother more than me, is not worthy of me." So we infer that these disciples were to expect opposition in declaring the truth. In John ix. 39 we hear Jesus saying, "For judgment I am come into this world, that they which see not might see, and that they which see might be made blind." Again, in John xv. 22, Jesus said, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." Many other Scriptures of like import might be adduced to further prove the meaning of the text, which would only lengthen the testimony. It is plain that Christ spake against the Jews; for in the beginning of the chapter containing the text Jesus instructed his disciples to "go not in the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." It is here to be observed that Paul said to the Jews, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us." "And when the Gentiles heard this they were glad, and glorified the word of the Lord. And as many as were ordained to eternal life believed." It is also to be observed that Jesus said, "The first shall be last, and the last first." Ishmael and Esau were types of the Jews. At the coming of Christ the gospel should first be preached to the Jews, that seeing they might not see, and hearing they might not understand. It was a foregone conclusion, according to Christ's own words, that Jerusalem was to be destroyed by the Romans, as he said to his disciples, when they showed him the beautiful stones of the temple, the time should come when not one stone of that temple should be left upon another, and that before that generation should pass away. He also told them that when they should see the adomation of desolation, spoken of by Daniel, standing where it ought not, then they should know that the time was at hand, and for them to flee unto the mountains.

From what I have observed the text has direct reference to the destruction of the Jews. The disciples were first sent to them. Christ first spoke to them. It was already a prophetic decree that Christ should be crucified by the very people he came and spoke to. Christ told his disciples they should suffer all manner of abuse at the hands of the Jews. It was decreed that this people should crucify the Lord of glory, and persecute his disciples; yet it was God's purpose that Christ and the

apostles should go and cry unto this people. But why? it is often asked. "That seeing they might not see, and hearing they might not understand." If Christ had not spoken unto them, they had not had sin; but now they have no cloak for their sin. God gave them the spirit of slumber, eyes that they should not see, and hearts that they should not understand, lest they should believe, and be converted, and he should heal them. This is the fulfillment of the prophecy wherein God told the Jews, "Behold, I work a work in your day, a work which ye shall in no wise believe, though a man declare it unto you." The Jews fulfilled the Scriptures in denying Christ. It may seem to some a mystery that God purposed to send Christ and his disciples to speak unto the Jews, when it was certain that they would not hear. But this is most certainly true. God sent Ezekiel and Jeremiah to cry unto the Jews the sure judgements he would send upon them by Nebuchadnezzar if they did not turn from their wicked ways; yet God told both these prophets that Israel would not hear them; but that was no excuse for these prophets to withhold. These prophets delivered their own souls by obeying God in declaring his sure judgments. The Lord said of Paul, "I will shew him what great things he must suffer for my sake." Paul and all the apostles delivered their own souls by obeying the Lord. So Christ at his coming cried unto a people that were blinded to the truth. The time had come that the Jews, which were the natural branches, were to be broken off, that the Gentiles might be grafted in. It has often occurred to my mind that as this was the sole cause of God casting away the Jews, that the Gentiles might be grafted in, therefore we ought to be ready to accept what Christ said, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." Also, "That seeing they might not see." Here we see the meaning of the text, "I came not to send peace, but a sword." This was spoken against the Jews, whose city and kingdom were now about to be destroyed and broken off, that the Gentiles might be grafted in.

It is often asked, "If these things happened according to God's decrees, for what purpose was the law given?" But Paul says, "Is the law against the promise? God forbid." God had declared the certain destruction of Israel, and at the same time sent them commandments; but the decree was certain. God sent Moses and Aaron unto Pharaoh, to command him to let Israel go; yet God had decreed the destruction of Pharaoh's host four hundred years prior to it; so the pleading of Moses and Aaron with Pharaoh was not against the foretold destruction of Pharaoh; but Moses and Aaron delivered their souls by obeying the Lord. The long-suffering of God waited in the

building of the ark, while Noah preached warnings unto the old world; yet those warnings did not stop the building of the ark. The entreaties of Noah were not against the promise. So Christ coming and speaking to the Jews, warning them, was not against what he had promised. God gave them the spirit of slumber, that they should not hear, and that seeing they might not see.

In love,

NEWTON PETERS.

CRAWFORDSVILLE, Ind., Dec. 12, 1895.

DEAR EDITORS OF THE SIGNS:— Among the old subscribers I send the remittance of dear sister Matilda West. She is ninety-three years old, and has been trying to follow the footsteps of the blessed Savior for seventy-seven years. I love to visit her, for she always has a new experience. This time she said:

"One morning when the sun shone brightly, and all nature looked smiling and peaceful, I felt cast down and restless; God seemed so far away; all his billows rose high above my head; time seemed tedious; I longed to fly away and be at rest. In the afternoon of the same day I saw a dark cloud arising in the west, such clouds as indicate a storm. My thoughts were turned from my own sinful self to the great and all-wise Sovereign who alone can make the clouds and spread them over the sky; and he can place a rainbow in the clouds, a token of his amazing love and mercy. When the boisterous wind arose I thought of how God rides upon the tempest, and holds the wind in his fist. In the midst of the hurricane I felt his presence. His power and majesty were very great. He spake peace to my soul and there was a great calm. In a few hours what a great change in my feelings! Who but God could bring light in darkness?"

"In darkest clouds, if he appear,  
My dawning is begun;  
He is my soul's sweet morning star,  
And he my rising sun."

I asked her for her first experience, and this is what she told me:

"When I was a child, nine or ten years old, one of my mother's brothers came to visit us, who was a Baptist and a good singer. I loved to hear him talk on the subject of religion, and once when he was singing, 'What wondrous love is this,' &c., I felt very sorrowful. When he came to the words, 'Christ laid aside his crown for my soul,' I cried and wondered if it were possible he suffered and died for my sins. I felt I was the worst sinner in the world. I thought my parents could not love me as they did the rest of the children. I often went to a lonely spot on my father's farm to try and pray, but dared not speak one word aloud. I remember once going into the smoke-house to go upon my knees and beg for mercy; but I could only cry. In the fall, in the hazy autumn days, everything looked gloomy and all nature seemed mourning for

my cruel sins. When Baptist people came to my father's house I would go into the next room, and leave the door open, and sit near the crack, and listen to their talk. I loved those people; they seemed holy and good. I longed to be like them, but O how sinful and helpless I felt! I dreamed one dream over and over again for many nights. In my dream I would start on a journey, and would come to a very high, steep hill, and I would toil and labor to climb this hill. I would catch hold of roots and shrubs, and they would give way, and I would catch my hands in the sand and dirt. Sometimes I would waken without reaching the top; but I did get to the top of the hill, and there I saw a most beautiful place and many people who seemed very happy; but I could not mingle with them nor speak to them. One time I went to a Baptist meeting in a log school-house; the house was much crowded, and they put several of us small girls upon a desk made by driving pegs into the logs and placing a plank on it. The preacher had for his text blind Bartimeus sitting by the wayside. He told my feelings so well, I wondered how he knew them, for I had never told any one. I cried so I was ashamed and wished I was down from my lofty seat. Thus time passed along until I was almost grown. One night I dreamed I saw the Savior coming in a cloud. As he approached he seemed very beautiful and shining. I awoke trembling with joy, when these words came into my mind,

'This earth will soon dissolve like snow,  
The sun forbear to shine;  
But God, who calls me here below,  
Will be forever mine.'

When I arose in the morning I felt as light as a feather, my burden was gone, and everything was peaceful. I wanted to tell my mother, but waited to have her alone. I slipped the hymn book and went alone, to find it full of new, beautiful hymns. When I came to the hymn, 'Amazing grace! how sweet the sound!' I said, 'That is just what I wanted to say.' The pastor of my parents' church came to our house to stay all night. I went into the room to carry something, and he said, 'Daughter, you have something to tell me,' and before I knew I was telling him what a change there was in my feelings. He told me to tell it to the church. I was astonished, and said that I surely could not be fit to live with those good people. I was much exercised about the matter, and promised myself that if any one should go forward to the church I would follow. The Lord opened the way, and a woman told her experience, and I followed, and was received, and baptized the next day in Ohio. Then I was almost sixteen years old. How long I have been a member, such a poor, unprofitable servant! If a saint, I must be the least of all. How many seasons of joy and sorrow I have passed through! How often I have

had to ask the Lord to help me just this once! My race is almost run, and if I reach that blissful home I am sure I will join in the song, 'Alleluia! Salvation and glory and honor and power unto the Lord our God!' I think alleluia is a very sweet word, and it often comes to me to cheer my loneliness."

May the Lord give the dear old sister patience to wait all his appointed time, and may she keep in remembrance what Paul says, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

"The time of love will come,  
When we shall clearly see,  
Not only that he shed his blood,  
But each shall say, For me."

Yours affectionately,  
LINA W. BECK.

FLANAGAN, Ill., Dec., 1895.

DEAR BRETHREN:—I am now in my eighty-fourth year, so this may be my last remittance to the SIGNS. I do not remember when I first began to send, but it is a long time ago. I still enjoy reading in the SIGNS the writings of the different brethren and sisters; yes, it does me good to read their letters, and they are a great comfort to me in my declining years. My only hope is salvation by grace, and not of works; for I still feel myself to be a poor, sinful creature.

Yours in love,  
JOHN MOULDS, SR.

EDITORIAL NOTICES.

PLEASE BE SURE

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

CRUDEN'S CONCORDANCE.

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

BACK NUMBERS.

FOR the first few numbers of this volume we run extra copies, so that all new subscribers may be supplied with the first numbers, and their subscription commenced with the first of this volume, as long as the back numbers last.

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

Eli Cartwright, N. Y., 1, Lewis B. Ford, Mass., 2, Mrs. Angeline Hill, N. Y., 1, Maria Knapp, N. Y., 2.—Total, \$6.00.

MARRIAGES.

By Elder T. M. Poulson, Dec. 17th, 1895, at the residence of the bride's father, in Wicomico Co., Md., Mr. Wm. Hitchens and Miss Lavina Holloway.

By the same, Dec. 25th, 1895, at the residence of the bride's father, in Somerset Co., Md., Mr. Josiah McGrath and Mary C. Hastings.

OBITUARY NOTICES.

OUR highly esteemed sister, Lucy Bishop, died at the residence of her son, Hopewell Cape, Albert Co., N. B., Nov. 13th, 1895, aged 88 years.

The church here has lost one of her most faithful members. She died as she lived, believing that salvation is alone of the Lord. This, she did always claim, is what is taught both in christian experience and in the Bible. Thus is passed from earth one who, we have the evidence, loved the Lord and his dear people, the Old Baptists.

The writer attended her funeral, and spoke briefly from Revelation xiv. 13. May our God, the God of all grace, comfort those who mourn for the departed.

ALEXANDER BARNETT.

EDGETT'S LANDING, N. B., Jan. 9, 1896

Mrs. Hannah Miller died at the residence of her son, Elder James Miller, Griffin's Corners, Delaware Co., N. Y., Oct. 16th, 1895, in her 90th year.

Her husband, Peter H. Miller, died May 2d, 1862, in his fifty-ninth year. They both united with the Old School Baptist Church at Lexington, Greene Co., N. Y., some thirty-five years ago, where she remained firm in the Old School faith and doctrine. She died in full faith of her Redeemer. I was to see her a short time before her death, and she said, "When my Jesus calls I shall go." She leaves seven children, one sister, who is quite old and feeble, and a large circle of friends and relatives, to mourn their loss; but our loss is her gain.

The funeral was held at Lexington, where Elder John Clark, of Halcottsville, preached a very comforting sermon to a large congregation. Her remains were interred in the Lexington cemetery, by the side of her husband. The choir sang some of her favorite hymns.

MRS. J. P. MILLER.

JEWETT CENTRE, N. Y., Jan. 9, 1896.

AGAIN God has seen fit in his infinite wisdom and mercy to remove another of our loved ones from among us. My niece, Mary L. Green, died at the home of her grandmother, Mrs. P. Meredith, in Petersburg, Del., at 5:45 o'clock a. m., Dec. 28th, 1895.

She was a daughter of sister Sallie R. and Charles W. Green, who were called to their eternal home some time ago, and a granddaughter of the late Peter Meredith and brother Isaac Green. Her disease was rapid consumption, from which she had suffered a great deal since last July, and very intensely during the last week of her sickness. She thought it was

all right for her to suffer; for once she said something about feeling so bad, and then said, "But I suppose I ought not complain, for I think it is all right." On Christmas night she told one of her cousins that she wanted to die. During our association last fall she was very miserable, but on Thursday prepared to go out to meeting, but as it began to rain she had to stay at home, although she was much disappointed; but during the preaching at home evenings she seemed to pay strict attention. We never questioned her about her feelings in regard to religious things, but feel assured, I think, from a power on high that God has taken her unto himself. If she had lived until January 4th, 1896, she would have been seventeen years old. She leaves a small sister, her grandmother Meredith, her grandfather Green and wife, and several uncles, aunts and cousins.

Her remains were carried to Bryn Zion, near Kenton, Del., where Elder Rittenhouse spoke to us beautifully from one of the Psalms; then she was laid in the lot with her father, mother, two brothers and two sisters, the last four younger than Mary.

ANNIE MEREDITH.

OUR aunt, Miss Mahala M. Lynn, died Oct. 20th, 1895. About fourteen months before her death she fell on the floor and hurt her left hip and limb, from which she never recovered. All those weary months she could not walk nor lie down, but sat in her chair day and night, yet seldom complained. She was blessed with kind friends, who did all they could for her comfort. She was in her seventy-eighth year. She was baptized about the year 1848 by Elder John Clark, and afterward was received into the fellowship of the Quantico Church, Elder R. C. Leachman serving the church at the time. At the time of her death her membership was with the Mount Zion Church, Loudoun Co., Va. She was a firm believer in the Old School Baptist doctrine.

Elder Badger preached a comforting sermon, after which she was laid in her grave. She leaves two brothers, three sisters and many friends, who firmly believe that she has been taken home where the Lord and his people dwell.

EPPA NORMAN.

WELBOURNE, Va., Jan. 3, 1896.

WITH sadness we chronicle the death of sister Sarah J. Palmer, of Toluca, Marshall Co., Ill., on Sunday night, Dec. 7th, 1895.

Sister Palmer was born Jan. 27th, 1842, married March 29th, 1864, and baptized in the fellowship of Salem Church in 1873. She was a reader of the SIGNS OF THE TIMES, and always cordial and hospitable to the brethren. Her home was a Baptist home for all who visited the churches in that locality, as the writer can testify, having been a partaker of her kind hospitality. Truly a mother in Israel has departed, leaving a family of five sons to mourn their loss of a kind and loving mother, a good counselor and a faithful guide. The husband passed away nearly three years ago.

I was called upon, and used as a text Psalm lxxiii. 24-26 at her funeral. The family have the sympathy of all who know them. That they may cherish the memory of their mother, and follow in her footsteps, is my desire.

THOMAS BLAKE.

WATERLOO, Iowa.

DEPARTED this life on the morning of Oct. 11th, 1895, Wm. Shockley, at his home near Snow Hill, Md.

His parents were born and raised in Worcester Co., Md. He was also born and raised near this place, in the year 1818, and was about seventy-seven years of age. He was married to Henrietta Townsend in October, 1847. They were baptized in the fellowship of the Old

School Baptist Church called Nassaongo, Oct. 7th, 1865. He had been suffering more than forty years from a disease which caused his death, but was confined to his bed only a little more than one week before his death. He bore his affliction patiently, often saying that he believed that when he left this world his suffering would be ended. Two weeks previous to his death he could go around, but was very weak. He called to my mother, saying that he was soon going to leave her for only a short time, and she would soon go to him. He said that he had been walking in darkness a long time, praying to know and feel that God would not forever hide his face, and he also wanted a brighter evidence that he was a child of God before he came down to death's door. "And as we are commanded to let our light shine," he said, "I want to tell you, I feel it my duty to tell you, that this morning my prayers have been answered. I want to meet you and all my friends in heaven, and all for whom the Lord would that I should pray." He seemed to be happy, and as long as he could talk he said that his mind was dwelling on that glorious theme; that if he only could talk, and had breath to spare, he would tell us how his poor, hungry soul had been filled, and of that everlasting sabbath which God's people would enter into. He was a kind companion, a loving father, and highly esteemed by all who knew him. He leaves his companion and three children to mourn their loss, which we have great cause to believe is his eternal gain.

His remains were laid beside those of his five children who preceded him to the tomb in childhood. We greatly miss him in our home, but may God give us the spirit of reconciliation, and help us to be resigned to his holy will at all times.

GERTRUDE.

EDITORS SIGNS OF THE TIMES:—At the request of my father, David L. Reaves, I will ask you to publish the obituary notice of our beloved mother. Her maiden name was Mary Ann Pownall, daughter of Jonathan and Mary Pownall. She was born near Romney, Hampshire Co., Va., Dec. 20th, 1826, and died at eight o'clock p. m. on Tuesday, Dec. 17th, 1895, at the age of 69 years, lacking 3 days.

When about fifteen years of age she removed with her mother and family to Cumberland, Md., her father having died when she was about six years old. In 1854 she removed to Hillsborough, Ohio, there residing until her marriage with David L. Reaves, on Dec. 14th, 1858, since which time they have resided in Bowersville, Ohio. Mother was one of a family of ten children, three sons and seven daughters, all of whom have passed away except one sister, Amanda, wife of Dempsey Overman, now residing near Hillsborough, Ohio. The deceased leaves a husband, four children and five grandchildren to mourn her departure. The children are Mrs. Ella Harness, of Bowersville, Ohio, Edson C. Reaves, of Danville, Ill., Morris C., of Tacoma, Wash., and Jonathan P., of Chicago, Ill.

Her funeral was held on Dec. 19th, and largely attended. Elder Levi Bavis, of Cincinnati, Ohio, spoke to the comfort of the living from 2 Corinthians v. 1: "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." By request, hymn 68, Beebe's Collection, "God moves in a mysterious way," and hymn 1052, "Jesus, lover of my soul," were sung on the occasion. Interment was made at Bowersville, Ohio.

Mother's father, mother, three brothers and three sisters were members of the Primitive Baptist Church; and while our parents have never been members of any church, they have always been firm believers in the doctrine of that church, and also great lovers of the SIGNS OF THE

TIMES, having taken that paper upwards of forty years.

Very respectfully yours,  
MORRIS C. REAVES.  
BOWERSVILLE, Ohio, Jan. 4, 1896.

DEAR BRETHREN EDITORS:—It now becomes my painful duty to forward you a notice of the departure of our dear sister, **Anna Laytham**, which occurred Dec. 6th, 1895.

While I make this attempt, I deeply realize my inability to pay to her the tribute that is due her. Our affectionate sister was favored to know the exceeding sinfulness of sin in early life, and was given a good hope through grace, and soon united with the church of which her father and mother are members. From that time until the day of her death she remained a faithful member. About two years ago her health began to fail, and grave fears were entertained by her friends that her condition might become serious. The best medical aid was had, and all was done by loving relatives and kind friends that could be done. Language fails to express what the loss of such a loving sister is. How sadly we shall miss her sweet and cheerful company. She has left behind her a record of a pure christian life. In the church none surpassed her, for she was a meek and lowly follower of the dear Redeemer, faithful in the discharge of every duty. In the home circle she was everything to the father, mother and sister. God only knows what a vacancy and gloom surround the fireside of a once happy home. The very presence of this dear sister filled the house. As a friend, to know her was but to love her, and her memory will be fondly cherished in the hearts of those who loved her. During her entire sickness, and in the midst of unbearable suffering at times, she never seemed to lose sight of a precious hope, which is an anchor to the soul, both sure and steadfast. Many portions of Scripture and familiar hymns were very sweet to her during her sickness. One hymn especially seemed to dwell and rest upon her mind, as she repeated it so many times:

"Weary of earth, myself and sin,  
Dear Jesus, set me free,  
And to thy glory take me in,  
For there I long to be."

With that sweet and calm resignation which God alone can give, she not only expressed herself as perfectly reconciled, but time and again longed to rest in the bosom of his love. A short time before she passed away she kissed all good-by, fully realizing that the end was near, and left a fond farewell to all those whom she loved and who loved her; then quietly and peacefully fell asleep, to awake no more until she awakes in the likeness of her blessed Redeemer. It was the privilege of both brother Lester and myself to sing and pray with her in her last sickness. Can we for a moment doubt that she has but departed to be with Jesus, which is far better? Surely not. Then shall we weep? Yes, we may, but not without hope; for we now believe that she sleeps in Jesus and is infinitely happy. A dear brother, in writing of her, speaks as follows: "When I call to mind the first time I met sister Anna, she was then a magnificent specimen of womanhood, all life, vivacity and sunshine, with every apparent prospect of a long and happy life. I can now hardly realize that she has passed away. This is another forcible object-lesson of the fleetness of life and the certainty of death." Many precious letters of sympathy have been received by this bereaved family.

A short funeral service was conducted by the writer in the presence of a host of friends at the family residence. May the Lord fill her place with his presence, is the desire of one who loved her.

J. G. EUBANKS.

MAY'S LICK, Ky., Jan. 11, 1896.

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 29, 1896.

NO. 5.

## CORRESPONDENCE.

### REPLY TO MR. MCPHEARSON.

(Continued from page 27.)

Now let us examine the new covenant, which God made with his people, and see whether there be conditions in it. "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 they shall all know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. viii. 10-12. There is not a single condition in this covenant. Every promise made in this covenant is yea and amen in Christ Jesus. He says, "I will be to them a God, and they shall be to me a people." "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." These promises are as certain to be fulfilled as the word of God is true. "The Lord of hosts hath sworn, saying, As I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—Isa. xiv. 24. This is the reason Paul could say, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." After you have answered all the foregoing questions satisfactory to your own mind, you will please tell me what Paul did to bring about his own conversion. Did conditions, means or instrumentalities have any part to play in Paul's case? He was on his way to Damascus to persecute the saints, and thought he was doing God service, when the Lord quickened him into divine life, and he was made to see his lost condition, and cried unto God for mercy. Do not bring in any conditions after he was quickened into divine life. That is not the question. The question is, What did Paul do to bring about this quickening? He says, "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God." Paul says salvation is the gift of God. He also says, "The gifts and callings of God are without repentance." The quickening into divine life produces a godly sorrow which leadeth to repentance, and faith in the Lord Jesus

Christ. Paul says, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that he should walk in them."—Eph. ii. 10. Here he says the saints at Ephesus, and all the faithful in Christ Jesus, which includes the whole church of God, were created in Christ Jesus. Who created us? God. In whom did he create us? In Christ Jesus. Then, if God created us in Christ Jesus, did we have any voice in our creation? Certainly not. When did this creation take place? Paul says, addressing the same people, that they were chosen in Christ Jesus before the foundation of the world. If we are his workmanship, and were chosen in Christ Jesus before the world began, does it not exclude all possibility of conditions? You know that if your conditional theory be true, the alien sinner has to perform the conditions before the creation takes place in Christ Jesus, and you make the conditions the cause of the new birth. Do you not see how foolish and illogical such a theory is? The idea of a person performing conditions before he is born, or in order to be born, is preposterous. That would be the same as to say that a man begets himself. Paul further says that we were created unto good works. Hence the creation is of such a nature as to produce good works. John says, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." Faith is here said to be born of God; but you say it is a condition to be performed by the creature in order to secure his eternal salvation. In Eph. ii. 8 it is said to be the gift of God; and in Gal. v. 22 it is said to be the fruit of the Spirit; and in Heb. xii. 2 Jesus is said to be the author and finisher of our faith. Yet you will still contend that it is a condition to be performed by the creature. If we contend that faith, repentance and baptism are conditions to be performed by the alien sinner to secure his eternal salvation, we inaugurate a system of works by which man can save himself. But Paul says salvation is not of ourselves, but is the gift of God. "Not by works of righteousness which we have done, but according to his mercy he saved us." "If it be of works, it is no more of grace." "If it be of grace, it is no more of works." It is not a mixed concern. I would like for you to tell me what use a sinner can have for the blood of

Christ if he can perform all the conditions necessary to his eternal salvation. John says, "Whosoever believeth that Jesus is the Christ, is born of God." Does not this Scripture set forth the same grand truth, that a man has to be born of God before he can believe that Jesus is the Christ? If I say, Whosoever votes this ticket is a Democrat, was he a Democrat before he voted, or did voting the ticket make him a Democrat? You or any reasonable man would say he was a Democrat before he voted, and that was the reason why he voted it. His voting the ticket was simply an evidence that he was a Democrat. So to believe that Jesus is the Christ does not produce the new birth, but is an evidence that we have been born again. This birth is not of man, nor of the will of man, and cannot be of conditions which man performs. It is not a birth of corruptible seed, it is of the divine nature, of incorruptible seed, by the word of God, which liveth and abideth forever. You say that disobedience to the gospel is the cause of man's condemnation. Then unless a man hears the gospel and disobeys it he is not condemned. If your theory be true it would be better never to preach the gospel to any one, because their failing to obey it causes their eternal condemnation. I stated in my last letter that their fall in Adam brought about this condemnation; now I will prove my position by the Scriptures. In the third chapter of Romans Paul says, "That every mouth may be stopped, and all the world become guilty before God." What is the cause of this guilty, condemned state? Their disobedience to the gospel? Let Paul answer. "By one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." Whose disobedience was this that caused death to pass upon all men? You must certainly answer, Adam's, and not our disobedience to the gospel. "For if through the offense of one many be dead." "For the judgment was by one to condemnation." You refer to John iii. 18 to prove your proposition. "He that believeth on him is not condemned; but he that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God." "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil." Christ says the be-

liever is not condemned, but the unbeliever is already condemned. Why is the unbeliever condemned? Because his deeds are evil. His not obeying the gospel is simply an evidence of his unbelief or condemnation. God did not send his Son into the world to condemn the world, but to save the world. The world was already condemned when he came. Paul says that all God's promises are yea and amen in Christ Jesus. If this Scripture be true, everything that God has promised will be fulfilled. Let us read some of these promises, and examine them carefully, and see if we can find any conditions in them. "He shall save his people from their sins." "Behold the Lamb of God, which taketh away the sin of the world." "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." "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." "All thy children shall be taught of the Lord, and great shall be the peace of thy children." "The Son of man is come to seek and to save that which was lost." Did he find what he sought? If he did, did he save it? I contend that he found the church, his bride, and he obtained eternal redemption for her. If he did not God's promises are not yea and amen in Christ Jesus. Isaiah says, "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—Isa. xiv. 24. Then every thought of the Lord of hosts shall come to pass, and every one of his purposes shall stand. The idea that man can change any of God's decrees by anything that he (man) can do, is a reflection not only upon his wisdom to foresee the final result of all things, but also upon his ability to carry out his will and designs. The angel said of Jesus, "He shall save his people from their sins." Paul says that God sent forth his Son to redeem them that were under the law. Do you believe that God accomplished these two purposes? or do you think that Christ only made the way possible for his people to be saved; that he only made provision for their redemption, and then left it to their choice whether they will accept the provision or not? What kind of sal-

vation and redemption would you call the latter? Jesus says, "I have finished the work which thou gavest me to do." Paul says, "For by one offering he hath perfected forever them that are sanctified," "having obtained eternal redemption for us." How could Christ perfect forever them that are sanctified, and obtain eternal redemption for us, and at the same time make salvation conditional, or possible for all men to be saved? It seems to me that the two theories are incompatible with each other. You certainly will not claim that Christ obtained eternal redemption for a part, and made the way of salvation possible for the rest. If he obtained eternal redemption, or perfected forever a single individual by his death, he obtained eternal redemption and perfected forever all his people. He either raised all his people, or he raised none of them. You quote, "Behold the Lamb of God, which taketh away the sin of the world," to prove your position. If Christ took away the sin of the whole world, as you contend, how can salvation be conditional? Would not man be pure and holy? Would there be any possibility of any one being lost? If so, Christ died in vain, and failed to take away the sin of the world. We believe that Christ fulfilled in every particular his mission into the world, and that was to "save his people from their sins;" not to make the way possible or conditional, but to actually save them; also, that in the dispensation of the fullness of time he will make his salvation manifest to them. If Jesus by his death only made salvation possible, can it be said in truth that he saved any by his death?

You next comment very lengthily upon the words world and reconciliation. When Christ and his apostles in all their preaching and teaching to the children of men point out the plan of life and salvation so plainly, why is it that you and your colleagues attempt to set up a theory so contradictory to their teachings? If the word "world" in the Scriptures you quote refers to the eternal salvation of all men, universally and indiscriminately, all men, universally and indiscriminately, will be saved; because God has never promised anything but what he has sworn with an oath shall come to pass. John must have seen the fulfillment of all things in his vision on the isle of Patmos. Now read the fifth chapter of Revelation, and see if the four beasts and four and twenty elders believed in a universal atonement. "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." These four beasts and four and twenty elders saw the complete work of man's redemption in Christ Jesus. They do not say, or even intimate, that God redeemed the whole world; but they do say (and we can ask for

no better authority), that he redeemed us out of every kindred, and tongue, and people, and nation. Now I will ask you, Did Christ redeem the remainder of these nations? If you say he did, you deny the plain word of God. If you say he did not, it defeats your proposition. All Scripture must harmonize. Now, if you will examine the word "world," as used in the Scriptures, you will find that it has a variety of meanings. At one time a decree went forth that all the world should be taxed; meaning only the Roman empire. In another place it is said, "We are of God, and the whole world lieth in wickedness;" meaning the unregenerate part of the world. Sometimes it refers to the old dispensation. Sometimes it is used to show that salvation is not only to the Jews, but that God has a people among all nations of the earth. In the same sense the words "atonement," "reconciliation" and "propitiation" are often used.—Rev. v. 9. When Christ says he came not to condemn the world, but to save the world, he evidently accomplished his purpose. Then, if Christ had reference to the eternal salvation, all the world will be saved in Christ, if the word "world" is used in its broadest sense; but if used in a limited sense, he only saved the church; which latter harmonizes with all the teachings of Christ and his apostles. There is another sense in which Christ can save the world. He can save it from destruction. He can save it from famine. He can save it from pestilence. He bequeaths to the human race all the blessings of this life. The word world may often be used in this sense.

You next claim that the gospel was preached to every creature under heaven. Paul says it was. Your idea is that the gospel was preached to every individual the world over. Do you think Paul used those words in their broadest sense? You know that when Paul used that language the gospel had not been preached to the one hundredth part of mankind in the world. Why, if a thousand missionaries had traveled day and night they could not in that short space of time have preached the gospel to one-fourth of the men, women and children in the world. So you must see it will not do to take every word in its broadest sense. Paul evidently meant that the gospel had been preached, not only to the Jews, but also to the Gentiles; or he may have had reference to the day of Pentecost, on which occasion there were so many nations represented.

You next say man is a free moral agent, so far as accepting or rejecting the gospel is concerned. Will you please tell me what kind of an agent a free moral agent is? If a man is an agent how can he be free? What kind of an agent is an unregenerate sinner? Is he an agent for God, or an agent for the devil? Paul says he is an agent for the

devil. Read Eph. ii. 2, 3: "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air," &c. "And were by nature the children of wrath, even as others." Here Paul says those Ephesians were governed and controlled by "the prince of the power of the air," or the devil. I would like for you to tell me how an alien sinner could choose to serve God, when his mind, his thoughts and his very nature are averse to God. You may call him a free agent if you wish to, but he is not free to serve God. "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." You say that the persuasive means of the gospel upon one hand, and the inducements of sin on the other, are brought to play in the case of every man; that the struggle is with the unregenerate man whom he will serve. It does seem strange to me that any Bible reader can advocate such a theory. It places the whole salvation of man within himself, so he has no use for the blood of Christ; no use for the atonement; in fact, it places the whole matter of salvation upon a system of law or works: if you obey, you are saved; if you disobey, you are lost. You cannot find a single proof text in all the Bible to sustain such a theory. If the struggle is with the unregenerate sinner, how can it be by the grace of God? The grace of God is a free gift. We do not have to struggle to obtain it. You quote Rom. vi. 16 to prove your proposition. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Whom was Paul addressing in the above language? The alien sinner? No. He was writing to the church at Rome. "To all that be in Rome, beloved of God, called to be saints." Hence we see this language has no reference to regeneration or the new birth, and cannot be brought in as proof of your theory. You say the gospel is a means of converting souls. I proposed to you in my last letter that the gospel is not preached directly to the alien sinner. The sinner must first be quickened into divine life before he can hear the gospel. The gospel is good news to such a sinner; it points out to him Jesus as the Savior of all such quickened sinners. You also say, "The inducements of sin is another means of saving souls." I suppose you mean that by lecturing to the sinner of the horrors and miseries of hell, you will scare him into religion. Please show me where such a theory is found in the sacred Scriptures. Did Christ, Paul or Peter preach such a doctrine? If they did, please point out to me one of their sermons in which it is found. The new covenant says, "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." You say, "The Lord has evidently been set forth and crucified; that we did not see it, but upon the reliability of the apostles and witnesses, who did see it, we believe it." If such a theory be true we have no use for regeneration, the new birth, the Spirit's quickening power, but all we have to do is to read the Scriptures and believe them, just as we read any other history and believe it. But John says, "No man can say that Jesus is the Lord, but by the Holy Ghost." Jesus says, "It is the Spirit that quickeneth, the flesh profiteth nothing." Jesus also says, "Marvel not that I said unto thee, Ye must be born again. 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." You can see the effects of the wind, but cannot tell whence it cometh. So you can see the effect of the new birth, but cannot tell whence it cometh. But if your theory be true you do know whence it cometh, for it cometh from reading the Scriptures and believing them. You still claim that John's language in Rev. xxii. 17 is addressed to the unregenerate sinner. The book of Revelation is addressed to the seven churches in Asia, teaching them their duties and exhorting them to live in gospel order. The Spirit and the bride command all the believing children to come and enjoy all the privileges and blessings of the church. All who are thirsty, who have been quickened into divine life, and who desire to be fed on the sincere milk of the word, or gospel, are told to come to the church. "And whosoever will [not those who have never been quickened into divine life, but those in whom God hath wrought both to will and to do of his good pleasure], let him take the water of life freely." Please show me where the "invitation" is extended to the unregenerate sinner.

You next refer to the book of life. I asked you what that book was whose names were written in it, and when they were written there. You said that book was Jesus Christ, and that all the family in heaven and earth are named in that book. Do you mean the whole human race, or do you mean simply the church of God? Do you think a single one of those whose names were written in that book will ever be lost? But you say I failed to prove that their names were written there from the foundation of the world. If you will read Rev. xvii. 8 you will certainly be convinced that I am right. "And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world." And Paul says the saints were "chosen in Christ before the foundation of the world." In another place he says that grace was given them in Christ Jesus before the world began. Are

not these Scriptures sufficient proof to establish the fact that all God's children had their names written in the book of life, or were chosen in Christ before the world began? But you say that number is innumerable and incomprehensible. So it is to our finite minds, but not to the mind of him who has said that the very hairs of our head are numbered. You also say that the number is indefinite—no certain number. When you say that, you limit the wisdom and power of God. The Scriptures plainly teach that God not only foreknew his people, but that all their names were written in the Lamb's book of life from the foundation of the world. Let me quote you one more Scripture on this subject, and I think it will be sufficient: "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 were none of them."—Psalm cxxxix. 15, 16. David here represented the church; and the book spoken of, I believe, represents the book of life. Then every member which compose the church or body of Christ had their names written in that book, "when as yet there were none of them." All these things are incomprehensible to the natural mind, but open unto the eyes of him with whom we have to do. Paul says, "Known unto God are all his works from the beginning of the world." Isaiah says that God 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." You say it is God's will that all shall be saved, and God says that all his will and pleasure shall be accomplished. Then if all are not saved, God's purposes and designs have been defeated and his power limited. You say the whole world is reconciled to God. What you mean is, from your arguments, that Christ accomplished only enough in his death to bring man into a savable condition, but actually saved no one. Reconciliation takes place in more than one way. When Jesus Christ was crucified on the tree of the cross he obtained eternal redemption for all his people, and perfected forever them that are sanctified. Peter says we were redeemed "with the precious blood of Christ." "Who his own self bear our sins in his own body on the tree." "By whose stripes ye were healed." Now, if Jesus Christ redeemed his people from under the law and from all the penalties of sin, did he not reconcile them to God? And if he reconciled them to God by his death, how is it possible for them to be lost? Jesus says, "All that the Father giveth me shall come to me," and "No man can come to me except the Father which hath sent me draw him." "As thou hast given him

power over all flesh, that he should give eternal life to as many as thou hast given him." It does seem to me that these Scriptures point out the characters that Christ reconciled to God by his death and resurrection. Christ emphatically says that he only has power over all flesh to give eternal life to as many as the Father has given him; and then he says that all the Father gave him shall come to him. Then we are forced to the conclusion that Christ redeemed and reconciled to God all that his Father gave him, and at the appointed time this redemption and reconciliation will be made manifest to them.

There is another sense in which reconciliation took place. Prior to the advent of the Redeemer the Jews were God's chosen people, or in other words, the only people peculiarly favored by God. When Christ came he broke down the middle wall of partition between the Jews and Gentiles, and reconciled the Gentiles to God. Do not understand me to mean that he redeemed all the Gentile nations, in the sense of securing their eternal salvation, or even making the way possible for each and every one to be saved; but I simply mean that God had a people among the Gentiles as well as among the Jews, and that the Gentiles had now the same right to enjoy the blessings and privileges of the gospel that the Jews had.

There is also a sense in which all things are reconciled to God. Paul says Christ "is before all things, and by him all things consist. And he is the head of the body, the church;" that he reconciled all things to himself, "whether they be things in earth or things in heaven." What I understand Paul to mean is this, that everything God has created, both animate and inanimate, must work in harmony with his eternal purpose and design. There is not anything, from the minutest atom of matter to the grandest body that rolls its ponderous weight through God's universe, but that moves and acts in harmony with God's laws. In this sense all things are reconciled unto God.

You say that Christ redeemed all mankind to a possible salvation. Would not that imply that salvation was not possible before the days of our Redeemer? And if so, do you not cut off the race up to that time? And if salvation was possible and conditional, why did Christ come and suffer the ignominious death of the cross to make salvation possible, when it was already possible? You make salvation depend upon the will of the creature. Peter tells us what kind of a will the alien sinner has. Is it a will to do right, or a will to do wrong? The will is an attribute of the mind; and the carnal mind is enmity against God; hence the will is enmity against God; that is, an unregenerate sinner can never have a will to serve God until such a will is given him in the new birth. I asked you in my last letter whether

man's fallen nature was changed by the death of Christ. You said it was not. If your theory be true, how did Christ benefit the human race, if he did not change their depraved nature, or in some way bring them into such a relation to God as to enable them to make choice of eternal salvation? If salvation had always been conditional and possible there would have been no use of a Savior. Please tell me what you mean when you say that Christ redeemed man to a possible salvation. You may analyze that expression as much as you please, but you can never get any meaning out of it. It simply implies that Christ did nothing. Suppose no one had accepted that plan, Christ would have died in vain, and the whole economy of grace would have proved a failure. If there was a possibility of a part not accepting it, then there was a possibility of all not accepting it. You certainly do not believe in such absurdities as these. But you say that he reconciled man to God, and then say that he did not change his fallen nature. How could he reconcile man to God unless he changed him in some way? Suppose two men were to fall out, were to become enemies, could they be reconciled toward each other unless their natures, minds and wills were changed and all hindering causes removed? So it would be impossible for Christ to reconcile the whole human race to God, so as to make salvation conditional and possible, unless he in some way changed their fallen and depraved nature.

Now I am going to close; my letter is already too long. I have written very briefly on the different doctrinal points under consideration. Much more could be said. Please read them carefully and candidly, and see if I have not a "Thus saith the Lord" for what I have written. In answering this letter please take up the arguments and Scriptures that I have adduced, and harmonize them with a universal and conditional salvation. You know God has only one plan of saving souls; that it is either by grace or by works; that it is either conditional or unconditional; that all the Scriptures must harmonize, either the one way or the other. There is no such thing as a collision in the Scriptures. Men very often in discussing Bible subjects simply set up their side of the question and leave the other side unanswered. This brings in contradictions to the Scriptures. We should be very careful about this, and never rest satisfied until we are certain that all the Scriptures harmonize with the theory we advocate. Please pardon me for having this letter published in the SIGNS OF THE TIMES. I do so in order that others may see it and know how I stand on these subjects. I have your letter in my possession; if you or any one think I have misrepresented your doctrine, just call on me and read it for yourselves.

ROTEN HURST.

STATE ROAD, Del., Jan. 16, 1896.

BROTHER BEEBE:—After being called to attend four funerals in rapid succession, some reflections rested upon my mind with considerable weight, which I feel a disposition to make the subject of a letter to the SIGNS. It will be sad and gloomy, but I do not just now know how to make it otherwise.

The deceased (the last funeral of the four) was a granddaughter of brother Peter Meredith, deceased. A few years ago I attended the wedding of brother Meredith's daughter, a young woman of much promise, having become a devoted member of the church, and much esteemed by all who knew her. The marriage was supposed to be a suitable and happy one. The children died one after another, until four were gone, and then the father, and soon after the mother, making six in all in quite a brief period. Two children remained, the oldest and youngest. They were immediately taken in charge by sister Meredith, who has since lost her husband, brother Peter Meredith, and her oldest daughter. The oldest one of these grandchildren, her name being Mary Green, is the one whose death I speak of above. She was, I believe, in her seventeenth year. In the bloom of youth, and surrounded with every prospect of earthly happiness, the pale destroyer enters that threshold again, so desolated by oft-repeated visits before. Four children and seven grandchildren, besides the husband and father and the son-in-law, have one after another been taken from that family. In calls like this I feel my weakness and inadequacy more than on any other occasions. If we could ever comprehend the fullness of him who is the resurrection and the life, and who has abolished death, and brought life and immortality to light through the gospel, it seems to me desirable on such occasions above all others. I felt to read, as appropriate to the occasion, as well as to my own feelings, a part of the hymn commencing, "Hail, ye sighing sons of sorrow," the first, fourth, sixth, seventh and eighth verses. I suppose I read them as much for myself as I did for this much afflicted family. How many happy families have been broken up! How many faithful and useful members of the churches, and how many loving friends, brethren and sisters, have been called to their final home during the time allotted to me! The church with which I first united then numbered one hundred and twenty members. Of all that number but three are now living, and one of these is in the far west. It is nearly the same with all the churches with which I was then acquainted. Is it any wonder then that I should sometimes feel the sadness and gloom expressed by the poet,

(Continued on page 38.)

## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 29, 1896.

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

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All letters for this paper should be addressed, and money orders made payable as formerly, to  
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## BRIEF ANSWERS TO QUESTIONS.

BROTHER J. E. Masterson, of Fairbury, Ill., has asked us whether it is scriptural and right for a licentiate to perform the ordinance of baptism. In reply we would say that it would be directly opposite to the order of Baptist Churches, so far as we have ever known; and this order we understand to be scriptural, because we recall no instance in which any were found administering the ordinances of the church in the New Testament record except those who had been duly called and qualified by the laying on of the hands of the presbytery. We do not think that any of the churches with whom we are acquainted would receive to their membership any one who had been baptized by a licentiate; and we do not know of any licentiate who would think of doing such a thing.

As to performing a marriage ceremony, concerning which he also inquires, we will say that this is not an ecclesiastical, but purely a civil act, required not by any law of Zion at the hands of a minister, but solely by the law of each state or country where it takes place. No law of Zion would be violated, except the law that bids us obey the powers that be, by a licentiate performing a marriage ceremony; but we presume that the laws of all our states would be broken. Of this, however, we are not sure. If the law of the state allows a man who holds the position of a licentiate to perform the ceremony of marriage, he would then violate no law of God or man.

Brother Masterson also asks if it is right for a woman to be appointed to act as a Clerk in a church. We have known some instances in which there were no male members in the church who were capable of filling such a position. If the records were kept at all in those cases they must have been kept by one of the sisters. We have understood Paul's admonition for the women to keep silence in the church to mean that they are not to assume authority, as he declares elsewhere. We mention this, as our brother refers to it. The admonition to be in silence must not be so understood as to conflict with the directions which Paul elsewhere gives concerning the women who pray or prophesy in the church. He does not forbid them to pray or prophesy, but directs that their heads shall be

covered. We do not know of any positive rule in the Scriptures concerning Clerks of churches, from the fact that we do not recall that anything at all is said about the church having a clerk; but our judgment is that it is better for various reasons, where there are suitable male members, that one of them should be chosen to act in that capacity.

MRS. J. L. BLACKBURN, of Chatham, Ontario, desires our views upon the words, "Many are called, but few chosen." In reply we would say that twice at least within the past twenty years we have written as a correspondent for the SIGNS upon that subject, and we do not deem it best to now repeat what we then said about it. We would be glad if any other brother should feel impressed to write upon this subject for sister Blackburn's benefit and that of others. We may just say that the expression referred to was used by the Savior upon two different occasions; once at the close of the parable of the laborers in the vineyard, and again at the close of the parable of the wedding supper. We do not in either case think that what we commonly call the doctrine of election is referred to; neither do we think there is there any reference to the calling of the Lord's people by grace out from the darkness of nature. We have understood that in the first parable the motive of the believer's service is pointed out; and the difference between the people of God as to the motive which actuates them, whether it be to serve self or God, is set forth in these brief words, "Many are called, but few chosen." In the second parable the words seem to us to refer to the behavior of the people of God in his house outwardly; and the difference in their behavior is set forth in the Savior's use of these same words, "Many are called, but few chosen." The words themselves seem to have been a proverb, a common saying, in that time, signifying the difference between faithful and unfaithful servants in their service, and in the spirit of it.

BROTHER G. F. McWharter, of Palmersville, Tenn., has requested an article from our pen upon Philippians iv. 13, in connection with which he has proposed several questions. The text reads, "I can do all things through Christ which strengtheneth me." We desire to say, in the first place, that the term "all things" in this text, as well as almost everywhere else, is limited in its meaning. Paul does not mean that through Christ strengthening him he can create a world, or save his soul, or the souls of others; but, as the connection shows, he meant that he could be abased or he could abound, he could be full and he could be hungry, he could have abundance or he could suffer want. All this he could not endure or be reconciled to of himself, but he could bear it all through Christ, who strengthened

him. Thus he could endure crosses of all kinds cheerfully and uncomplainingly, and still be steadfast, though he knew that such things always awaited him. If it were asked, Why does not Paul falter and turn back before such great difficulties? here is the only sufficient answer, "Through Christ which strengtheneth me." This is, in brief, what we understand to be the theme of the apostle in these words and their connection.

We will now turn to some of our brother's questions. First "Is there any difference between saying, 'I can do all things through Christ which strengtheneth me,' and saying, 'Christ can do all things through me?'" We see this one difference at least. The first is just what Paul said; the second, so far as we now recall, is nowhere said in the Scriptures. We do not mean to imply by this that the last way of speaking would be false within proper limits, but at least there may be a question about it, which cannot be the case with the language of the apostle. We should prefer adhering to the scriptural language.

Second. "What is the moving cause of the people of God walking in good works which God has commanded?" We suppose from the general tenor of our brother's letter that by this question is meant, By what strength do they perform these good works? There can be no question concerning this when we carefully examine the word of truth. "His divine power hath given unto us all things that pertain unto life and godliness." The text suggested by our brother itself settles this question. Again, it is said by the apostle, "It is God that worketh in you both to will and to do of his own good pleasure." It is true that Christ does work through his people, as the vine bears fruit through the branches; and it is just because this is true that his people can do all things through him.

Third. "Does the Scripture, 'I can do all things,' &c., prove that the Holy Spirit is not the moving cause of the people of God walking in the good works which are commanded in his word?" We see no real difference between this language of Paul and saying that the Holy Spirit is the moving cause of the christian's obedience. Certainly the one expression does not contradict the other. It is by the constant indwelling of the Holy Spirit that Jesus does strengthen his people to do or to suffer his will. We certainly think that if two brethren should enter into a dispute as to whether Jesus or the Holy Spirit is the moving cause of obedience in the people of God, it would be a dispute about words to no profit, which we all should seek to avoid.

Fourth. "Does not the word 'strengtheneth' prove that the people of God need to be strengthened continually to enable them to walk obediently?" It seems to us that

there can be no question of this, both from the force of the word itself, and also from the daily experience of each and every child of God. Grace, daily grace, must be given us as we have need. Without the continual supply of grace our faith would fail, and our obedience and endurance would cease at once. We need his presence every moment.

Fifth. "When a child of God wills to walk in the good works of the gospel, is it not an evidence of the present work of the Holy Spirit working in him to that end?" We answer, Does not Paul settle this beyond possibility of denial when he says, "It is God which worketh in you both to will and to do of his good pleasure?" Left to ourselves, we never will come to Jesus, either as our Savior or our Guide or our King. Our natural will is not to come. If, therefore, we find a will to come, that will must be the product of the working of the Holy Spirit.

We trust that these brief reflections may be of some use to our brother, and to the brethren of whom he spoke in his letter to us. We leave them for the consideration of all who may read. In view of all these precious assurances we can but exclaim, "Great and marvelous are thy works, Lord God Almighty! just and true are thy ways, thou King of saints!"

C.

EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.

## JOHN XI 26, 27.

"AND whosoever liveth and believeth in me, shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

These words are a part of a conversation which took place between our Lord Jesus Christ and Martha, the sister of Lazarus and Mary, immediately preceding the miraculous display of his divine power in the resurrection of Lazarus from the dead. In the foregoing verse Christ had told Martha that, "I am the resurrection and the life." A clear understanding of the import of these words will undoubtedly serve as a key to the passages which follow. There is some sense in which Christ is the resurrection and the life of all who do or ultimately shall live and believe in him. That he is the life of his people is elsewhere in the Scriptures abundantly established. Yet he is not their natural life; for until they were born again they were living without spiritual life and without God in the world. Their natural life is derived from Adam, by ordinary generation, and shall cease at the appointed time according to the sentence, "Thou shalt surely die." Hence the possession of natural life cannot secure the possessors of it from that mortality which is common to all men; nor can it secure to them the immortality contemplated in our text. Lazarus, in our text, is evi-

dently used by our Lord to exemplify the doctrine of our subject. Lazarus had, and should again soon possess a life that is subject to mortality, as a member of the human family; but he also possessed spiritual life, as a member of the body of our Lord Jesus Christ, which is not only free from mortality, but is absolutely eternal. "I give to them eternal life," &c.—John x. 28. And the only reliable evidence that any of us can have that we are in possession of this eternal life is from its legitimate and unwavering effects, namely: if it be in us, we live and believe in Christ; and if it be not in us, we are dead, and destitute of faith in Christ. This life being eternal and spiritual, cannot be mere Adamic life; for Adam was mortal and natural; besides, if it were derived from Adam, all the children of Adam would be in possession of eternal life; which, of course, is not the case. This life, which Christ claims to be, is not claimed as a mere emanation from him, but as identical with him. "I am the way, the truth, and the life." "When Christ, who is your life, shall appear." "For me to live is Christ; and in our text, "I am the resurrection and the life." "Christ liveth in me," &c. Christ then being the life of his people, brings his people, when this life is communicated to them, not only into experimental union, but vital identity with himself; and they are one with him, even as he is one with the Father. The Father is in Christ, and Christ is in the church, and the church is in him; and upon this principle we can see how the Father hath loved the church, even as he hath loved Christ; and he loved him before the foundation of the world.—See John xvii. 23, 24. To our mind the testimony of Christ himself is conclusive, that he did exist before the world was made, not only in his independent, self-existent and eternal Godhead, but also as the head and life of his church; otherwise we cannot perceive how the Father's love to the church could be identical and co-eternal with his love for Christ. We can conceive of no sense in which the saints existed as objects of the eternal Father's love before the foundation of the world, only as their life was then and there treasured up in Christ. And this view is sustained, if we mistake not, by the express declarations, "And this is the record [borne by the three in heaven and the three on earth] that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."—1 John v. 11-13. "In him was life, and the life was the light of men."—John i. 4. Well may we sing,

"O glorious union, firm and strong!  
How great the grace, how sweet the song!

That worms of earth should ever be  
One with incarnate deity.

One in the tomb, one when he rose,  
One when he triumphed o'er his foes;  
One when in heaven he took his seat,  
While seraphs sung all hell's defeat!"

Having stated clearly as we could the sense in which we understand that Christ is the life of his church, which is his body, and the fullness of him that filleth all in all, we will next consider him as the resurrection of his church.

In identity of that life which we have been contemplating, Christ stood nearest of kin to the members of his body or church when they became partakers of flesh and blood, and when they had fallen under wrath and condemnation in their Adamic nature as transgressors of the divine law under which Adam and all his posterity were created. Christ himself, by an assumption of the same flesh and blood (see Heb. ii. 14) "was made flesh."—John i. 14. "For verily he took not on him the nature of angels, but he took on him the seed of Abraham."—Heb. ii. 16. See also Gal. iii. 16, 29, "Wherefore, in all things it behooved him to be made like unto his brethren."—Heb. ii. 17. "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."—Gal. iv. 4, 5. Christ having thus come in the flesh, and so under the law, as the legal representative and proprietor of his people, and as the head and embodiment of his members, possessed in himself the right, and the exclusive right, to meet, cancel, fulfill and suffer all that the law could demand of him in that relationship to them, so that by his obedience they were made legally righteous, and by his suffering and death the penalty of the divine law under which they were held was borne. When he died for them all, they were all dead. "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. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature," &c.—2 Cor. v. 14-17. From the Scriptures we infer that Christ having been recognized by the law as the legal representative and embodiment of all his members, in his death they all died, and in his resurrection they were all raised up from under the law, and made to sit together in heavenly places in Christ Jesus. Buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life: for if we have been planted to-

gether in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is free from sin. Now if we be dead with Christ, we believe that we shall also live with him, knowing that Christ being raised, 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."—Rom. vi. 4-10. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ."—Eph. ii. 4, 5. "If ye then be risen with Christ." "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 1, 3, 4. "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."—Gal. ii. 19, 20. "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 Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away."—1 Peter i. 3, 4.

We understand the 26th verse, proposed for our consideration, to be a glorious assurance of life and immortality to all the saints of God, predicated upon the glorious basis established in the 25th verse. Christ being himself the resurrection and the life of all his people, it follows that "he that believeth" in Christ, which shall be the case with all for whom he died and arose from the dead, "though he were dead," as was the case of all the redeemed family, "yet shall he live. Death can no longer be a barrier in the way of him who is the resurrection, who has destroyed him that had the power of death, and who holds the keys of hell and death. "Yet shall he live." His living does not depend on the will or ability of the subject of his quickening power, but on God, who giveth us the victory through our Lord Jesus Christ. "And whosoever liveth and believeth in me shall never die." This life implanted, and this faith by which this life is made manifest, are the evidences of immortality to all who possess them. As this life is Christ, so this faith is "the faith of the Son of God."—Gal. ii. 20. And as Christ is "the only and blessed potentate, who only hath immortality dwelling in the light, which no man can approach unto, whom no man hath seen, nor can see, to whom be honor and power everlastingly, Amen" (1 Tim. vi. 15, 16), none can have this life or its consequences

unless they have Christ. Hence all who have this life and faith have the full assurance that they shall never die. It is true these poor, frail bodies of flesh and blood, these earthly houses, our mortal tabernacles, shall be dissolved and fall, and be laid away in their graves until the time appointed for their resurrection; but even these shall rest in hope, for they shall be eventually raised up in incorruption and immortality at the last day.

"Believest thou this?" This searching interrogatory may be applicable to us as it was to Martha. It is not demanded, Believest thou that, or something, but believest thou this? Do we possess the faith of God's elect? Have we that faith of which he is the author and finisher? Do we live by the faith of the Son of God, who hath loved us and given himself for us? Do we believe that he is the resurrection and the life? Is it the firm conviction of our souls that he alone can give life to the dead—that he alone, without any intermediate agency or instrumentality whatever, quickeneth whomsoever he will? Do we believe that he is himself that power and vitality that raises up poor, helpless sinners from death, from the curse and from the dominion of the law, and makes them sit together in heavenly places? If so, we may with Martha respond, "Yea, Lord; I believe that thou art the Christ," the Anointed Savior, and "the Son of God, which should come into the world;" the same Messiah which was promised, of whom Moses and all the prophets wrote, whom Moses said the Lord God should raise up unto his people, and whom they should hear in all things.

In conclusion, we say to all our readers, May we know him, and the power of his resurrection, and the fellowship of his sufferings, and be made conformable to his death, is our desire and prayer for his name's sake.

MIDDLETOWN, N. Y., Nov. 15, 1850.

**CRUDEN'S CONCORDANCE.**

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

**BACK NUMBERS.**

FOR the first few numbers of this volume we run extra copies, so that all new subscribers may be supplied with the first numbers, and their subscription commenced with the first of this volume, as long as the back numbers last.

## CORRESPONDENCE.

*(Continued from page 35.)*

"Former friends, O how I've sought them,  
Just to cheer my drooping mind;  
But they're gone, like leaves in autumn,  
Driven before a dreary wind.

"Spring and summer, fall and winter,  
Each in swift succession roll;  
So my friends in death do enter,  
Bringing sadness to my soul."

We are sometimes brought to feel the need of finding some consolation for ourselves, and it may be that it is right and proper that it should be so. There are no depths but what some one has fathomed before, and the resources that supplied them with comfort may serve us also in our turn. At this time I had recourse to the experience of the psalmist Asaph and the record thereof. He says he was envious when he saw the prosperity of the wicked; while he was chastened every morning, and plained all the day. He could not understand why bitter waters of affliction should be wrung out to God-fearing people, while the ungodly should prosper in the world, and increase in riches, and have all the earthly comforts that heart could wish. When he thought to know it, why it should be so, it was too painful for him. Relief from all this sorrow and repining was found in the sanctuary. When he went into the sanctuary of God, then he understood that all these events have an end; and when that end is seen, the whole way will appear plain and right. The psalmist found consolation, and found it in the only source from whence it could possibly come. Here, then, he afterward delights to linger; and rising above all his repinings, his faith and hope grow stronger. Henceforth he is entirely taken up with the contemplation of those things that were revealed in the sanctuary. He now recognizes a power that has been with him all the while, upholding and supporting him through every trial. He has proved the divine faithfulness, and the sufficiency of divine grace. He has through it all enjoyed sweet communion with his God, and realized the fulfillment of gracious designs in his behalf. "Whom have I in heaven but thee," or what is there on earth to be desired besides thee? "Thou shalt guide me by thy counsel, and afterward receive me to glory." I know in whom I have believed, and that he is able to keep the objects of his love and care until the decisive day. Here, then, is strong consolation. Though the outward man perish, and my heart and flesh fail and waste away, yet that God who has been my strength and support here will be my portion forever.

"There is a place of hallowed peace  
For those with cares oppress'd,  
Where sighs and sorrowing tears shall cease,  
And all be hushed to rest."

For myself, rather more than for anybody else, I will add a few lines of the poem:

"When a few more years are wasted,  
When a few more scenes are o'er,  
When a few more griefs are tasted,  
I shall fall to rise no more.  
Fast my sun of life declining,  
Soon will set in endless night;  
But my hope, pure and refining,  
Rests in future life and light."

Your companion in tribulation,  
E. RITTENHOUSE.

NORTH BERWICK, Maine, Dec. 24, 1895.

DEAR SISTER IN THE PRECIOUS SAVIOR:—"The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."—Num. vi. 24-26. I perused your letter with pleasure of soul, feeling as I read each line that fellowship for you as a dear child of God. I am glad, dear sister, that the Holy Spirit has taught you to feel that you are "weak and worthless." Hypocrites do not feel thus. Such an experience in the sight of the Lord belongs only to the dear children of God. Carnal religionists are strong, and in their supposed ability do many wonderful things (works), which make them, they suppose, worthy of blessings in the sight of God; but such is not the experience of those who are taught of the Lord. They confess they are not worthy.—Gen. xxxii. 10; Luke vii. 7. But Christ, the dear Lamb of God, is worthy.—Rev. iv. 11. Those who are led by the Spirit of God are taught how weak they are; too weak to keep the law; so weak that they cannot do the good that they would; too weak to contend, and to overcome the buffetings of Satan's messengers.—2 Cor. xii. 7-10. Their weaknesses are manifold. The Lord's people are daily learning their nothingness. He weakeneth their strength in the way.—Psalm cii. 23. But in all our weaknesses God's strength is made perfect. Our blessed Redeemer and great High Priest knows all our weaknesses.—Heb. ii. 17, 18; iv. 15, 16. Your soul's conscious weakness and unworthiness seal you as manifestly one of the chosen and called of God. "God hath chosen the weak things of the world to confound the things which are mighty."—1 Cor. i. 26-31. We are weak in ourselves, but Jehovah is our strength and our salvation. By precious faith, which is of the operation of God in our poor hearts, we look unto Jesus, and in him we are strong. The apostle Paul exclaims, "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." We also read that by faith in Jehovah out of weakness they were made strong, "waxed valiant in fight, turned to fight the armies of the aliens."—Hebrews xi. 34. Our gracious God "giveth power unto the faint, and to them that have no might he increaseth strength."

"Though weak in myself as a reed,  
I'm strong in the grace of my Lord;  
Upon his rich dainties I feed,  
And walk in the light of his word.

"He covers my head in each storm  
While crossing this world's troubled sea;

The whole of his will he'll perform  
In saving a sinner like me.

"My nature discloses to view  
More vileness than I can declare;  
And were not the promises true  
I'm sure I should sink in despair.

"But Jesus, my Savior and King,  
My constant protection will be;  
And led by the Spirit I sing,  
He saved a sinner like me."

How good it is to hear you speak of your heart's longings after the sweet and comforting evidences that you are a child of God. Like you, dear sister, my soul craves continually some sweet tokens for good. Upon these tokens my soul lives, and my fainting heart is cheered, so that for a little season I lift up my head, and can pursue my way in the sweet enjoyment of the love of God. Often I look at myself and wonder, Can there be one like me? So often worldly minded, so destitute of spiritual mindedness, so wayward, so sinful, so forgetful of the mercies of our blessed God. I am plagued with temptations and my own vileness; then I am cast down. I sigh and inwardly moan over my wretched, barren state; but with all my sighing there spring up desires to be taken up with divine things. I want to eat and drink my fill of the precious mercies of the Lord so richly treasured up in our Savior. Jesus is all I wish or want. In him, dear sister, we are rich, and abound in all good things, and have need of nothing. You speak of your heart clinging to the precious promises of God, and of finding comfort therein, though your flesh, and Satan the tempter, dare insinuate that as they belong to the children of God, you may possibly be presuming. The saints of ancient times embraced the promises of God.—Heb. xi. 13. Is the blessed truth of God that which you love? Is its proclamation a joyful sound? Then you are one of the blessed, and the truth dwells in you, and shall be with you forever.—Psalm lxxxix. 15; 2 John 2. Does your heart pant for the living waters, for Jehovah's pardoning love, for his justifying righteousness, for Jesus' cleansing blood? Then they are yours, and you are one of the Lord's people; for of Christ and his people it is written, "Thy people shall be willing in the day of thy power."—Psalm cx. 3. Jesus says, "Whosoever will, let him take the water of life freely."—Rev. xxii. 17. The willing ones are the subjects of God's grace.

"Your feeble desires and wishes, though weak,

'Tis Jesus inspires, and bids you still seek;

The Lord, whom thou seekest, will not tarry long.

And to him the weakest is as dear as the strong."

It is the work of the Holy Spirit in your heart that causes you to "feel

after" the Lord (Acts xvii. 27); for by nature no man seeketh after God.—Rom. iii. 11. Your heart feels after God, you want to be holy and pure as he is, you long to taste more and more sweet fellowship and communion with the Lord, your heart is set upon the glorious and gracious God, and in some measure your heart's language is, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." God is supreme. What is the meaning of all these aspirations of your soul? They show that you are born of God. "For he that loveth is born of God, and knoweth God." It proves that you are loved of God. "We love him, because he first loved us." Your soul reaches forth after the God of salvation; and this reveals the precious and comforting truth that you are an object of Jehovah's everlasting love, and therefore with loving-kindness he hath drawn you.—Jer. xxxi. 3.

"Drawn by such cords we onward move,  
Till round his throne we meet,  
And captives in the chains of love,  
Embrace our Conqueror's feet."

It is comforting to learn that you are exercised in your heart regarding the precious ordinance of baptism, signifying as it does your hope of salvation in the sufferings, death and resurrection of our Savior. My desire to the Lord in your behalf is that the Holy Spirit may lead you into that willing obedience to the law of Christ, and that you may be enabled, not only in baptism, but in all things, to take the dear Redeemer's yoke upon you. "Learn of me [he saith]; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

You will write to me again before long, as my heart is interested in your welfare in the things pertaining to the gospel of Christ.

I am your brother and servant in the gospel,

FRED. W. KEENE.

OPELIKA, Ala., Nov. 24, 1895.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN:—There are several things I would like to write about, but do not feel able to do the subject justice, but if you will bear with me a while I will write a few lines about preaching. It is a subject upon which I have been considerably exercised, and have tried in my weakness to preach about it, but still I do not feel satisfied about it. Preaching; what is it? It is not merely talking about Christ and the word of testimony. It is not a mere moral lecture. It is not a declamation for reformatory measures. It is not, in a true evangelical or scriptural sense, discoursing on a religious subject, as our Webster defines the word. He may be correct as to literal preaching, but his meaning is quite latitudinous, broad; for the word of God's testimony refers to three religions—vain religion, the Jews' religion, and pure and unde-

filed religion. So in order that we properly understand what preaching is in the true sense, we go to the unerring word of truth, and there we find that true gospel preaching is not merely telling about the gospel and Christ. For Jesus, the great and only true gospel preacher, read in Nazareth, in the synagogue, the prophecy of Isaiah, "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."—Isaiah lxi. When I was in Babylon, and felt an inclination to preach, and felt my inability to do so, being so ignorant and weak, I was told of a place where I could learn, and I went. I was told they would furnish me with words. I went, and was supplied with words; but they could not impart the main element, which was the Spirit. They knew nothing of that, as I understand it, or they would not be so vain, and think they could supply something that God could not supply. I find that God has always supplied his ministers with words, and the Spirit, too. "If any of you lack wisdom, let him ask of God;" not go to a theological seminary. The would-be-wise tell us to go to the seminary. But we know that John the Baptist was endowed with the Spirit, and he found words to express his feelings, and God put words into his mouth, as he did with Jonah, and all his prophets and apostles, Peter, James and John; and as our God is the mighty God, the living and true God, of Daniel and Elijah, he is the same yesterday, to-day and forever. He qualified Paul; for Paul said to his Ephesian brethren, "whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power: unto me, who am less than the least of all saints, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ."—Eph. iii. 7, 8. In all God's ways he is God. He calls whom he will, and has a right to do as he will with his own. He who made man's mouth is able to make him speak his word. Clothed with the Spirit, and that Spirit stirred within, we sit and wonder as we realize what John said, "Out of the throne proceeded thunders, and lightnings, and voices;" and we tremble and rejoice as we see the majesty of the Lord in the word of the gospel. He chooses the poor and illiterate, and makes them polished shafts in his hand. Yea, so wonderful is our God that he can thresh a mountain with a worm. Paul said, "Ye see your calling, brethren, how that not many mighty, not many noble, are called. God hath chosen the foolish things of the world to con-

found the wise; God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."—1 Cor. i. 26-28. This was clearly evinced in the case of Balaam and his beast. The beast was not in a line of human speech and God spoke by him, and forbade the madness of the prophet. I agree with the Texas brother who said he would not serve a god who could not make a preacher of a donkey. And God's true preachers to-day may occupy that place to confound all the wisdom of the so-called learned men of this present day. We are fully assured that the ministry is not like the professions of men which a man may choose, but the choice is of God; for "no man taketh this honor unto himself, but he that is called of God, as was Aaron." God fills the mouths of his true servants. He said, "Open wide thy mouth, and I will fill it;" and they having a feeling sense of their own weakness and ignorance and nothingness before God, they cry unto him, and he fills their hearts, and "out of the abundance of the heart the mouth speaketh." How often they cry, like Isaiah, after having delivered one message given of God, "Comfort ye, comfort ye my people, saith your God; speak ye comfortably unto Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins."—Isa. xl. 1. But afterwards he said, "What shall I cry?" and the voice said to him, cry, "All flesh is grass, and all the glory of man is as the flower of grass;" but "the word of the Lord abideth forever." So God is just in all his ways. The Lord gives the word, and great is the company of them that publish it.

But O how often they are cast down, and feel as though they cannot go any more, until his word becomes as fire shut up in the bones, and they cannot withhold, but must cry out. But Jesus said, "Go," and "Lo, I am with you always, even unto the end of the world." The presence and power of Jesus emboldens, strengthens and enables them to endure all things for the elect's sake. They feed the church of God, which he has purchased with his own blood. They speak in demonstration of the Spirit and of power, showing that the fruit of the true child of God is not founded in the wisdom of men, but in the power of God. O may the Lord give unto all his ministers the spirit of the ministry, that they may preach the truth, the glorious doctrine of our God, and shun not to declare unto them all the counsel of God.

Yours in hope,

W. LIVELY.

FARMDALE, Ky., Jan. 15, 1896.

EDITORS SIGNS OF THE TIMES:—Please ask brother B. F. Coulter and others living in large cities to give their street and number. Sometimes when reading their communications in the SIGNS I feel a desire to send them greeting. God bless them for the comfort and encouragement received in reading their letters.

Wishing grace, mercy and peace to all the household of faith, I am, as ever, yours in hope,

B. FARMER.

EDITORIAL NOTICES.

PLEASE BE SURE

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

LARGE TYPE SMALL BIBLES.

WE would especially call attention to the advertisement on last page, of small, light Bibles, printed in large full-faced type. While these Bibles weigh only from two to three pounds they are printed in large full-faced type that can be easily read by those whose sight is failing.

The extended covers lap over and protects the edges of the leaves.

MARRIAGES.

By Elder Lee, at the residence of the bride's parents, Dec. 25th, 1895, Mr. James B. Wallace and Miss Kate Talbot, youngest child of John B. and Julia N. Trott, and granddaughter of the late Elder Samuel Trott, of Virginia, both of McCulloch Co., Texas.

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

Mrs. Fannie Muir, N. Y., 2, John T. Campbell, D. C., 3, Mrs. J. H. Mills, Mont., 3.—Total, \$8.00.

OBITUARY NOTICES.

DIED—On the morning of Jan. 13th, at his home in Ralls County, near Hannibal, Mo., Wm. F. Kercheval, aged 84 years.

DEAR BRETHREN EDITORS:—By the request of the parents, Mr. J. J. and sister M. E. Mays, I send you the obituary of their daughter, Mrs. Eula Johnston, for publication in the SIGNS.

The subject of this notice was born in Lee Co., Ala., August 18th, 1875, and was married to J. D. Johnston, of Rockford, Coosa Co., Ala., Jan. 3d, 1895, at which place her mortal career ended, Dec. 26th,

1895, and where she was buried, Dec. 27th, short services being held at the grave by Elder Suttles, a Primitive Baptist minister. I first formed Eula's acquaintance some four years since, in Opelika, where she was boarding at the time with her grandparents, Mr. and sister John McCam, and I can say of a truth that to know her was to love her; for she was possessed of such an amiable disposition, and so many noble traits and graces, that she easily won the affection and admiration of all who came in contact with her. She was the eldest of several children. Her parents gave her a liberal education, and she made a successful teacher, in which occupation she was engaged until a few days before her death. Her parents failed to reach her in time to see her pass away; but her uncle (brother Jimmie Allen) was with her in her dying hours, and from him we learn that she talked at some length, saying that she was perfectly happy, and only wished to live long enough for her father and mother to reach her bedside. She had never made a public profession to the church of her faith in Christ, but the evidence she has left behind encourages us to believe that she is at rest. Her mother and almost all her immediate relatives on both sides are Primitive Baptists, and she has left a host of those and other dear friends to mourn her departure. May the Lord reconcile each of them and us to his most gracious will in all things, is our prayer, for Christ's sake.

Yours in gospel bonds,

H. J. REDD.

RIVER VIEW, Ala., Jan. 19, 1896.

On Sunday afternoon, Jan. 5th, at the residence of her son, Mr. Thomas Errett, near Melbourne, Ontario, Mrs. Letitia Errett fell asleep in Jesus, aged 82 years and 10 months.

She was baptized in 1829, and was among the oldest members of the Covenanted Baptist Church of Ontario. Her husband, who was also a Deacon of the same church, was called from time to his eternal home some thirty-six years ago.

While it is sad to give up our loved ones to know them no more here, there can be no question that they are taken by the same infinite love which gave our gracious Redeemer to die for our salvation from sin; for this cause we should not mourn as those who have no hope. For the comfort of the surviving family, many of whom have received the manifestation of the same hope in the grace of God, through the blood of Jesus, which sustained their parents, their dear mother was enabled to give expression to her joy in knowing that the hour of her departure had arrived. Her physical health was remarkably good up to the month preceding her release, when she was taken with bleeding at the nose, and was conscious that her last sickness had come. With joy she hailed the messenger by whom her Savior called her to his own eternal glory. During her illness she repeated many passages of Scripture and experimental hymns. The Lord thus graciously manifested the fulfillment of his promise to come and receive to himself the subjects of his redeeming love. At the funeral, which was largely attended, Elder Pollard preached to the comfort of the friends from the words, "All flesh is grass," &c.

I will not attempt to recount the many expressions of fellowship and kindness received during my four years' residence near this family in Ontario. No mother could have been more kind to her own son than was the dear departed sister to me. The whole family made me feel that they were my own kindred, and treated me as one of themselves. It is not strange, therefore, that this dispensation seems a personal loss to myself. May the God of all grace console each of the children in their bereavement, and enable them to bow submissively to the

will of the Lord in this last separation from their beloved mother; and may each of the relatives and friends be led to the everlasting consolation of that hope which sustained our dear sister through the weary pilgrimage from which she has now been released.

WM. L. BEEBE.

WARWICK, N. Y., Jan. 17, 1896.

DIED—At the residence of her father, in Roxbury, N. Y., Dec. 29th, Miss Angeline Carroll, youngest daughter of Mr. John S. Carroll, aged 22 years.

Everything that human love could prompt or human skill suggest was done to arrest the progress of her disease, typhoid fever, and for many weary weeks the battle between life and death was carried on in her sick room.

A father, brother and two married sisters are all that now survive, and they have the sympathy of the entire community in their bereavement.

Shielded forever by his mighty arm; Safe from all sorrow, from anguish or pain, The loss to the earthly her heavenly gain.

The funeral services were held at the Second Old School Baptist meeting-house, Roxbury, brother J. Abner Morse speaking words of comfort to the afflicted relatives and friends from Job xxi. 19: "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me."

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21 And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. 22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? it is neither new moon nor sabbath. And she said, It shall be well.

24 Then she saddled an ass, and... 32 And when Elisha was come into the house, behold the child was dead, and laid upon his bed. 33 He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm.

35 Then he returned, and walked in

Elisha restores

2 KINGS, IV.

the Shunammite's son.

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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, FEBRUARY 5, 1896.

NO. 6.

## CORRESPONDENCE.

### SOME QUESTIONS CONSIDERED.

(Continued from page 10.)

"SIRS, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts xvi. 30, 31.

The apostles did not tell the jailer that he was already saved, but they told him what he must do in order that he might be saved. Are we not taught here that the salvation of the jailer, and therefore of others in like condition, was made conditional upon his own work in believing, and that he was dependent for the knowledge of what to do, and therefore, in some sense, for salvation, upon the teaching of the apostles?

I have expressed in the above form the substance of many questions that have at various times been asked me concerning this subject, not only by my friend referred to in my first article of this series, but by many others.

This interesting incident is not recorded in order to instruct poor sinners as to what questions they shall ask, nor is it to be used for the purpose of persuading people, whether convicted sinners or not, to say and do what the jailer did; nor is it for the purpose of telling the Lord's ministers what to say and what to do, nor as indicating that they should endeavor to induce people to feel and act as the jailer and his household did. The same may be said of the incident of Philip and the eunuch, Peter and the household of Cornelius, the interview between Ananias and Saul of Tarsus, and of every other incident of the kind recorded in the Acts and elsewhere in the New Testament. But such things are recorded for our instruction in the ways of the Lord, to show his sovereign power in bringing all his purposes to pass, in calling his people by grace and making them willing in the day of his power, in giving them knowledge of salvation by the remission of their sins, and in preparing and sending forth his servants to preach the gospel to them, and to comfort them; not by telling them of some condition upon the performance of which salvation is offered to them, but by declaring unto them that their warfare is accomplished, that their iniquity is pardoned, for they have received of the Lord's hand (in the bruises and stripes that Christ suffered for them) double for all their

sins.—Isa. xl. 1. The Lord works in the same way to-day that he did then, in making alive his people, in teaching and leading them, and in sending forth his laborers, and directing where they shall go and to whom they shall minister. There is no one but the Lord that can tell a truly called servant where he ought to labor, nor even advise him in the matter, only so far as the Lord's hand appears to have been manifested in providence and in the exercises of the one called.

Such incidents as the one we are considering could never instruct a poor sinner when and how to cry, and to call for instruction and help; nor can a minister learn by careful study of them what he should say and do on any occasion. The same God who taught Paul and Silas, and the jailer and his household, must and will teach each one directly by his own Spirit at the time of his need. But the principles presented in this circumstance concerning the jailer, and in all the recorded instances of the kind, will always remain the same in every work of grace, however varied the circumstances attending the case may be. Therefore the exercises of the soul that is brought to a knowledge of sin, and the words and work of the preacher, are to be tried by what has been recorded by the inspiration of the Spirit; and whatever claims to be a true christian experience, or true ministerial gospel work, if it is found to differ in principle from the experience and work recorded in the Scriptures of truth, to the extent of that difference its claim must be disallowed.

I would not be misunderstood on so important a subject as the value and authority of the Scriptures, and therefore I will more fully explain my meaning. The Scriptures fully express the doctrine of God our Savior, but that doctrine in its spirit and power cannot be learned by the study of the Scriptures. "They shall all be taught of God." The experience of soul in which the knowledge of that doctrine is received, written in the heart, is all set forth in the Scriptures of truth; but no one can receive a knowledge of that experience by reading it in the Bible. But after he has had an experience, and to the extent of that experience, he can understand the Scriptures concerning it, and can see and receive instruction in the doctrine involved. Now he is a learner, and his own exercises are explained

by what is written, as the Spirit gives him light and understanding; and his hope is thus confirmed, and the way of duty made plain.

But the ordinances and order of the church are directly taught in the New Testament, and the duty of believers is plainly shown to them; and so far as these duties and privileges are concerned, in each of these incidents the believer sees an example which he is to follow. The cries and prayers and questions of any one can never be an example. These things are no more to be followed as examples than breathing is. They are simply the expression of divine life, and they are essentially alike in the case of all the Lord's people in all ages and in all the world; not because one copies another, but because all are born of the same Spirit and have one life. Nor can any preacher qualify himself for preaching the gospel to the poor by observing the manner and studying the sermons of any other preacher,

whether in the Bible or elsewhere. The sermons, the replies to those who cry for light and help, and the teachings recorded in the New Testament, can never furnish a servant of God with either the burden or form of a message to his people; but they will try the message which has been delivered, whether it be from the Lord or not. Also, the reading of such blessed messages recorded in the volume of truth will sometimes so comfort the soul of the poor servant, and warm his heart with a feeling sense of the love and mercy of God, that he will feel the sweet pressure of a message filling his own heart, making him long to go and speak it to the people of God; not to repeat the words or thoughts he has read, but to speak out of his own full heart, by the teaching and constraining power of the same God, and tell of the same wonderful love and salvation and glorious grace.

But there is in all these things an example both for the quickened soul and the servant sent to attend upon him. They are both taught by all the examples as well as the precepts to obey the dear Savior's commands as soon as they are made known to them, and not to postpone obedience to suit our own fleshly convenience. Immediately, without tarrying, stopping the chariot, if the order and authority of the church can at the same time receive full recognition, or "at the same hour of the night." The examples all say, Never neglect the first opportunity to do the act of

obedience to a command whose power has been felt by you.

I will now notice some things concerning the jailer and the work of grace manifested by him. First. It is commonly spoken of as the "conversation of the jailer." But that word conversation does not apply either to their case or to that of Lydia recorded in the same chapter. It was used by Peter in addressing the Jews who were still holding to the ceremonies and traditions of the legal covenant, which the Lord had taken away that he might establish the new covenant. Conversion has no reference to divine life, or to the quickening of a sinner. The apostle simply calls upon them, whoever among them fears God, to turn from those legal things to the things of the gospel. The word convert literally means to turn. The exhortation of Peter presupposes divine life in those who will receive the command or exhortation. No others could know or understand its true meaning, except those who are born of God; for they only can see the kingdom of God. The apostle James speaks of a child of God who has erred from the truth being converted, turned, from the error of his ways. The Savior speaks of the time when Peter will be converted, turned, from his undue estimate of his own ability, and be made to know where his true strength and reliance are when he will be prepared to strengthen his brethren. The jailer was a Gentile, and we are not told that he had any especial theory of religion. This was a quickening, a bringing from death to life, not a conversion from one religious system and practice to another.

Second. We have no reason to believe that anything had been said to the jailer by Paul and Silas or any other person about his condition as a sinner. There seems to have been an earthquake in his soul by the mighty power of the same God who shook open the prison door, and shook the chains off from the prisoners. The intention to kill himself seems to have been in his mind at first, seeing the prisoners escaped, as he supposed, as death would be the penalty he must suffer. From the moment Paul called to him to do himself no harm there seems to have been a new light and new feelings within him, for he asked the question as soon as he had brought them out, as though it were the all-important thing upon his mind. If one who had known nothing of the

Scriptures, who had never given any sign that he had any care or concern beyond this world, should cry out to us, "What shall I do to be saved?" we should not think it necessary to urge him to seek salvation. The Lord has been before us in that work, as he always is. The sower afterward can only sow with any good result where the great Husbandman has broken up the ground. The sower may see evidences of good ground, as in the case of the jailer, or they may sow without seeing where the ground is that has been broken up, as was the case with Paul when he preached at Athens. But the word will find out those who are prepared for it, as it found Lydia and Dionysius and Damaris.

Paul and Silas were now under authority to attend upon the wants of the jailer and his household, as was Peter, when Cornelius said to him, "Now are we all here before God, to hear of thee all things that are commanded thee of God." When by word or action the subject of God's workmanship has been made manifest to the minister of the gospel, hungering and thirsting after heavenly things, then that minister feels the bonds of his holy servitude in the gospel for Jesus' sake. He is not his own servant, and therefore cannot direct his own steps; nor is he allowed to display his own wisdom and knowledge, but is to speak to the waiting souls whatever is commanded him of God for them, handing them the food placed in his hand for them; and teaching them to observe all things whatsoever God had commanded the apostles concerning them.—Matt. xxviii. 20.

Third. The question of the jailer is not precisely the same as that of the "devout men" on the day of Pentecost. They had been made to see the end of all that system of divine service upon which they had formerly depended, and they said, "Men and brethren, what shall we do?" They were devout men, living souls, and had truly worshiped God under those legal forms. But now they felt as well as saw that such things could not satisfy their needs any longer. They were pricked in the heart, the new heart which had already been given them, and were stirred up by the apostle's preaching to desire a spiritual service. But the nature and manner of that new service was yet hid from them. They did not yet know what they should do to serve the Lord, since the old form of service was ended, and that is the question they asked of the servants of God; for they were those whom the Lord had made to desire his service above all things. They did not ask what they must do to be saved, but simply what they should do. That was an occasion, and that a congregation, the like of which never was before, and never has been, nor can be, again. It represents Zion arising and shining because her light is come, and the glory of the Lord is risen upon her. Those

living people of God who are inquiring of the newly appointed servants of God, are the church of God, coming forth from her legal into her gospel state. He who was in the church in the wilderness (Acts vii. 38) is now bringing her out of that wilderness state, in which all his Jacobs are found, and she cometh up from the wilderness leaning on her Beloved.—Sol. Song viii. 5. This question of these devout men shows them to be looking forth as the morning, out of the legal night into the gospel day. It shows them as being separated from the children of the bond woman, who are represented by the multitude of Jews who mocked, and brought forth out of that Jerusalem which is in bondage with her children, and is to be destroyed, and being gathered into that Jerusalem which is above, which is free, and is the mother of all God's people, there to find a settled rest, and to enjoy true and everlasting felicity.

The apostle Peter answers the question of these devout men by proclaiming deliverance through Jesus Christ from the dead works of the law, and by giving them the blessed and welcome command to repent, to come away from the bondage, to shake themselves from the dust of that earthly religion, to put on her beautiful gospel garments, and arise and sit down in the rest of their Father's house. How welcome is this gospel command, how joyful the sound, to those who have felt upon their necks the bands of legal captivity.—Isa. lii. 1-3. Peter also sets in order before those inquiring souls the ordinance of baptism, which figuratively shows how they were set free from the law with all its demands, by the burial of Christ in death, and how they are brought forth into the gospel by his resurrection, and gives them that command, which is the delightful and solemn duty of those to whom it is given, to be baptized in the name of Jesus Christ; thus manifesting their hope that they were baptized into his death; and that like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life.—Rom. vi. 34.

The jailer was not one who could have been called a devout man. He had not had a religion which must now be forsaken. He had just been made alive, and for the first time he felt the sins of his heart and life coming upon him with terrible power, condemning him in the sight of a holy God. The question he asks blazes and breaks forth from a heart suddenly brought into consternation, wonder and anguish by this newly discovered condition as a vile sinner, under the frowns of an angry God, and at the same time feeling a desire for righteousness, a hatred of sin, and a longing for the favor of God.

By a flash of God's overwhelming light all this discovery so fearful is made in an instant of time, and in the steady shining of the same glori-

ous light the apostle speaks the glorious words of power, and the poor, condemned sinner is filled with the amazing light that shows salvation's high way of holiness, and brings forth the redeemed souls upon that highway with songs and everlasting joy upon their heads. The Lord can do all this great and wonderful work in the heart in an instant of time as fully, as perfectly, and as gloriously as in a thousand years. Time is nothing to him. It was created for man. God has no need of it in order to develop and bring forth his own work. It is his creature, created for some purpose of his own. But with him there is no difference between one day and a thousand years.

Fourth. The angel said to Joseph concerning Mary, "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." That which the Lord has designed for his people he has said they shall inquire of him for.—Ezek. xxxvi. 37. At the time appointed for each one of that people whom he shall save from their sins to experience that salvation, he will be made to feel his need of it. He will be made to "know the plague of his own heart," and to loathe himself on account of his depravity. He will know, as no wisdom of the world could cause one to know, how impossible it is for one justly condemned to do anything to remove that condemnation. The cry of the jailer shows that he realizes his helpless condition, and that the law which is the strength of sin is now holding him to the measure of its just requirements, and his need is pressing upon him. No man has had any part in causing him to feel this, nor can any man have any part in that work to-day. "It is the Spirit that quickeneth; the flesh profiteth nothing." Nor can the time of that revelation to any soul be hastened or retarded; for the times are all before appointed, and they are all in the Lord's hand. And those times and seasons when the Lord will display his power, and make his goodness and mercy known to the vessels of mercy, "knoweth no man, no not the angels in heaven, nor the Son even, but the Father only."—Matt. xxiv. 36; Acts i. 7.

Fifth. The question of the jailer expresses the desire which the Lord works in his people for that salvation from sin which Jesus has accomplished for them, and will reveal in them. One might ask this question when the fear of punishment only was in his mind, and not a hatred of evil. But the first of God's work in them, the beginning of wisdom, is to put his fear in their hearts, which is to hate evil. Then we know that what they want to be saved from is, not merely the consequences of sin, but sin itself. The answer is suited to the question, as was that of Peter to the question of the devout men on the day of Pentecost. The answer to them directed their

attention from the law to the gospel, and declared the promise of the Holy Ghost, who should, upon their receiving the ordinance of baptism, open up to them the fullness of gospel order, and show the goodness of the Lord's house. The answer to the jailer deals directly and simply with the manifestation and experience of salvation. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

This is to one who has known nothing on this subject hitherto, who has no false theories of religion to give up, who is a child. The question and answer both speak of salvation as in the future, as it is in reference to the poor, trembling, justly condemned sinner. The question may farther express an uncertainty as to there being any salvation at all for one so unworthy, for the sinner certainly feels very uncertain about it. But his uncertainty on the subject of God's purpose concerning him does not imply that God is uncertain. There was no uncertainty or indefiniteness concerning the work which the dear Savior said was finished when he died. "He shall see of the travail of his soul, and shall be satisfied." He saved his people by his death, and will surely give that salvation to them. "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out."

But now we see one of these redeemed people coming to Jesus. To himself he would appear to be going away from the favor of God rather than toward it. But this is the way the Lord brings his people, away from themselves, away from all confidence in their own strength and wisdom and righteousness, in order that they may know him as all in all unto them. "What must I do?" Of course there can be no salvation for me unless I can do something to merit it, and what that can be I cannot see. The answer is, "nothing." You can do nothing. One condemned can do nothing but suffer the penalty. But a work of salvation has been done by the Lord Jesus Christ, and those for whom that salvation was obtained will be given faith as an evidence of it, and will believe. To the jailer, and to every other in like situation, throughout all time and in all the world, the answer is, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Is this a condition proposed that might possibly be neglected, a command that might be disobeyed, and so the chance of salvation be lost? Is belief something that may be done or left undone by a man? Is it an act of the creature at all? If one is longing for some one thing, above all else, and he is told that he can have it if he will only believe, would he refuse or hesitate? Would not any man be glad to believe whatever would be for his good and comfort, if he could? But will belief be the cause of anything that is the subject of belief? Belief has an effect upon

the feelings and actions of the believer, but it cannot affect its own cause. One can have nothing to do in producing his own belief, only so far as he can control the evidences which control his belief. Belief, therefore, is not an act of the mind, but an effect produced upon it by evidence, an effect which cannot be resisted or controlled by the mind, but which may be disregarded, so that the conduct may be inconsistent with the belief, causing great injury and distress.

Who is Jesus Christ, the jailer might have said, upon whom you tell me to believe? I do not know him, and I do not know how to believe on him. So the man whose eyes Jesus had opened, but who had not yet seen him, when asked by the dear Savior, "Dost thou believe on the Son of God?" said, "Who is he, Lord, that I might believe on him?" The evidence upon which that belief was to be founded was already in his mind, but he did not know it until it was shown to him. It is so with the experience of all his people. When Jesus is preached to them they have already experienced his power and love, as the blind man had when his eyes were opened. Now he had only to be told, "Thou hast both seen him, and it is he that talketh with thee." Then he believed; he could not help it, nor could he want to help it.

The very next thing that Paul and Silas did was to speak the word of the Lord to this inquiring sinner, and to all his house, without waiting to have their painful stripes washed, or to get a little food to satisfy their hunger, and a little rest for their aching bodies. Here is a work that is uppermost in their minds, and they could not enjoy eating or resting while that word of the Lord is in them with such a burning power, stirring up every energy of their minds and every emotion of their hearts, and those poor souls are there looking at them with their hungry eyes, and waiting for the words that shall open before them the living fountain of life and light and joy. The servant of God may be taking some rest that seems to be absolutely needed, or may be taking a little food without which it seems he would certainly faint, but if the word of the Lord comes to him as a message at such a time his desire for rest or food is gone for the time; and even if his body remains still, his soul is wide awake, and his mind is up and busy.

When Jesus is preached to a believer he believes at once, though he never before heard the things that are spoken. "Who is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" Only to those to whom God has given the faith, which is the evidence of things not seen, and the experience of his power and grace and love, will or can believe what his servant testifies. Those to whom Jesus has revealed himself

will believe when Jesus is preached. If one comes preaching another kind of Savior, one who offers salvation, one who wants to do what he cannot, the one who has had some revelation of Jesus has no witness within himself of the truth of that preaching, but has the evidence that it is not true. If he receives and follows such preaching he will find no true comfort in it, but will be restless until he again is walking in that truth that made him free.—John viii. 32.

When the jailer and all in his house heard the preaching of Paul and Silas they believed in the Lord, and rejoiced. This belief manifests life. "He that believeth on the Son of God hath [not shall have, but hath now] everlasting life, and shall not come into condemnation, but is passed from death unto life." This life is in the Son of God. He that hath the Son of God hath life. This life precedes and causes it. Belief is the evidence that Christ is in them. The preaching of Christ presents that which the saved soul has experienced, and he believes it. But, the jailer might say, I cannot help believing what I know to be true, but there is no merit in believing a truth. That cannot make me worthy of salvation. That cannot atone for my sins and remove them. No, but your belief in Jesus is an evidence that he has removed your sins, and washed you from them in his atoning blood.

Now he wants to follow Jesus in baptism, and the privilege is his at once. And his love to God and to them who are his servants is manifest in his tender care for them.

(To be continued.)

SILAS H. DURAND.

SOUTHAMPTON, Pa., Jan. 17, 1896.

PORTLAND, Ind., Nov. 25, 1895.

EDITORS SIGNS OF THE TIMES:—

A brother has requested that I give such views as the Spirit may present to my mind upon Gal. iii. 21: "Is the law against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." The promises here designated were those made to Abraham, that in his seed should all the nations be blessed, and also that his seed should inherit Canaan. The eighteenth verse reads, "For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." The promises of God are nothing short of fixed events and decrees of God. What God has promised to his saints is as irrevocable as the natural course of the sun. Then the inheritance was not of the law. The seventeenth verse confirms this again: "And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect." Hence the law being given four hundred and thirty years after God had made a

solemn covenant or promise to Abraham, that his seed should inherit Canaan, that law was in no way in opposition to the decree that Abraham's seed should inherit Canaan. Many have thrown it in the teeth of those who believe the Scripture that declares that God "worketh all things after the counsel of his own will," that if that means absolutely all things, they could see no purpose in God giving his people any law; for say they, the law or commandment would be against the promise, covenant or decree of God. This seems to be the same class of people that Paul was combating. Hence the declaration, "If the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Hence the inheritance of God's chosen people was by promise, and that promise was made long, yea, four hundred and thirty years, before the law. And Moses told Israel (Deut. iv.) that it was not because of their righteousness or any uprightness of their hearts that God drove out the Canaanites before them, but it was because of the oath or promise that God made to Abraham, when as yet he had no seed, and because of the wickedness of the Canaanites; for he told Israel they were a rebellious and stiff-necked people; but they inherited by promise. According to Moses' own acknowledgment, if that inheritance had been by law, Israel would have failed. Then, a law or commandment being given long after a promise or a decree does in no way disannul any of the promises. It has seemed, from the idea some have of the law, that the law and the promises or decrees of God run counter; and it is certain that if their ideas of the law were correct, such would be the case. Many have claimed that a commandment given after a decree had been declared, would be a piece of foolishness; that if God had commanded his people to do good, and to abstain from evil, when he had decreed the same, would certainly be foolishness. Have these people properly understood the purpose of the law? First, the law was added long after the promise, and can in no way disannul it. Then, for what purpose was the law given? Paul says it was "added because of transgression." It was given because the people were wicked. Never was a law given where it was not needed. Sin was in the world, but could not be imputed, because there was no law; for where no law is, sin is not imputed. Therefore "the law was added because of transgression." "The law entered that the offense might abound;" for it could not abound without a law to offend. We may see men doing evil, and yet may have no law to condemn them. Iniquity was in Israel; but sin could not be charged until law was established; then sin could be imputed. "By the law is the knowledge of sin." How would they have known it was sin if the law

had not instructed them that it was sin? The law was to condemnation. Paul says, "Now we know that whatsoever the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world become guilty before God." "If a law had been given that could have given life, verily righteousness should have been by the law." But that would have conflicted with the promise by faith: law and decree would have run counter. Keep the law where it belongs, and it never runs counter to faith, or to promise. The law was given to establish the sinfulness of those who had been sinning long before the law was given. Its purpose was "That every mouth may be stopped, and all the world become guilty before God." "That the offense might abound." "For by the law is the knowledge of sin." "That righteousness might be imputed to them that believe." Thus we have the purpose of the law. God's chosen people were in sin; but without the law how could they have a knowledge of it, and be humbled, and made to trust in God? Even so those whom God has chosen to salvation he has given a new covenant or promise, which is eternal life, an inheritance that is incorruptible, undefiled, and that fadeth not away. His laws he writes in their hearts and imprints in their minds. Now, as the old, Mosaic law was given four hundred and thirty years after the promise was made to Abraham, and was in no way against the promise, even so God's people were "chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love." Having predestinated them unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will." "Being predestinated according to the purpose of him who worketh all things after the counsel of his own will." The law that is written in the hearts and imprinted in the minds of these chosen people does in no way disannul the promise by faith; for that choice and promise was made before the foundation of the world. The law is not against the promise. God gave this inheritance to the saints by promise before time began. But says one, For what purpose is the law written in the hearts of the saints? For the same purpose that the Mosaic law was added. Sin was in the world from Adam to Moses; but where there is no law sin is not imputed. Sin is in the saints from their birth; but until the law is written in their hearts and imprinted in their minds they are without a knowledge of their sins. The law enters that the offense may abound, that the mouths of the saints may be stopped, and they become guilty before God. Now let Paul tell his experience: "I was alive without the law once; but when the commandment [or law] came, sin revived,

(Continued on page 46)

## EDITORIAL.

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## THE CITIES THAT REPENTED NOT.

OUR brother, Robert Scates, of Highgate, Ontario, has asked our views upon the above named subject, which is recorded in Matthew xi. 20-24 and in Luke x. 12-15. The substance of the language in both places, without occupying space to quote it *verbatim*, is that it is said by the Savior that in the day of judgment it shall be more tolerable for Tyre, Sidon and Sodom than for Chorazin, Bethsaida and Capernaum. We suppose two questions may be in the mind of our brother with regard to this matter; at least they occur to our mind, and of them we will speak in a special manner. Many reflections may grow out of these words of the Savior that would be good and profitable to be considered, and there may be shades of difference in the references to the different cities, and in the manner in which one is set over against another. Be this as it may, we do not feel moved to consider more than the following two questions. First, what does the "day of judgment" here spoken of mean? Second, why shall it be more tolerable for one city than for the other in that day?

First. The "day of judgment"—what does it mean? There does not seem to our mind to be any reference to a day or period of time in the future when these cities shall be literally arraigned at a literal bar of justice, erected in some locality, either upon earth or anywhere else in the universe, where Jehovah shall pronounce final sentence upon all men. If there be any such day or time in the future, it certainly cannot apply to any or all these cities, which long ago were destroyed from the face of the earth. Whatever may or may not be true concerning the popular idea of a coming day of judgment, it cannot apply to the Savior's words here. Long ago have all these cities been judged, and their condemnation visited upon them. Tyre and Sidon and Sodom were judged and destroyed, and so have been Chorazin, Bethsaida and Capernaum. They were judged as cities and destroyed as cities. Jehovah not only judges individuals, but he judges nations, families, countries and cities. He is the ruler in the affairs of men in his providence as well as in the kingdom of his grace. He not only by his eternal and divine law pronounces

all mankind guilty as individuals, but he has also established laws among cities and nations of various kinds; and every violation of these laws brings its sure result upon that nation or city. Cities and countries, as well as men, which maintain order and honesty and respect for mutual rights, shall be blessed, and shall live and flourish; while cities or countries which violate these laws of their being shall in the end perish as the natural result of their evil practices. It is this sort of judgment that we understand is meant here by the Savior. We do not deem it needful to enlarge upon this thought, because many instances will occur to every thoughtful reader where cities and nations have reaped a harvest of shame and woe from the seeds of vice and folly which they had sown. Men are lost forever (unless redeemed by the blood of Christ) through the fall of Adam, and nothing can be added to nor taken from that condemnation by their works, good or bad; but the present life has its temporal rewards and punishments, according to its deeds, whether we speak of individuals or communities. These rewards and punishments are temporal. They do not reach on into eternity, as it seems to us. So in the subjects under consideration the judgment is temporal, and includes only the destruction visited upon these cities as such. They were destroyed from the face of the earth, and their beauty and glory became a reproach and by-word among all men.

But now we ask, Why more tolerable for Tyre, Sidon and Sodom than for Chorazin, Bethsaida and Capernaum? The Savior presents and emphasizes a truth here which was very distasteful to the Jews, and especially the self-righteous portion of them. It was flying in the face of every instinct belonging to them as a people to tell them that Sodom was better than Capernaum, and Tyre and Sidon than Chorazin and Bethsaida. These were Gentile cities; and could any Gentile thing be better than any Jewish thing? Yet Jesus here declares that Sodom, with all its foul licentiousness and blasphemy, and Tyre and Sidon, with all their idolatry, were superior to these cities of Israel? In the judgment of the Savior, human pride and vainglory and vice and crime and sin are more to be abhorred when cloaked by a false religious zeal, than when they stand forth naked and unblushing before men. Hypocrisy is worse than open infidelity. According to the testimony of the Savior, these cities of Israel, which dwelt in the odor of sanctity, were sunken lower in all that was abhorrent to God than had Sodom or the heathen cities of Tyre and Sidon. The openly profane man is not so hardened as the religious hypocrite. Jesus denounces no such judgments anywhere as he denounces upon the hypocritical professor; and so he says here that these Gentile cities, bad as they

were, must receive more lenient judgment than these cities of Israel. Again we say, let all remember that Jesus speaks not here of the future world, nor of the final destiny of men as sinners fallen and finally condemned in Adam, but of the temporal judgments and the providential government which he exercises over all. In this present state, deep-dyed wickedness in a nation or city produces a more terrible result.

A third question may occur to some one, and we feel like briefly considering it. Jesus said that if the mighty works done in these cities of Israel had been done in Tyre and Sidon, they would have repented long ago; and had they been done in Sodom it would have remained to that day. First, we would say that this was a most scathing denunciation of these cities of Israel. Nothing could have stated their hardness and guilt in stronger light. Terrible as was the guilt of Sodom, proud as were Tyre and Sidon, these cities of Israel were still more hardened than they. Nineveh did repent at the preaching of Jonah; but Israel did not repent at the preaching of Jesus. We never have and we do not now understand the repentance of Nineveh to mean that godly sorrow for sin which humble-hearted believers feel, but a turning away from their evil practices, and a setting up of better standards of living and government; and the life of the city was prolonged as the natural result. In like manner we understand these words of Jesus to refer to a similar sort of repentance. This repentance is not that repentance which is the gift of God, but such repentance as is often brought about through warning, reproof and exhortation, or the force of circumstances, or of good example. It is purely a mending of the outward life, such as unregenerate men often engage in. These are such reflections as we have upon the subject, and such is what seems to us to be the meaning of the Savior here.

Growing out of the above, we have been reminded that the blessed Lord deals with his living and believing people along similar lines, and we feel like adding a few reflections in this direction. We need not here stop to argue that by the blood of the atonement Jesus has secured the final redemption of his elect people. Neither their life nor their death nor any other creature shall ever separate them from the love of God which is in Christ Jesus their Lord, is the inspired declaration of Paul. They can never perish utterly, therefore. This we need not dwell upon; all Old School Baptists believe it. The wrong doing of believers can never rob them of heaven in the least degree (if it be lawful to speak of degrees in that which is perfect), and their right doing can never add to the heaven which shall be theirs. There the blood of the atonement alone counts. The theme of the redeemed there is simply, "Worthy is

the Lamb that was slain, and hast redeemed us unto God by his blood," &c. Thank God, there are no grades of holiness or happiness in heaven. Jesus alone is exalted; and every redeemed sinner, from Paul to the penitent thief, from Abel to the last ransomed child of Adam, will there never be anything more nor less than a sinner saved by grace. Perfect holiness is perfect happiness; and less than perfect holiness cannot be in heaven, and more than perfect holiness there cannot be.

But in the life which the Lord's people now live in the flesh, through the faith of the Son of God, they have not and cannot attain to perfection. Here, therefore, they must be the subjects of discipline. They may forsake the law of God, and walk not in his statutes. In such a case the Lord visits their transgressions with a rod, and their iniquities with stripes. To the people of God, with reference to their life here on earth, it is said, "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." Again, Paul says, "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." All these and hundreds of similar Scriptures set forth the dealings of God with his people in this present life.

The mistake which many have made when reading the Scriptures has been that they have confounded the obedience of believers with the obedience of Christ, and the temporal judgments of God upon believers with his eternal judgment against those who are not redeemed, and with that judgment which was visited upon the head of Jesus for the redemption (eternal redemption) of his people; and so they have reached the conclusion that because of their disobedience some for whom Christ died may perish eternally. But this would be to discredit the atonement of Christ, and to deny that he could save sinners and transgressors. But we have not here intended to argue this question, but only to call attention to the difference between the eternal redemption which we have through Christ, and the discipline of the Father in heaven toward his redeemed and believing people.

This leads to the truth that our God judges his people, and becomes to them a consuming fire. In his word it is declared that the Lord shall judge his people, that they shall give account for every idle word, that the word of the Lord discerns the thoughts and intents of the heart, that every believer must appear before the judgment seat of Christ, to receive according to the deeds done in the body, and that every transgression and disobedience receives a just recompense of reward. There is here no question of a judgment beyond time, nor of a

final destruction; but this judgment is now. It is in the hearts and present experiences of the Lord's people. It cannot be escaped by any who transgress. It is a present chastisement. Yea, more than this may be truthfully said. So far is the present judgment and chastisement from being an evidence of final perdition, that it is an evidence of final salvation. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

It is true among the people of God that the more they sow to the flesh, the more shall they reap the full harvest of corruption. This is a universal law; it cannot be escaped. What a man sows, that shall he also reap. The conduct of some believers has been such as to mar their standing, their comfort and usefulness. The conduct of others has been such as to destroy all these things. There is a difference. It is more tolerable for the one than for the other.

In concluding these thoughts we desire to say that to us it has long seemed a terrible thing for a child of God to live in disobedience. "It is a fearful thing to fall into the hands of the living God." That which we lose by transgression we can never regain. We may come to experience full and free forgiveness, but the wasted time and strength and comfort can never be restored. He who sells his birthright for a mess of pottage can never find a place of repentance. He may have godly sorrow for his sin—happy is he if it be so; but he must reap what he has sown. The word to believers is positive, "He shall reap." He must appear before the judgment seat of Christ to receive the things done in the body. If we realize these things sin will not seem a light thing to us. As it is exceeding sinful in itself, so is it terrible in its results. It wars against the soul. It is in the soul first, and it robs and injures the soul. Its penalty cannot be escaped. Be sure your sin will find you out. May the grace of God overcome in this conflict within us. It will finally overcome. May we all experience it daily!

C.

ILLUSTRATED CATALOGUE.

AS IT is impossible to give a full description of all the Bibles and other books and publications that we have for sale in the limited space of the SIGNS OF THE TIMES, we are compiling an Illustrated Catalogue in pamphlet form, giving a full description of all publications to be obtained at this office, with illustrations of the books, specimens of pages, showing size of type, &c. These catalogues will be mailed free on application.

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EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

ARE THE MINISTERS OF THE GOSPEL REQUIRED TO PREACH TO SINNERS?

WE answer without hesitation, They are. If they were not to preach to sinners, we know not where on the face of the earth they could find a people to preach to. All the sons of Adam have sinned, and by the law of God every mouth is stopped, and the whole world becomes guilty before God. If therefore Christ has commissioned his ministers to preach to the whole or to any portion of the human family, they are commissioned to preach to sinners.

We understand from the Scriptures that Christ has redeemed a portion of the human family from the demands of divine justice, the curse and dominion of the law, and the guilt and consequences of sin, and that these are in due time called with a holy calling, quickened by the Holy Spirit, and that they are gathered with the glorious arm of their great Shepherd, and brought into the liberty of the sons of God, and into the order, and made partakers of, the privileges of his church; that they are and shall be translated out of the kingdom of Satan, and into the kingdom of God's dear Son. These, being thus redeemed, regenerated, and brought into the kingdom of Christ, are denominated christians, believers, saints, &c.; and those who are not so called and born again are denominated unbelievers, &c. But it is nevertheless true that even God's people, while here in the flesh, feel, know and confess that they are still sinners. It is true they hate sin, but they feel its working in their flesh, and often cry out in bitterness of spirit, "Who shall deliver me from the body of this death?" "The sting of death is sin, and the strength of sin is the law."

So far as the proclamation of the gospel is concerned, it is to be preached to both, and to all classes of men, wherever God in his providence opens a door to his ministers to proclaim it.

The preaching of the gospel does not mean the telling men to do this or that. It signifies the work of proclaiming among the Jews and Gentiles the unsearchable riches of Christ. Not calling on dead sinners to quicken or save themselves, but the proclamation is that "Salvation is of the Lord." It is not to tell or command sinners to repent, but to proclaim that Christ is exalted to be a Prince and a Savior, to give repentance to Israel and the remission of sins.

To hold forth the idea that the gospel is a system of duties which unregenerate men are required to do as a condition of salvation, or that the ministers or the preaching are means of saving dead sinners, is in our estimation a perversion of the gospel; but the ministry is to bear testimony before the whole world

that there is no other name given under heaven among men whereby we must be saved, neither is there salvation in any other.

But it is frequently charged that Old School Baptists refuse to preach the gospel to sinners. This charge has probably been met and refuted a thousand times; but the reason why it is still reiterated is because they refuse to give the children's bread to dogs, or, in other words, to address the promises and consolations of the new covenant to those who are not manifestly in that covenant. Such, for instance, as "Seek, and ye shall find; knock, and it shall be opened unto you." The gospel is in its nature discriminating; it has charms only for the heaven-born souls. It being spiritual, cannot be received by unregenerate men. "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." It is not the province of the preachers to supply the destitute with ears, nor are they in any sense the means of supplying them, for none but God can give ears to hear and hearts to understand; yet when and where God has given ears the preaching of Christ crucified is "Christ the power of God and the wisdom of God;" but where God has not given ears to hear the preaching is to the Jews a stumbling-block, and to the Greeks foolishness. The preacher may make the proclamation, authorized by the example of Christ and his apostles, "He that hath an ear, let him hear what the Spirit saith unto the churches."

It should also be observed that Christ's ministers are to preach "the gospel." They are not ministers of the old covenant, but of the new; not of the letter, but of the Spirit; for Moses has in every city them that preach him. Neither are they to preach the doctrines of men, nor traditions of men, nor a gospel, but the gospel of Christ.

When the gospel is preached in truth and soberness it will find out those who have ears to hear—it will commend itself to those within its sound who are born of God; and although its preaching will not give life to the dead, it will feed, comfort, edify and instruct the living, and it will as a general (if not universal) thing make all others angry.

No argument can penetrate the deep recesses of the unrenewed heart, to carry thither one spark of spiritual light or truth; for this sufficient reason God hath hidden these things from them, and revealed them to babes; even so, because so it seemed good in his sight.

The impenitent sinner is under the law; and what the law saith (not what the gospel saith) it saith to them that are under the law. The law curses all that are under it. "For as many as are of the works of the law are under the curse." The law curses, but cannot bless; for if a law had been given that could give

life, verily righteousness should have been by the law. But, on the other hand, the gospel blesses, but cannot curse; yet all its blessings are upon those who are redeemed from under the law, and are brought under grace. Instead, therefore, of preaching the law or obedience to the law as a way of life and salvation, the ministers of Jesus, like Paul, should preach that by the deeds of the law no flesh shall be justified before God; and instead of preaching the gospel as the power of man or men through instrumentality unto salvation, which is not true, he should preach that the gospel is the power of God through faith unto salvation, which is true, and which the Bible affirms.

MIDDLETOWN, N. Y., Dec. 1, 1850.

PSALM II 3.

"LET us break their bands asunder, and cast away their cords from us."

This Psalm evidently has a predictive allusion to the time when our Lord Jesus Christ was condemned by the mob to be crucified. "The kings of the earth [Pilate and Herod] set themselves, and the rulers [the high priests and rabbies of Israel] take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder," &c.

That the object of the Jewish hierarchy and the regal powers of the Romans had in view the disbanding of the little flock of the Messiah, and the casting from themselves those restraints which they apprehended would result from the establishment of the kingdom and government of our Lord Jesus Christ, we think there can be no doubt; yet the very method they adopted to disband his kingdom and cast their cords away from them was overruled by him that sitteth in the heavens for the accomplishment of the very things which they designed to prevent.

These things were done in the green tree, and are we not admonished to look for a repetition of them in the dry? The kings of the earth, who, to say the least, have no right to intermeddle officially with the things of the kingdom of Christ, do still "set themselves." God has not authorized them to set, neither as monarchs, nor as legislative bodies, nor in any other form, to enforce religious laws. God has set his King upon his holy hill of Zion; but the kings of the earth have set themselves. What arrogance and presumption for human dignitaries to usurp dominion over the consciences of men in matters of religion! "And the rulers take counsel together." They do not ask counsel of God, for his wisdom is foolishness in their estimation; therefore they take counsel together, in order to combine the wisdom of this world, which is foolishness with God; and the grand design is to bring it all to bear against the Lord, and that government which he has indicated by the holy anointing. None can resist the government of the Lord's Anointed

without resisting the government of God himself; hence every effort made by men or devils, under whatever pretense they may be made, to set themselves as dictators in divine things, or in managing the affairs of the kingdom of Christ, is regarded by him that sitteth in the heavens as against the Lord and against his Anointed, whom he hath set as his King on his holy hill. Whatever may be the ostensible object of such usurpers, the tendency of their unhallowed interference is against the Lord and against his Christ; and all such usurped governments are calculated to break the bands of the saints asunder, and to scatter the saints of God. Thus did the heathen rage when Christ was crucified, and thus do they still rage in their madly directed efforts to exterminate the church of Christ, and to oppose the doctrine and order of his kingdom.

If it be the design of raging heathen, wicked kings and corrupt judges of the earth to break the bands of Zion, and cast their cords away, may we not conclude that an opposite course will be pursued by the subjects of his spiritual kingdom? Certainly so far as we are led by the Spirit of God we shall be inclined to honor and obey him; we shall love and rejoice in

"The tie that binds  
Our hearts in christian love."

The bands which bind the saints to Christ and to one another, and the cords which bind them to observe all things whatsoever he hath commanded them, can never be offensive to the saints; they love the Lord, they love the government of Christ, and they love his people. Still there are admonitions in the New Testament to the saints to "keep the unity of the Spirit in the bond of peace;" from which we infer that when christians are led by the depraved emotions of the flesh they join so far with the wicked in breaking the bands and casting away the cords of Christ's government from them.

MIDDLETOWN, N. Y., Dec. 1, 1850.

#### PLEASE BE SURE

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

### CORRESPONDENCE.

(Continued from page 43.)

and I died." The law is the strength of sin. "Sin, taking occasion by the commandment, wrought in me all manner of concupiscence." "For sin, taking occasion by the commandment, deceived me, and by it slew me." Paul argues that by the double strength the law had given sin, it got the power over him. He said he died daily. Now the law is in no way against the promised inheritance of the saints; but it is to give them a knowledge of their sins, that they may know they have a most corrupt, deceitful nature, and that they may cease to trust or boast in their own strength; to teach them that God must save or they perish. "That sin by the commandment might become exceeding sinful;" that they may appear to themselves exceedingly miserable and desperately wicked; for can they trust in God until all confidence in self is lost?

Says one, "For what then was Abraham circumcised? Why was it necessary to observe circumcision, if no righteousness was obtained by observing that law?" Paul asked the question, "How was it [righteousness] then reckoned? When he was in circumcision or uncircumcision?" He answers, that it was before he was circumcised, or when he was in uncircumcision. Therefore Abraham believed God before he was circumcised, and his faith was imputed unto him for righteousness before he was circumcised. He received circumcision as a seal of that righteousness he had before he was circumcised. Abraham believed fully in God when he was in uncircumcision, that he might be the father of all them that believe, though they be not circumcised; or though they be Gentiles; that righteousness might be imputed to them (the Gentiles) also. "Now it was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." "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." So we now have it that the seed of Abraham was Christ. And, "The law was added because of transgression, till the seed should come to whom the promise was made." Thus we have it that the law was to continue until Christ. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "For if Abraham were justified by works, he hath whereof to glory; but not before God." This is what "Abraham our Father hath found." "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness;" but none of his works of the law will be. But says one, "Do you not believe in good works?" Yes, of the Spirit. "By their fruits ye

shall know them." Faith is the fruit of the Spirit. We believe in all the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; "for against such there is no law." We have never heard of a law to keep a man from loving, or being meek, or temperate, or having faith in God. These are as legitimate fruits of the Spirit, as evil is of the flesh; and these are not the works of the law, but of faith; and none but those who have the Spirit can have the fruit. The Spirit is not obtained by these fruits; for a man must be in possession of the Spirit before he can have its fruits. As well might you undertake to produce the tree by its fruit, when as yet you had neither tree nor fruit. We are informed that Abraham had two sons; one by a bond maid, and the other by a free woman. He who was born of the bond maid was born after the flesh; but he of the free woman was by promise. Now these are an allegory. The bond woman, or Hagar, is mount Sinai in Arabia, and answers to Jerusalem which is now in bondage with her children. Hagar is mount Sinai, where the law was delivered. Thus at Christ's coming the Jews stood in bondage to the law, as Hagar stood in bondage, under law to Sarah. Hagar's position typified the portion of the Jews at the coming of the new Jerusalem, which is above, and which is the mother of all the saints. This Jerusalem is free, and so are her children. Christ was put to death to deliver from under the law the free children; but he left all the Hagarites there. "For the son of the bond woman shall not be heir with the son of the free woman." The Mosaic law was not given until the promised seed were manifest to receive it; and it was because they were the legal, rightful inheritors of Canaan that they were given the law. It was not because they might inherit if the law were given, for if so the law would be against the promise. They were already the children of promise and the legal inheritors of Canaan before the law was given. So the children of grace are the children of promise by faith before they receive the law, and the law does not run counter to the promise. If we seek to be heirs by the law, we make void the law of God.

Having presented these views, I will lay my pen aside, hoping that a more ready writer may open before us the two leaved gates, by the Spirit, that divideth the joints and marrow. I wish to say further that I have just received a most precious letter from Elder Chick, in answer to one from me, for which I feel to praise the Giver of all good.

Yours in hope,

NEWTON PETERS.

BALA, MUSKOKA, Canada, Nov. 20, 1895.

DEAR BRETHREN EDITORS:—I find that my subscription for the SIGNS is a long time over due, and I can give no reason for not sending it

but procrastination, which Arminians truly tell us is the thief of time. When I sent my last I thought from all human appearances and the testimony of medical men that I had nearly reached the end of my wilderness journey, and that this earthly house of my tabernacle, in which I have dwelt for seventy years, would long ere this have been dissolved, with all that appertains thereto. But our thoughts are not the Lord's thoughts; at least I know that very few of mine are. And in the great love wherewith, I humbly hope, he loved me, and the rich, free, sovereign and invincible grace and mercy given in his dear Son, I am still spared to wander in the wilderness, in a solitary way, to tug and toil in a barren land, and walk through dry places where no water is. I do not mean Arminian meeting-houses, but something quite a piece nearer home. O! brethren, what a tug and toil it is, fightings without and fears within. The world does not want us. The professing world will not have us at any price. They add to all this that the saint has his foes internal, external and infernal to contend with, and I assure you my experience is it will make a sinner stand with his hands on his loins, and bring paleness into all faces, and extort the cry, "I abhor myself and repent in dust and ashes." At the present time my experience is something like Israel of old on the shore of the Red Sea. To go forward is an impossibility; to go back, bless his name, I have not a deal of inclination. The mountains on either hand are too high for me to climb; so, as a matter of sheer necessity, I desire to "stand still and see the salvation of God." I know it is the Lord alone that brings his people here, that he watches over them while they are here, and that he will in his own time work out deliverance for them. I have found experimentally that at whatever time or in whatever way deliverance has been wrought, it has been the time and way of the enemy's destruction. God has arisen, his enemies have been scattered; and awaking as it were out of our horror of great darkness, a darkness that could be felt, we have exclaimed, "This is the Lord; we have waited for him; we will rejoice and be glad in his salvation." At such times, brethren, we blessedly realize and enter into the meaning of Paul's own words, Christ is all and in all, the Alpha and Omega, the first and the last, the beginning and the end of a poor sinner's salvation. And not only so, beloved saints, but every fresh promise opened up by his Spirit, in every fresh manifestation of his matchless beauty as the church's Head and Surety, the Life, Prophet, Priest and King, are we not led to behold in him the consummation of every thing that is lovely and beautiful, the fullness of all which as poor bankrupt sinners we can possibly enjoy or even desire, even the brightness of the Father's glory?

In the fifteenth chapter of John the dear Savior in setting forth that vital union which is manifested by a regeneration in the hearts of his true disciples, especially taught them that without him they could do nothing. How solemnly, painfully, yet blessedly, does the saint realize this in his every day experience. Take for instance those adversities and adverse powers he is called to contend with, and through grace is made to triumph over; say, for instance, sin. O what an evil and bitter thing! What an adverse power we daily prove it to be, carrying us away, like an avalanche, from every spiritual enjoyment, deadening every holy and loving feeling, and bringing us again and again unto that mountain that burned with fire and blackness and darkness and tempest. How do we then hear the voice of words, and the sound of the trumpet waxing louder and louder (not weaker and weaker), indicative of the truth, not that our sins become less and less, but that they become greater and greater as we go on. And, brethren, what can such a poor, sin-harrassed, law-tried and devil-tempted child of God do? But let the Lord Jesus now reveal himself to the poor, tried one, and what a wondrous change of scene and feeling is experienced in the heart. O how paradistical does everything appear! Sin put away, the curse annihilated, death swallowed up, hell under lock and key, the devil chained, and we are left with Jesus alone; and we say feelingly, in the sincerity of our souls, "So foolish was I and ignorant, I was as a beast before thee. Nevertheless I am continually with thee; thou hast holden me by thy right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever."—Psa. lxxiii. 22-26. Just as I sit writing it is my privilege blessedly to enter somewhat into the realization of these things. Bless the Lord, O my soul!

Well, dear brethren, I must conclude, lest I weary you with my poor scribble. When I sat down to write I only intended to write a line or so and inclose my subscription; but although a man's heart deviseth his way, the Lord directeth his steps. If you feel there is one word to encourage the tried and afflicted saint, give it a place in that able paper, the SIGNS OF THE TIMES; and if not, destroy it in the waste-basket, and all will be well.

I might add, for the information of my many dear friends, that I still suffer acutely from my old malady, and from weakness of body. I can only get to my appointments now and then. We are yet only two or three in this wild northern section, and it seems to me if we are not to be altogether annihilated by Arminianism, mongrel Calvinism, duty

faith, free will, &c., we will not only need to have underneath us (I speak with reverence) the everlasting arms, but the "sword of the Lord and of Gideon" for our defense. What a mercy that it still stands on record, "Not by might, nor by power;" and "The election hath obtained it, and the rest were blinded." Poor things; I pity them in a sense; but their doctrine is deadly poison. My love to all the dear saints, and may Israel's God be especially with all my ministerial brethren, who have to stand in the midst of the battle. May he bless and prosper the SIGNS.

Yours, a poor, old sinner,  
W. KNIFTON.

ANSLEY, Neb., Jan. 20, 1896.

DEAR BRETHREN:—Thinking that perhaps many of the brethren who in times past have manifested a lively interest in our welfare would be glad to hear from us, I will drop a few lines for your disposal. On Jan. 10th Elder Isaiah Waggoner of York, Neb., paid us a visit, remaining three days and preaching freely the unsearchable riches of Christ. The services were at the house of J. N. Greenlee, near Mason City, on Friday and Saturday nights. On Sunday the services were held at a country school-house, where, my father said, he never heard a better sermon. All lovers of the truth in its purity who had heard of the meetings attended them. It was a real feast of fat things to us who seldom hear the truth from the rostrum. We expect, the Lord willing, to organize a church on the third Sunday, and Saturday previous, in April, and extend a general invitation to the brethren scattered abroad to attend this meeting. We believe that the Lord has raised up from among us a herald of the truth in the person of M. D. Pile, of Tallin, Custer Co., Neb. Brother Pile relates an experience of the Lord's dealings with him which satisfies us that he has been duly called to the work of the ministry.

Yours in hope of eternal life,  
J. M. AMSBERRY.

EDITORIAL NOTICES.

CRUDEN'S CONCORDANCE.

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

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G. O. Walker, Oregon, \$1.00.

MARRIAGES.

At the residence of the bride's father, Dr. B. F. Coulter, 1910 North Twenty-Second St., Philadelphia, Pa., by Elder J. N. Badger, assisted by Elder Wm. L. Beebe, Dec. 23d, 1895. Mr. John B. Baker and Miss Edna M. Coulter, both of Philadelphia, Pa.

OBITUARY NOTICES.

Mrs. James R. Langworthy died at her lifelong residence in Darien, N. Y., Jan. 15th, 1896, in the 65th year of her age.

Mrs. Langworthy was a daughter of brother and sister Vaughn, who were strong Old School Baptists, and among the early settlers of Darien. She and her parents have taken and read with interest the SIGNS OF THE TIMES from its commencement until the time of her death. She was a believer in the doctrine of grace, and the faith held as truth among Old School Baptists, but living far from any church of that order she never united with them. During her last illness she requested her niece to tell the writer of this notice that she was ready and waiting the Lord's time. She was married to James R. Langworthy on July 18th, 1854. She is survived only by her husband, who has the sympathy of many friends and relatives. She was the aunt of J. V. and Miss Prudence Williams, of Attica, Mrs. A. J. and Judge Lorish, Mrs. A. A. V. Nichols, of Corfu, Mrs. Emma Webster, of Holley, and Mrs. Kate Allen, of Nebraska.

SISTER Harriet J. Clore, the wife of brother Harison Clore, died at her home in Hebron, Ky., Dec. 19th, in her 58th year.

Sister Clore had been in ill health for some years, and confined to her bed several months. She was willing, ready and anxious to go, although surrounded with all the luxuries of this life. She had been for many years a faithful and consistent member of the Predestinarian Baptist Church, and her splendid home was a welcome and delightful place to all her ministers. Our sister was generous to the church and its cause, devoted to her family, and good to the poor. She leaves one sister, Mrs. Nannie Casey, of Bullittsville, Ky., a husband and one son, Mr. Joel Clore, a leading young lawyer of the Cincinnati bar.

Her funeral was attended by a large and sincere concourse of people. The exercises consisted of scriptural reading, songs, prayer, and a short oration delivered by the writer of this notice. Her remains were deposited in the vault in the Hebron cemetery.

"The pains of death are past,  
Labor and sorrow cease,  
And life's long warfare closed at last,  
Now she rests in peace."

H. M. CURRY.

I HAVE been requested to send you a notice of the death of another of the aged members of the Kingwood Church. Sister Sarah Howell (widow of Richard Howell, who died many years ago) died Dec. 18th, 1895.

I do not know her exact age, but think she was something over eighty. She was baptized May 17th, 1840, and remained a devoted and faithful member of that church all her remaining days. It is something to adorn such a profession as a sincere, humble believer makes; and to keep the beautiful garments with which they are clothed always white and without stain during the long pilgrimage of fifty-five years, is indeed something worth while to say and to be remembered. Two of her daughters have been members with her for many years, and others are faithful friends. As well as I recollect, sister Howell came to the church

voluntarily and unexpectedly, not being subject to any personal Baptist influence. Of how many members of that church who have gone to their reward I can unhesitatingly say, "These all died in faith." In such a life and such a death there is much to be remembered with humble and grateful hearts.

E. RITTENHOUSE.

Elia May Titus, daughter of Stevenson B. and Elizabeth Titus, departed this life May 1st, 1895, aged 16 years and 2 months.

Thus it has been the Lord's will to take from us our loved one, whom we highly prized; and not only we, but all who knew her mourn their great loss. She did not appear like a child, for she was one of deep thought; and we humbly trust and believe that she loved the truth as it is in Jesus. She suffered with that dread disease, consumption, for about four months, and was very patient and murmured not. A few days before she died she told us that she must surely die. Some time before she died she told us she was dying, but was as calm as the morning. The peaceful death she died has afforded us much comfort. We feel to say from our hearts, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The funeral sermon was preached by Elder D. M. Vail, who ably expounded the Scriptures.

Thou art gone from the side of thy father so soon,

Who mourneth thy absence in sorrow and gloom;

Thou art gone from the eye of thy mother, and she

No longer now watcheth and hopeth for thee.

Who may now tell the full depth of that woe,

Which none like thy parents in sorrow can know?

HOPEWELL, N. J.

BRETHREN EDITORS:—It has been suggested to me to prepare a notice of the death recently of one of my sisters, Mrs. Hannah Brewer, who was called to her final home on Wednesday morning, Nov. 20th, 1895.

Although in somewhat feeble health, yet there had not appeared to be cause for alarm until quite a short time before her death. I knew nothing of her being amiss until the announcement came of her decease. In the darkest period of the history of the Kingwood Church, during and immediately subsequent to the division that they encountered, was the time when she while quite young came out, and was received into membership with the portion of the church that remained firm. She was baptized in November, 1840, so that her connection with that church had been fifty-five years. She did not reside all the time in that neighborhood, but I believe her name was never removed. Although younger than myself, she made a profession some years before I felt that I could, and I think was considered an ornament to her profession throughout that long period. She had entered the seventy-fifth year of her age at the time of her decease, and surrounded by a loving family and devoted friends, as well as surviving members of the church among whom she had so long served as a mother in Israel, she sank quietly into her last slumber. If we mourn, it should be for ourselves rather than for her. When shall we find all our waste places comforted?

E. RITTENHOUSE.

I HAVE received a letter from Mrs. W. F. Drake, of Hopewell, N. J., requesting me to write for publication an obituary notice of her father, brother Johnson Titus, who was born in Mercer Co., N. J., April 16th, 1811, and died Dec. 27th, 1895, in the 85th year of his age.

He was married Sept. 30th, 1835, to Mary A. Drake. They had seven children, three of whom survive him. His first wife died, and he was married again, Oct. 10th, 1857, to Sarah F. Drake. They had eight children, four of whom are still living. He had been a member of the Old School Baptist Church at Hopewell about forty years, and was baptized by the late Elder P. Hartwell. He was a firm believer in the doctrine of salvation by free and sovereign grace, and manifested a deep interest in the welfare of the church, and while he was able to attend his seat in the church was seldom vacant. He was often called to mourn the loss of loved ones, but was always ready to acknowledge the hand of God in all his dealings with him, realizing that what he had done was best. For several years he had been almost helpless. While he was unable to meet with the brethren, he found great comfort in reading his Bible, hymn book and the SIGNS. He was always glad to see the members of the church when they called upon him, and never tired of talking of the things pertaining to the kingdom of God. He lived with his daughter, Mrs. Enoch Drake, and she and her daughter did everything that loving hands could do to minister to his comfort. His last sickness was of short duration; he was confined to the bed about one week with pneumonia and heart trouble. His sufferings were great, but he bore them without a murmuring word, until he was released by death.

The funeral was held in the Old School Baptist meeting-house at Hopewell on Sunday, Dec. 29th, and was largely attended, showing the esteem in which he was held by the church and the community in which he lived. Elder E. Rittenhouse, of Delaware, preached an able and comforting sermon from 2 Corinthians v. 5: "Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit." His favorite hymn was also used at the funeral, 1213 of Beebe's Collection:

"Lord, what is man, poor, feeble man,  
Boon of the earth at first?"

He was buried in the cemetery adjoining the meeting-house. While the sorrowing friends have consigned all that is mortal to the narrow house appointed for all living, they have the comforting assurance that their loss is his eternal gain.

Yours in christian love,

M. J. STOUT.

Mt. Rose, N. J., Jan. 21, 1896.

## ORDINATIONS.

The Regular Predestinarian Baptist Church of Jesus Christ called West Fork, of Hampton, Franklin Co., Iowa, met at their regular place of meeting on Saturday before the fourth Sunday in December, 1895, and by the unanimous voice of the church agreed to ordain brethren WILLIAM STILLWELL and EDWIN A. NORTON to the gospel ministry.

A presbytery was organized and proceeded to business as follows.

Elder A. J. Norton was chosen Moderator, and Deacon David Jordan, of Sharon Church, Guthrie Co., Iowa, Clerk.

The church delivered both candidates into the hands of the presbytery, which consisted of Elder A. J. Norton and Deacon Samuel Butler, of the West Fork Church, and Deacon David Jordan, of Sharon Church, Guthrie Co., Iowa.

The presbytery being satisfied with the qualifications of the candidates, agreed to ordain them, which was done on Sunday afternoon.

Elder A. J. Norton made the ordination prayer and gave the charge.

The right hand of fellowship was given by all the members present.

Adjourned in peace.

A. J. NORTON, Mod.

DAVID JORDAN, Clerk.

# THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

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## EDITORS:

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# Signs of the Times.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 7.

## POETRY.

### THE UNSPEAKABLE THINGS.

How shall I praise thy glorious name,  
O Lord, my King and Savior?  
Can mortal tongue declare thy fame,  
Or show thy loving favor?  
And yet I would thy name make known,  
Though feeble be the story;  
And I would speak what thou hast shown  
To me of grace and glory.  
When mortal strife and mortal strength  
Had proved how vain their boasting,  
And at the cross I bowed at length,  
No longer in them trusting;  
Then thou didst bring redemption near  
For all thy chosen nation,  
And perfect love cast out my fear,  
Because of thy salvation.  
When daily crosses I have borne,  
And daily help have needed,  
When all my life has seemed forlorn,  
And constant cries unheeded;  
A friend in thee I've ever found,  
A friend most true and loving,  
A wall of fire to me around,  
My heart to gladness moving.  
And when life's journeying all is past,  
And I am faint and dying,  
O then on thee myself I'll cast,  
Who hearest all my crying:  
And when I reach the home above,  
Where saints abide forever,  
Then will I sing thy matchless love,  
Thy never-ending favor.

JANUARY 21, 1896.

### EXPERIENCE.

My heart is heavy laden,  
So weary and oppressed;  
I look to thee, dear Jesus,  
O soothe me on thy breast.  
I know I'm weak and sinful,  
As vile as vile can be;  
But thou, O loving Savior,  
Didst die for such as me.  
On cruel cross thou suffered,  
There thy precious blood did flow;  
O plunge me in that current,  
And make me white as snow.  
Long, weary years I've wandered,  
Far from the love of God;  
But I read of hope and peace  
In thy most precious word.  
My eyes have long been blinded,  
The light I could not see,  
Till thou, O Holy Spirit,  
Revealed God's grace to me.  
Now on my clouded vision  
Such a flood of glory falls;  
O joy beyond expression!  
'Tis God himself that calls.  
Thy loving grace, so tender,  
Prostrates me at thy feet;  
Thy mercy now surrounds me,  
Thy love, so infinite.  
I hear thee sweetly whisper  
To my soul, sin-sick and sore,  
"Neither do I condemn thee;  
Go, and sin no more."

N. T. R.

BERWICK, Maine, Jan. 31, 1896.

## CORRESPONDENCE.

### SOME QUESTIONS CONSIDERED.

(Continued from page 43.)

"THESE were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few."—Acts xvii. 11, 12. Why should the Bereans be called more noble than those of Thessalonica, if the latter were dead in trespasses and sins, and had no ability to attend to the things spoken, and consequently no desire to search the Scriptures? If the Lord had not prepared them to receive the word, and it was not in their power to do so, why should any comparison be made at all between them and the Bereans, who were more favored? If God granted them repentance independent of any volition of theirs, and they searched the Scriptures simply because they could not help it, manifesting that they were the Lord's people, why should they be called noble at all, as though some credit was due them?

Such questions as these are undoubtedly in the mind of deeply interested readers of the Bible, though they may not as often be expressed. It is much easier to ask than to satisfactorily answer them. Such questions are sometimes shaped in a manner that clearly indicates a determined opposition to the doctrine of God's absolute sovereignty in the mind that formed them; while the phraseology of others shows that the question recognizes the doctrine of unconditional election as a Scriptural truth, but cannot understand how such Scriptures as that we are now considering can be explained as consistent with that doctrine. To the first the answer can only be in the letter, proving the truth of the doctrine evidently opposed and disliked, by reference to Scriptures that are clear and definite and unmistakable in their meaning, thus showing that the Scripture that is thought to militate against such doctrine must have some other meaning; for the Scriptures cannot contradict themselves, when rightly understood. To the questioner of the second kind, who is truly searching the Scriptures in the same spirit in which the Bereans did, not to attack or defend any position, but to know what they teach, and who are waiting for the

Lord to open the blessings of his word to their souls, the answer enters more into experimental things. The servant of God is not a minister of the letter, and he cannot have regard merely to the arguments of the natural man against the doctrine of God our Savior, in his ministration of the word, but has in view the needs of the Lord's hungry poor, and thus is led to speak of what his own soul has felt and tasted and handled of the Word of life; and while he will still be enabled to stop the mouths of gainsayers, he will be feeding the living in Jerusalem.

In regard to the questions such as I have quoted in beginning this article, I will merely say, First. All men are dead in trespasses and sins, and no one of the race of Adam has any spiritual ability or desire until he is born of God. These things are clearly stated in the Scriptures.

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. This quickening, or spiritual birth, is not according to the will of the flesh, nor of the will of man, but of God; and in this work "the flesh profiteth nothing."—John i. 13; vi. 63. A man who has not been born from above cannot see the kingdom of God.—John iii. 3.

Second. The Lord has caused whatever difference there is between those who are truly Christians and those who are not. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as though thou hadst not received it?"—1 Cor. iv. 7. Naturally, the differences in races and nations and individuals are of the Lord; and differences in regard to spiritual gifts and character are more especially presented as of him, and according to his will and power. The apostle very definitely presents this purpose and power of God in regard to the dispensation of his favors, in Romans ix., and sets forth distinctly the enmity of the natural mind against that doctrine, and tells just what we would do and say against it. If "God will have mercy on whom he will have mercy, and whom he will he hardeneth," and if "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy," then, indeed, why should we not say, "Why doth he yet find fault? For who hath resisted his will?" Yet

the inspired apostle sharply rebukes us for that question, and asks sternly who we are that reply against God. He does not soften or explain to our objecting minds what he has declared of God's discriminating purpose and sovereign power, but asks what right the thing formed has to say to him that formed it, "Why hast thou made me thus?"

Third. Repentance, and every other of those precious things which God hath prepared for those that love him (1 Cor. ii. 9.), is granted to his people independent of any volition of their own, except that will which he works in them, "to will and to do of his own good pleasure."—Phil. ii. 13. He works in them that which is well pleasing in his sight (Heb. xiii. 21), and his people shall be willing in the day of his power.—Psalm cx. 3.

Fourth. No one deserves any credit, nor receives any in the Scriptures, for anything he possesses of spiritual value. The credit is all given to the Lord. Faith, which is the gift of God, and a fruit of the Spirit, is expressly stated as that by which all of the Lord's people, from Abel down, did that which pleased him, and which caused their works and their persons to be accepted by him.—Heb. xi.

These elements in the questions I am considering being settled by the plainest declarations of the Scriptures, let us see if we can understand why the apostle might speak of the Bereans as more noble than the Thessalonians, without implying a question of the doctrine so plainly and universally taught in the word. He was speaking of the Jews in each place. Whenever he went to a city he went at once to the synagogue, where he had a right to go, and there, as was his right, he talked of the Scriptures, and showed to them what had been revealed to him. The difference in the dispositions of the Jews in the two places was a difference we often see among men. Some are so fixed in their attachment to whatever they have been taught to regard as the right sentiments, that they will brook no opposition. When any contrary sentiment is mentioned they will not hear the arguments in support of it, so determined are they that what they hold must be true, and all else must be false. It is the disposition of the natural mind, but more strongly manifested in some than others, to get vexed with any persistent attempt to antagonize what we believe, and to feel angry at the one so opposing. This dis-

position has been most marked when the doctrine of our own dear Savior has been declared by him or his disciples, even to this time. When he taught that no man could come to him except it were given him of the Father, that all such should come, and that his followers do eat his flesh, and that the Spirit quickens, and the flesh profiteth nothing, then it was that the enmity of the carnal mind was most particularly displayed.—John vi. 37-66; Luke iv. 16-29.

Those that are willing to hear the views of such as differ with them we would regard as more noble, taking the word in its figurative meaning, "generous," than those who turn a deaf ear to them, and who would injure them because of their doctrine. But in describing these as being more noble, even naturally, than those of the other class, we should not intimate that there was anything in this difference to set aside the doctrine of God's sovereign purpose and power, which are clearly manifest in providence as well as in grace. The Lord has "divided the nations, and separated the sons of Adam," and set their bounds. He has caused the distinctions between them in the features both of mind and body. Yet some are more noble than others. He has made differences, the reason of which we may not know now. He who made the lamb made also the wolf; he who made the angels formed also the crooked serpent. "The Lord hath made all things for himself; yea, even the wicked for the day of evil."

In the mind and heart of man true education seeks to cultivate and bring into exercise the more noble qualities, and repress the baser; and this is for the good of men and society. But no education, no cultivation, can add a new principle to the mind, or make any change in the nature.

The Greek word which is rendered noble in this place literally means "well born," high in rank. In countries where there are titles and degrees of rank, nobility comes by birth to all the descendants of the one upon whom the title was first conferred by the sovereign. They are regarded as "well born." But of course this does not necessarily give them noble qualities of mind. They must be well born in a higher and more glorious sense in order to be truly noble, as I have no doubt many of these Bereans were.

I am inclined to praise those who show a gentle, candid, truth-loving disposition, and who seem anxious to know what the Scriptures teach, and who receive the preaching of Christ with readiness of mind, and carefully compare what they hear with the word of truth; and I am equally ready to blame those who show the opposite disposition. Yet at the same time I know that the first are rather to be congratulated, and rejoiced with, than praised; for if they have a desire for the truth, the Lord has given it to them of his abundant

goodness and mercy, and as a mark of his sovereign favor. The desire to search the Scriptures is from him, if it is a desire to know concerning Jesus, and to be led to him as the Rock that is higher than we; and it is an unspeakable blessing for any one to receive the word of gospel truth with all readiness of mind, as every poor, trembling child of God knows, who has passed through winter seasons in his soul, when his mind seemed almost destitute of any spiritual desire, and cold to all spiritual things.

As for those who have only a feeling of enmity to the truth, the cause for blame is further back than the present manifestation of that enmity, though they are to blame for their inconsistent and unreasonable course, as men. But they are in nature's deadness and darkness, from which the power of man cannot lift them up. "None can by any means redeem his brother, or give to God a ransom for him."—Psalm xlix. 7. "No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 27. Again we feel the question arising in our rebellious, carnal minds: "Why doth he yet find fault? for who hath resisted his will?" "How unsearchable are God's judgments, and his ways past finding out!"

It is so good that these Bereans were noble, having exalted principles, generous impulses, and above all, that they had an ardent desire to know the truth of the Scriptures.

"Therefore many of them believed." Does not the word therefore, show that they believed after they had received the word and searched the Scriptures? And although preaching does not give life, was it not through the preaching that the desire came to know whether these things were so?

I have already written in the former articles somewhat on the subject of believing, but will express some further considerations. It is clearly and definitely declared that it is given to the saints to believe on the name of Christ (Phil. i. 29); that it is not according to any independent volition or power of their own that they believe in God, but by Jesus Christ (1 Peter i. 21); that it is by the working of the mighty power of God which he wrought in Christ when he raised him from the dead (Eph. i. 19, 20); and that it is not according as every man determines whether he will believe or not, but according as God has given to every man.—1 Cor. iii. 5.

One must have life before he can believe. As natural life is necessary in order to a knowledge and belief concerning natural things, so there can be no knowledge of spiritual things, nor any power to believe the teachings of the Spirit concerning them, until one has divine life. "The things of God knoweth no man, but the Spirit of God."—1 Cor. ii. 11. To the living soul there must be given evidence before there can

be belief of any kind. In order to an intelligent belief that shall be useful for direction or comfort, the testimony that has come into the mind must be explained and set in order by some competent teacher.

There may be a natural desire to know the truth of things, which will lead to an earnest search of the Scriptures to know what doctrine they teach, and to compare declarations we have heard with what we find there; and the result of such a study is a belief, perhaps, of the truth in its letter, though there may have never been felt any vital interest in it as concerning the purpose and dealing of God with our own souls. Such a candid desire for truth is a noble and valuable thing in any one, and such conduct with reference to any subject presented for our consideration is much to be commended. It is a very difficult question as to how much any one is to be blamed for not possessing such noble qualities of mind naturally, and, consequently, for not acting them out, as the Bereans did.

It is evident that there have been those who believed on Jesus with only a natural belief, and followed him for a time from only natural motives, and were finally manifested as having no love for the truth, no spiritual belief in the doctrine of Jesus, but as really hating him and his words, and as having pleasure in unrighteousness.—John vi. 66; viii. 30-40; Acts viii. 9-24; 2 Thess. ii. 12.

The true believer hath the witness in himself.—1 John v. 10. Jesus is the faithful and true witness, and all the real, vital knowledge any one can have of him is by experience. He is in us the hope of glory. To know him is life eternal.—John xvii. 3. Faith is the evidence to and in the poor sinner, upon which belief on Jesus and all things concerning him is founded. Now, when the Lord sends a preacher to this living soul (and no preacher can ever find such a soul unless God does send him), he enables that preacher to tell our own exercises and interpret them, to tell us what we already know of Jesus, and to set that experimental knowledge of ours before us in the light of the Scriptures; and we believe what is preached so far as it corresponds with our knowledge by experience of the man Christ Jesus, whom the Lord's ministers preach. So Jesus is the witness within the soul, faith is the evidence, the preacher brings the testimony of the Scriptures in order before us, which answers to the witness within, and belief follows. Searching the Scriptures of the prophets and of Moses was a very essential thing for the Jews to do. It was the unbelieving Jews who thought they had eternal life in the Scriptures, that Jesus told to search them, for they testified of him.—John v. 39. When the various forms of testimony are seen to perfectly correspond, then belief is established.

The preacher tells you of a Man you have seen, and tells you many blessed things concerning him that you did not know before; yet in your knowledge of the Man is embraced all that is truly said of him, and so you judge the declarations of the preacher, the message of the angel, by that Spirit of knowledge within you. God who commanded the light to shine out of darkness gave the light of that knowledge in your soul.—2 Cor. iv. 6. The preacher is telling of the road to the city of God, is describing the highway of holiness. He is not urging us to set about seeking that road, for every God-sent preacher knows that those to whom he is sent to preach are already seeking urgently and longingly for it; but he is telling about it, and to your unspeakable surprise and joy he describes the very road you are in, with all its wonderful turnings and changes, its heights and depths, its terrors and darkness, and its bright and peaceful scenes. If he talks about a road you have never traveled, a country you have never entered, a man you have never seen, you hear without interest; but when he tells of what you have seen and felt, your soul is alive with holy interest. "Who is Paul, and who is Apollos, but ministers by whom ye believed, even as God gave to every man?"

"Many of them believed;" not all of them. "As many as were ordained unto eternal life believed" when Paul preached at Antioch.—Acts xiii. 48. Just that number, neither more nor less, have believed on every occasion when the truth has been preached before and since; and so it will be always, even to the end of the world.

A man without any interest in spiritual things may be much engaged in a search for truth in regard to what the Scriptures teach, from the same motive that would cause him to study any worldly science or system of philosophy. Again, a man may have divine life, and yet be so governed by prejudice against the doctrine of election, and against "the sect that is everywhere spoken against," that for a time he will close his eyes and ears to any of their teachings. But when the Lord's time comes all that opposition will melt away. How many we have known who have sat down with anger in their hearts toward the preacher, and people, and doctrine, but who have been amazed beyond measure, and filled with holy delight and love, to hear from him, through that very doctrine they hated, the secrets of their own hearts told, and to find their hope of salvation declared and confirmed.

The man of candid mind, noble principles, exalted thoughts and generous impulses, naturally, is much to be commended, and his presence and labor are desirable; for acts that result from such motives will be beneficial to others, and to himself. I do not say he is to be praised, for he did not order and ar-

range the various circumstances and powers, past and present, which now distinguish him mentally, physically and socially, from the lowest and most degraded of his race.

But God's family, who are all noble, all "well born," for they are all children of a King, are not at all to be praised, nor have they a desire for praise because of anything they are, or anything they do. For it is by the grace of God they are what they are as his children, redeemed from sin and death, and it is through him that they have ever been enabled to do one right thing, or think one pure and holy thought. Without him they can do nothing, and so they are unto his praise, and not to their own; unto the praise of the riches of his grace, through which the riches of his everlasting love were manifested in their souls for their comfort here in time, and for their eternal happiness in heaven.

(To be continued.)

SILAS H. DURAND.

SOUTHAMPTON, Pa., Jan. 28, 1896.

GHEAT, Ky., Jan. 28, 1896.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—When the index of the paper for the year 1895 came to hand I was made to regret that I had so often worried the readers of that paper with my poor, feeble thoughts. But during the winter I have been suffering with a serious affliction which has confined me to my room most of the time, which I have spent in reading and sometimes in sweet meditation on the great and wonderful truths recorded in the sacred volume. In those meditations the most wonderful event ever recorded by the pen of the historian, the crucifixion of our Lord, came before me. The sacred historian says, "Then were there two thieves crucified with him; one on the right hand and the other on the left."—Matt. xxvii. 38. This question arises in the mind of the student of that sacred volume, How is that student edified, instructed or comforted by being made to know that his glorious Redeemer was crucified between two thieves? Nothing comes before him than this humiliating thought that the unbelieving Jews and the pagan idolaters of Rome intensely desired to make his crucifixion as humiliating as possible and to degrade him in his death below the lowest level of those who were punished for crimes under Roman law. But they did not know that this great and wonderful humiliation was foreknown and fixed in the eternal mind of Jehovah. Yet this was true, for the prophet Isaiah had declared, "He hath poured out his soul unto death; and he was numbered with the transgressors."—Isa. liii. 12. While this wonderful humiliation sinks very deeply into the hearts of all true believers, yet they are not comforted by it if it has no deeper meaning than that sorrowful humiliation of our Lord; but if it presents to the minds of God's true

people other great, deep and profound truths which are made known to them in their experience, let them meditate upon these sacred truths as they wander onward in their weary way towards their future and eternal home. 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."—2 Tim. iii. 16, 17. Those wonderful historic truths are evidently as much embraced in that declaration of the apostle as were the Old Testament Scriptures. Then it behooves the saints in these degenerate days to anxiously inquire as to what was signified by our Lord being crucified between two thieves. Matthew says, "Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him," &c. "The thieves also, which were crucified with him, cast the same in his teeth."—Matt. xxvii. 41-44. Luke says, "And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? and we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise."—Luke xxiii. 39-43. Now, is it not legitimate to suppose that those two men were representative characters, who very fully represent the two great classes, the unbelievers and the true believers in our glorious Lord? All of Adam's race, until they are born of incorruptible seed, require natural or ocular proofs of any great truth before they are willing to accept it. The first one of these malefactors that spoke said, "If thou be Christ, save thyself and us." Thus he demanded proof of the character of the Messiah. He demanded a sign. Luke says, "And others, tempting him, sought of him a sign from heaven."—Luke xi. 16. In verse 29 he said, "This is an evil generation; they seek a sign; and there shall no sign be given it but the sign of Jonas the prophet. Of that prophet it is written, 'Now the Lord had prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights.' Again, 'And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.' It was thus the burial and resurrection of our Lord was prefigured, and before it occurred he spoke of that sign to the unbelieving Jews; but they had natural hearts and did not understand that sign which must be given. He said, 'Thus it is written, and thus it be-

hooved Christ to suffer, and to rise from the dead the third day." Neither those unbelieving Jews nor that malefactor understood the sign of Jonas the prophet; and when that sign was fulfilled by the resurrection of our Lord those Jews tried to conceal it by the most wicked means within their reach. But the fulfillment of that sign was part of the gospel that must be preached to all nations. That malefactor and those Jews, being natural, believed not the things of the Spirit. The former demanded a sign which was an impossibility; for if his demand had been complied with, and Christ had come down from the cross and saved himself from the suffering of death, his mission to earth would have been defeated, which was to save his people from their sins. But, as quoted above, he said, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Those unbelieving Jews were no exception to the unregenerate sons and daughters of an apostate Adam in every age, land and clime. The apostle says, "He that believeth on the Son of God hath the witness in himself. He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son."—1 John v. 10. That record testified of the resurrection of Christ, and they disbelieved it. If further evidence were necessary to establish the truth that the malefactor who reviled our Lord on the cross, those unbelieving Jews, as well as all the unregenerate sons and daughters of the first Adam, are unbelievers in the glorious Son of God, we would say that they are all men and women, and that the natural man receiveth not the things of Spirit; for they are foolishness unto them; neither can they know them, for they are spiritually discerned. The apostle says, "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." That grace and that faith are the gift of God. Alone in the new and spiritual birth are those heavenly gifts received. The exercise of that faith is evidence to the true believer that he is born again; that he has been created in Christ Jesus unto good works; for it works by love and purifies the heart. Then it is evident to me that in that mournful scene on Calvary there were two representative characters: one who represented the unregenerate world of mankind in all ages and climes; the other representing true believers, who had been born of the Spirit, by which they received evidence that they were heirs of God and joint heirs with the Lord Jesus Christ to all the ineffable glories of the redeemed. Now, dear followers of Jesus, let us look within ourselves and see how much we have been and are like that poor, condemned and dying malefactor who said to his dying Lord, "Remember me when thou comest into thy kingdom."

He had said to the other malefactor, "Dost not thou fear God, seeing thou art in the same condemnation? and we justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." Ah, dear follower of Jesus, how often have you been made to feel and to say, We are in the same condemnation with all the fallen sons and daughters of Adam; for we are sinners, and our condemnation is just. How deeply has that language of the prophet entered your inmost being, who said, "The soul that sinneth it shall die."—Ezek. xviii. 20. Your sad and sorrowful experience has made you know that you are a sinner, and against the justice of your condemnation you have not a single plea. Touching that condemnation you in deep contrition of heart would say with that poor, dying malefactor, "We indeed justly; for we receive the due reward of our deeds." Surely,

"When to the law I trembling fled,  
It poured its curses on my head."

That poor malefactor was dying; and when you, dear saint, are in that sorrowful experience, you are dying to sin. The apostle says, "Sin, when it is finished, bringeth forth death." By the power of the Spirit you are made to behold it in all its horrid deformity. Just then a spirit of prayer, of deep and fervent supplication, is given you, and with the poor, dying thief you cry out, "Lord, remember me when thou comest into thy kingdom." In that prayer there is none of the gaudy tinsel work which appears in the so-called prayers spoken by the worldly educated clergy in these degenerate days. In that prayer faith was made manifest when the dying thief said, "Lord, remember me when thou comest into thy kingdom." What a striking contrast between this and the language of the other malefactor, who said, "If thou be Christ, save thyself and us." With what irresistible force the language of the apostle comes before us, "Without faith it is impossible to please him; for he that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him." That malefactor in addressing our Lord used none of the appellations that belong to the Deity, and he did not recognize him to be "Lord of all." He did not believe he was the rewarder of them that diligently seek him. But the other made his faith manifest when he said, "But this man hath done nothing amiss;" thus declaring the pure and holy character of our ever to be adored Redeemer. Then surely he had that faith which works by love, and in that faith he received his passport into the realms of eternal bliss, when his Lord said to him, "To-day shalt thou be with me in paradise." Ah, dear saint, when you have been made by grace divine to see and know the deep seated corruption of your sinful heart, and enabled to be-

(Continued on page 54.)

## EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 12, 1896.

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

## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
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All letters for this paper should be addressed, and money orders made payable as formerly, to

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

## PREDESTINATION.

WE have no desire to make or ride a hobby of any sort in our preaching or writing, for hobbies are never of any use, and neither can they make any progress; neither would we make a hobby out of the doctrine of the predestination of all things that come to pass. While we have always believed this doctrine, and from our childhood dwelt among a people who believed it, yet we have never felt to make a test of fellowship out of it. We recall that quite a good many years ago we one evening discussed this doctrine until nearly midnight with a brother who was not then prepared to receive it, but who since has come to believe it, and we certainly felt no diminution of fellowship then for him, although he very ably opposed the views that we presented. We have felt the same ever since about the matter. We have been much grieved to learn from various quarters that some churches and brethren have refused their pulpits to brethren who believe this doctrine.

But of this it was not our design to speak especially. We have received several letters recently stating that in some sections those who believe this principle of doctrine are charged with denying, first, that man is accountable to God for his sins; second, that a church has any right to discipline her erring members; third, that exhortation is scriptural; fourth, with asserting that every man is doing the best he can, no matter how perverse his conduct may be; fifth, that Jehovah is the author of sin (whatever that may mean); sixth, that there is really no difference between sin and holiness; and seventh, that the sinner is doing the will of God as much as the believer. Several have written to us that they thought we should take notice of these charges against those who hold and love this doctrine.

In complying with this repeated request of brethren we will say that it is not our purpose now to discuss predestination as to whether it is scriptural or not. We have done this once or twice in the last volume of the SIGNS, and do not design to repeat what we then said. We will say that we have heard these very objections urged against the doctrine by its opponents all our life, but we have never heard any brother who

believed in predestination say that he believed the things of which we have spoken. We know that believers in the doctrine have been charged with holding the above named sentiments, but we have never met one who would admit it. It may seem to the opponents of predestination that these absurd consequences logically grow out of it, but we who believe it must not be charged with holding to the conclusions which its opponents may draw out of it.

We speak for the brethren in this eastern part of the country, and we are sure that we only voice their sentiments when we say that we all deny the above named statements, and do not believe that they grow out of the doctrine of unlimited predestination.

All that we believe concerning the predestination of all things is expressed in the Scriptures concerning the predestination of some things. As we believe that Jehovah meant for Joseph to be sold into bondage to save much people alive, and yet also believe that his brethren were evil in purpose and sinful in the act of selling him, and were justly censured, though God had appointed their act; as we believe that God had appointed and raised up Pharaoh, that through his wickedness and hardened heart the power and glory of God should be exhibited, and Pharaoh met with the judgment of God for doing what he had been raised up to do, and was held accountable to his Maker, though he had but fulfilled the purpose of God; as we believe that Jesus was crucified by the determinate, eternal purpose of God, by the men whom he had set apart for that purpose, and yet they were held to have done it with wicked hands; as we believe that the thing which the hand and purpose of God determined before to be done was done by the rulers and Pontius Pilate against the Lord and against his Christ; so we also believe concerning the predestination of every other wicked thing, and concerning the guilt of those who do these things. We claim no more for all things, so far as God's predestination and man's accountability and guilt are concerned, than belongs to the special incidents that we have named. In these things man was held guilty for doing the thing which God had purposed, and so we believe is true of all the wickedness of men. Thus we believe emphatically in the guilt of man.

We do not feel under any obligation to undertake to reconcile these things, because Paul did not attempt it in the ninth chapter of Romans; but we do deny that predestination is chargeable with the consequences named above, unless it can be shown that they are chargeable upon the Bible incidents named above. When we thus speak we mean not only ourself, but our brethren in the east generally. When the brethren who oppose predestination, no doubt sincerely and honestly, will take up the

Scriptures to which we have referred, and show how God's predestination there is reconcilable with the just judgment of God against those who did those things by any principle whatever, then we will gladly accept their work, and shall find no difficulty in applying the same to any other wicked act of men.

Especially as to the assertion that churches have no right to discipline their erring members, our observation is and has been, so far as our acquaintance extends, that those churches which most firmly hold the doctrine of predestination of all things are the most strict in their discipline of their members; and the individual brethren who are most firmly rooted in this doctrine are among those who most deeply deplore their transgressions. This may seem to some strange and inconsistent; but we certainly think it is no more so than Peter was when he went out and wept bitterly after denying his Lord thrice before the cock crew, although he knew that Jesus had before declared that he would, and that had he not denied the Lord that very night exactly three times the word of Jesus would have been falsified. Peter felt that he deserved discipline, although after his Lord had spoken at least he could not have avoided what he did; and so we believe in church discipline and in predestination at the same time.

We cannot speak for brethren all over the country who believe in unlimited predestination; but we at least do believe that man is accountable for his sins, that churches should discipline their erring members, that exhortation is scriptural, that we never have been able to say that we have done the best we could, and we at least deny that God is the author of sin. We believe there is an infinite difference in the sight of God between sin and holiness, and we deny that the sinner is doing the will of God as much as the believer.

We have not here been arguing the doctrine as to its truth or falsity, but simply have designed to show our freedom from the absurd ideas named above. If brethren in other sections do not hold these things they should say so in the places where the charges have been made.

C.

## HOW CAN WE KNOW?

THERE are hundreds of subscribers on our list whose subscriptions are in arrears from two or three months to two years and over, and it is impossible for us to discern who among them wish their paper continued, and intend to pay for it, and who through negligence and indifference are allowing it to come to them and do not intend to pay for it. Now, we can better afford to continue a paper and wait for the pay than to lose the subscriber altogether; but what we wish to avoid is sending the paper for two or three years after the time is out, and then receiving notice from the subscribers that they

never ordered it continued after their time was out, and therefore will not pay for it. If any are now getting the paper who do not want it they will please inform us, that we may discontinue it to them. It costs us just as much to send the paper to those who do not care enough about it to even notify us that they do not want it, as it does to send to those who take the deepest interest in reading it.

Although the SIGNS OF THE TIMES is passing through the "hardest times" financially that it has ever known since our day, we can better afford to continue a paying subscriber on credit than lose his patronage altogether. Yet if those of our brethren and friends whose subscription has expired can make us a remittance without too much inconvenience to themselves, we assure them it will come very acceptable at present, and be thankfully received.

B.

EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.

## THE PATH OF THE JUST.

"But the path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. iv. 18.

The wise and divinely inspired writer of our text in this connection presents the contrast between the just and the wicked; the path of the former is as stated in our text, and the way of the latter is darkness—they know not at what they stumble. A path necessarily implies a narrow passage, a beaten track, designed for foot-travelers, and not for chariots and horses; and such is the way of life and salvation: it is strait and narrow, but it leadeth unto life; while a way may be wide and broad, like the road that leads to death, in which great numbers of the human family are walking. If there had been no liability of professors of christianity walking in the broad way we conclude that our Savior would not have given his disciples the solemn charge which we find recorded Matthew vii. 13. The path of life is sufficiently wide to admit all the redeemed of the Lord when stripped of their own filthy rags—when stripped for the race and harnessed for the battle; but the professor of religion who wishes to carry the world along with him, or the doctrines, commandments and traditions of men, the religious inventions of men, and the plans and means, institutions and associations for saving the world, such professors will find the way of life quite too strait for them. They must leave their stuff behind them, or take the broad and darksome way, wherein they shall not know at what they stumble; and although that way seems right unto them, we are assured that the end thereof are the ways of death. The house of the "strange woman," antichrist, "is the way to hell, going down to the chambers of death."—Prov. vii. 27.

Before we attempt a definition of the path of the just it may be proper to define the character of the just, unto whom the path is devoted. By nature we are children of wrath; but God, who is rich in mercy, for the great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together with Christ Jesus; and thus "by grace ye are saved."—Eph. ii. 4-6. By the deeds of the law none can be justified in the sight of God, for by it is the knowledge of sin; and its office is to stop the mouth, and present the whole world guilty before God. The only reason we can give why any human being hopes for justification by the law on account of their own works is because the way in which they travel is so intensely dark that they cannot see the absurdity of their delusion. Their chains of darkness blind their minds, lest they should come to the knowledge of the truth. They are shut up in darkness, because it has seemed good in the sight of God to hide these things from them, which he reveals unto babes. The just who are spoken of in our text are those who are freely justified by the blood and righteousness of Christ, and through the redemption that is in Christ Jesus, "who was delivered for their offenses, and raised again for their justification."—Rom. iv. 25. Washed in the Redeemer's blood, and clothed in the garments of his salvation; and in the robe of his righteousness, God beholds no iniquity in Jacob, nor transgression in Israel. The faith of God's elect, in the experience of heaven-born souls, apprehends this justification unto life, as they receive the atonement.—Rom. v. 1, 11.

For God's children thus freely justified, and unto whom "there is therefore now no condemnation" (Romans viii. 1), there is a path provided which no fowl knoweth; the vulture's eye has not seen it, nor the lion's whelp polluted it. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but it shall be for the ransomed of the Lord.—Isa. xxxv. 9.

A path is a thoroughfare or passage leading from one place to another, and the term may be applied to the way in which God's children are brought from darkness to light, from death to life, from guilt and condemnation to holiness and justification; but in all these respects Christ is himself the way, and the only way, for no man cometh unto God but by him.

The particular sense in which the term "path" is used in the text under consideration to us appears to mean the way in which the saints are led doctrinally, experimentally and practically to walk. It is the King's highway of holiness, marked by the footprints of that divine Leader whose words of command to all his children are, "Follow me."

In doctrine they are to preach, hear, receive, believe and contend earnestly for the doctrine of the gospel as laid down by him, personally, or through his apostles. Experimentally they follow him in the regeneration, in trials, temptations, submission to the will of the Father, in reproaches, sufferings and deliverances. And as he, for the joy that was set before him, endured the cross, despising the shame, so they are, in anticipation of the glory that shall be revealed in them, to travel in the same blood-stained pathway, expecting only to be fully satisfied when they shall awake with his likeness.

In practice. As he learned obedience, and faithfully performed the work which was given him to do, and as it was his meat and his drink to do the will of him that sent him, and to finish his work, so has he enjoined on his disciples to observe all things whatsoever he has commanded them. They are to follow him from Galilee to Jordan, into the liquid grave, in christian baptism, and thence (if need be) into the wilderness, to fast, and to be tempted concerning their sonship and heirship, as he was, by the devil. They are to follow him in his holy walk, in his blameless deportment, in rendering to Caesar the things that are Caesar's, and to God the things that belong to God; in connecting with our fellow-members of his mystical body, in bearing one another's burdens, and so fulfilling his law; in being kindly affectionate one towards another, even as God for Christ's sake has forgiven them. They are to follow him in discountenancing every religious practice for which he has left no precept or example in the New Testament, as an innovation upon the order of his kingdom; in contending earnestly for the faith once delivered to the saints, and in going unto him without the camp and bearing his reproach. Christians should always remember that it is as wide a departure from the path of the just to do (religiously) what Christ has not required of them, as to leave undone what he has commanded; in either case we disown Jesus as our only King and divine Legislator. When national Israel had no king, they did every man that which was good in his own eyes; but the loyal subject of a king must obey his commands.

But we are to consider the comparison used in our text in regard to the path of the just. It is as the shining light, that shineth more and more unto the perfect day. There is a two-fold sense in which this figure will hold good; first, in regard to the justified family of God in the several dispensations under which they have performed their pilgrimage; and secondly, in regard to the individual travel of every christian under the gospel dispensation, until he shall reach the unclouded regions of eternal glory.

First. We have, as we conceive, shown that the justification which is by and through the redemption that

is in Christ Jesus, applies to the elect of God in all ages of the world, including, of course, all the Old Testament saints, from Abel to the advent of Christ, as well as those of the present dispensation. Truly the beaten path of the old patriarchs and prophets was as a shining light, and as a light shining in a dark place; for their path was pointed out by the immediate revelation of God. When by the offense of man sin entered the world, the heavens gathered blackness, and the prospects of happiness and divine favor were concealed from human scrutiny; death, hell and hopeless misery spread like a misty cloud over all the sons of Adam; but the path of the just, or the manner in which God designed to justify the ungodly, began to shine, in strong contrast with the sable shades of surrounding darkness, in the intimation of a covering for God's people, signified by the clothing of skins provided, the typical character of Adam as the figurative image of him that was to come, even Christ, by the tree of life, in the east of Eden, by the offering of Abel, the translation of Enoch, the election unto salvation from the deluge of Noah and his family, the covenant made with him, and its sign in the clouds, &c. These figures, comparatively dim at first, gathered lustre as they commingled with other figures—the calling of Abraham, the covenant made with him, confirmed in Isaac and Jacob, the blessing of the tribes, the national organization of Israel as a peculiar people of God, the law with all its types, the prophets with all their predictions of good things to come, the Levitical priesthood and sacrifices, the temple and its ordinances, all combined their rays, shining more and more until the refulgent light of life and immortality broke forth in the resurrection of our Lord Jesus from the dead, ushering in the light and meridian brightness of the gospel dispensation. Then did the Sun of Righteousness arise with healing in his wings, in all the brightness of his Father's glory, and as the express image of his person.—Mal. iv. 3; Heb. i. 3. Then did the people who sat in darkness behold a great light, when they beheld the Mediatorial glory of Christ, the glory as of the only begotten Son of God, full of grace and truth. In him was light, and the light was the life of men. This was, in the application of the figure in our text, the consummation of the perfect day. In this perfect light the church was seen in her heavenly state, clothed with the Sun, and having the moon under her feet; and "God, who commanded the light to shine out of darkness," shined in the heart of his spiritual kingdom, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Then was the great trumpet blown in Zion, and the heart-cheering, long-looked-for proclamation was made, "Arise, shine, for thy light is come, and the glory of the Lord," even the brightness of

the Father's glory, was risen upon the church of God, and the way opened in which the Gentiles should come to her light, and kings to the brightness of her rising. Well might the inspired prophet sing, "This is the day which the Lord has made; we will rejoice and be glad in it." "This is the Lord's doings, and it is marvelous in our eyes." Every heaven-born soul is translated out of darkness into God's marvelous light. They are all children of the light; and they are commanded to let their light so shine that others, seeing their good works, may glorify their Father in heaven.

Secondly. In applying the figure to the individual experience of the children of God every saint may be his own commentator. The christian traveler has only to review his own experience to discover that what was applicable in this figure to the Israel of God collectively is equally applicable to him individually. The Lord found Israel in a waste howling wilderness, and he led him about, and instructed him, and kept him as the apple of his eye, &c.—Deut. xxxii. 10. Each member of Christ has wandered far from God; but the Lord has found every one of them in the desert land of sin, under condemnation, dead in trespasses and sins, and translated them into his marvelous light. The very life which in the eternal counsel was hid for them with Christ in God before the world began is light; for in him was light, and the light was the life of men.—John i. 4. The quickening of this dead sinner is an instantaneous work of God; for there can be no space of time when the subject of this work is neither dead nor alive, although much time may elapse from the moment of his being quickened before he is enabled to rejoice in God as his Savior. When the life which God gave him in Christ before the world began is communicated by regeneration to an heir of glory, he is made to feel something of his lost and sinful state and condition before the just and holy God. The new conceptions which he has of God, the justice, purity and holiness of his character and of his law, are such as he never had before; and they are such as prove that he is just commencing his spiritual pilgrimage in the path of the just. We admit he feels himself as being upon the verge of eternal darkness; all is dark as midnight to his understanding. But this very feeling is an evidence that God has entered him upon the path that is as a shining light; for that which maketh manifest is light, and God is manifested to him, and the law, so that he has a view of the divine perfections, which dazzle and confound him, and the light which reveals to him the majesty of God makes him afraid. He feels as Manoah and as Isaiah did when they saw the indescribable glory of the Lord, and in their language he cries out, "We shall surely die, because we have seen God." "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."—Judges xiii. 22; Isaiah vi. 5. That shining light which reveals to us the holiness of God also discovers to us the pollution of our nature, and the result is that we discover such infinite disparity between God and ourselves that we confess we are not fit to live, and as yet we can see no way in which God's purity can be maintained only by consigning us to death and hell; but this shining light is to shine more and more, and in its shining the glorious Savior is to be revealed as our Savior in all his suitableness and loveliness. In this light the regenerated are made to see how God can be just and the justifier of him that believeth in Christ; and in this light such manifestations are made of Christ as cannot be resisted. When Christ is revealed, light in greater radiance breaks in upon the mind, and the revelation of the glory of God in the salvation of poor, lost and helpless sinners enraptures the delivered captive. But should this light no longer shine, after the redeemed are brought once to rejoice in Christ, how gloomy would be the pathway of the children of God! But they find that it shineth more and more. In this first manifestation of peace and salvation through Christ all is bright and clear (or it is in many instances so), and we conclude that the corruptions of our nature are all subdued, and that they will never rise again; we shall never sin any more; for we have no relish for sin; all is light and joy and peace. But presently, alas! the corruptions of our nature begin again to be seen and felt; and these disclosures we miscall darkness, but in reality is the same light, and shining more and more, disclosing what our former experience had not convinced us of. We are however greatly alarmed, and begin to question the reality of our passage from death unto life, and fear that what we had taken for light will no more shine. But it shines more and more, showing us that these trials are common to all the family of God: new manifestations are made, our doubts for the moment are subdued, and again we rejoice with joy unspeakable and full of glory. In the beginning of our christian experience this light shines on us as babes in Christ; presently it shines on us more, as little children, admonishing us to keep ourselves from idols; as young men, it shines on us, pointing out our course in following the Lamb; and as old men, elders and fathers in the family, it shines, and enables us to discover the many wrong impressions we have entertained, manifesting one tradition after another, and one error after another, which we have held as truth. Among these disclosures made by the shining light on aged saints, perhaps none is more common than that by which they are

convinced of their mistake when young, in supposing that when old they should be more circumspect, more spiritual, more Christ-like, more understanding and clear in the knowledge of divine things; but the light now convinces them that they have nothing cheering to expect from the flesh, and that they shall not, cannot, be completely satisfied until they shall awake with the likeness of Christ.

From the moment of their heavenly birth until they shall be presented in the fullness of immortal glory, they shall be the recipients of the new discoveries of the boundless glory of God, the indescribable beauties of Christ, the amazing riches of the grace of God in their salvation, and new lessons also of the depravity of their old, Adamic nature, the deceitfulness of the heart, and the constant necessity of being sustained by the everlasting arm of him who rideth upon the heavens in the help of Israel, and in his excellency on the sky. But when all the trials and conflicts of this pilgrimage are over, that which is only in part with them shall be passed away; then shall they see even as they are seen, and know even as they are known. They shall then have arrived at the fountainhead and fullness of that immortal light in which the "Only and blessed Potentate, the King of kings and Lord of lords," dwells; whom no man hath seen, nor can see; whom no man can approach unto; to whom be glory and honor for evermore.

In closing, permit us to say this path is a way of pleasantness, and a path of peace; for "Great peace have they who love thy law [the law of Christ's kingdom], and nothing shall offend them."

All other ways, in a religious sense, are ways of darkness, and they who walk in them know not at what they stumble; for stumble they shall; but they know not at what.

Finally let all who fear the Lord stand in the way and diligently inquire for the old paths, and walk in them. Be not deceived or misled into any cross tracks or nearer cuts, smoother roads or more popular passages; they are darkness and their end is death.

MIDDLETOWN, N. Y., Jan. 15, 1852.

#### LARGE TYPE SMALL BIBLES.

WE would especially call attention to the advertisement on last page, of small, light Bibles, printed in large full-faced type. While these Bibles weigh only from two to three pounds they are printed in large full-faced type that can be easily read by those whose sight is failing.

The extended covers lap over and protect the edges of the leaves.

#### ERRATA.

ON page 31 of current volume, in the letter of brother John Moulds, Sr., instead of saying, "I am now in my eighty-fourth year," it should read "eighty-eighth year."

#### CORRESPONDENCE.

(Continued from page 51.)

lieve that your glorious Lord is a rewarder of them that diligently seek him, has not your cry been, "Remember me when thou comest into thy kingdom?" You could not have uttered that cry without faith. When that faith was given you, and you received an answer to that cry, that fervent supplication, "To-day shalt thou be with me in paradise," then you were like him of whom the apostle speaks, saying, "I knew a man in Christ above fourteen years ago (whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth); such a one caught up to the third heaven. And I knew such a man (whether in the body or out of the body I cannot tell; God knoweth); how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."—2 Cor. xii. 2-4. This was the condition of that poor, suffering malefactor; and this was your condition, dear saint. God had manifested to him the free pardon of his many sins, as he did to you when he placed your feet upon a rock, established your goings, and put a new song in your mouth. But O what joy pervaded the heart of that suffering thief when those precious words came to him, assuring him of the free pardon of all his sins; and what unspeakable rejoicing was yours when your dear Redeemer appeared to you and said in sweetest accents, "Thy sins, which are many, are all forgiven." Then neither you nor he could tell whether you were in the body or out of the body. Then he and you heard words which were not lawful for a man to utter. The law of our language is too feeble to utter or give expression to the joys of the redeemed when God is manifested to them as their Redeemer and their sins are forgiven. Then in holy delight they cry out, "The Lord is my Shepherd, I shall not want." Then redeeming love permeates their spiritual mind and heart, and they are made to lie down in green pastures beside still waters. To them the precious truth of the gospel is a green pasture, and the sweet waters of God's redeeming grace sustain and strengthen them all the remaining days of their earthly pilgrimage, till they are called to lay their armor by and dwell with Christ at home. But perhaps some one will say, I do not like to be placed in the same list, in the same company, with the poor thief who was condemned for some great crime under Roman law. Let the apostle James answer that objector, who says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—James ii. 10. The apostle Paul placed himself in the class of the chief of sinners; and the prophet Isaiah said, "Woe is me, for I am undone, because I am a man of unclean lips." Then let none conclude that they are little sinners. All have offended and

come short of the glory of God. But let all rejoice in these great and glorious truths, that Christ Jesus came into the world to save sinners; that he came not to call the righteous, but sinners to repentance. The same grace that saved the poor, suffering thief saves all the glorified millions around the eternal throne, and their sweet and ever precious song is, and ever will be, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." That sweet and precious song which is begun by saints on earth will never cease throughout eternity, for it gives to God all the glory. It is your chief delight while clad with mortality to give unto God the glory due to his name; but the corruptions of earth often mar your best efforts and chill your warmest desires; yet you are hastening to that blessed abode of the sainted millions where

"No chilling winds or poisonous breath  
Can reach that healthful shore;  
Sickness and sorrow, pain and death,  
Are felt and feared no more."

But when pain, affliction and sorrow are your companions, you in mournful numbers sing,

"When shall I reach that happy place  
And be forever blest?  
When shall I see my Father's face  
And in his bosom rest?"

You will please dispose of these poor thoughts as you may deem best, and believe me affectionately yours, with a fervent desire that when the day dawns for my departure I may be able from the depths of my heart to sing,

"Farewell, vain world, I'm going home;  
My Savior smiles and bids me come;  
Bright angels beckon me away,  
To sing God's praise in endless day."

H. COX.

GOOD HOPE, D. C., Dec. 17, 1895.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—Not having had the privilege of attending the meetings in Washington for some time, I have felt a desire to write to you; yet I wonder where such desires and impressions come from, or why should I desire and feel impressed to write to one like yourself, so favored of the Lord, a servant of the most high God; whom he has called and qualified to teach and to comfort his people. It does seem like presumption for me to attempt to write to you; still I desire to write, while I seem to sink into nothingness, and to esteem all my brethren better than myself. I have been sick most of the time for the past six weeks, and while confined to the house have been reading the SIGNS OF THE TIMES. I have read all of them for this year, and some numbers of last year. I am delighted with the paper. It has many able contributors. I have much enjoyed the editorials, especially those headed "Six questions answered," "An appeal," "Sunday Schools," and many others. I trust they may all have their influence for good in these dark and trying times. While reading I felt to thank and

praise the Lord for such manifestations of the gifts which he has bestowed upon you. Truly your responsibility as an editor and a minister of the gospel is great, and I am glad you so fully realize it. O that the Lord would send more laborers into his vineyard. It seems "The harvest truly is plenteous, but the laborers are few." Many humble believers are being captivated by worldly religionists who never heard a gospel sermon. One I have in mind now, whom I have not seen for years, but who writes me some most touching letters, in which she speaks of her soul's distress and dissatisfaction, and longs to hear, as she says, just one gospel sermon, although she has been a member of a certain denomination for years. She told me I was the only Old Baptist she had ever met, although when I talked with her I was not a member. It came about in this way: for a short time she and I lived in the same town, and were near neighbors (but now are about two hundred miles apart), and soon we became very intimate. I loved her, and she seemed to love me, and we talked a great deal on religion. She said she knew I was dissatisfied with the denomination I had been trying to go with, and had them to drop my name (for she was in the same church), and so she ventured to tell me of her dissatisfaction and distress. She said her husband told her he would leave his church and go with her if she could be better satisfied in any other church. "But," she continued, "I have been to all of them, and they all seem the same; but I feel impressed that there is a church that I have never heard of where I could find a home." I then began and named all denominations, except the Old Baptists. She said she knew something of them all, but could not feel at home with any of them. I then asked her if she knew anything of the Primitive Baptist Church. She said she knew of the Missionary Baptists, but did not like them any better than her own church. Then she added, "I have heard of a denomination called the Old, Hardshell Baptists, but have always heard they are a very bad people; but I don't know anything of them." I told her they were the people I was speaking of; that that name was given them through persecution; that they were the regular Baptist Church. I told her of the doctrine and practices of the church, and of my love for them, though I was not a member. When I had finished telling her she exclaimed with tearful eyes, "Mrs. Alderton, that's the church! that's the church! I have had it on my mind, but never before heard of it, nor knew there was such a church; and now I know just enough to want to know more. O that I could hear just one Baptist sermon!" But she has never yet had that privilege. How I do sympathize with her! I have written all this, believing that you could so clearly see the hand of

the Lord in the case of this dear one, and rejoice as I have. It seems she was directed to the church of God, while she never had heard of it. But why must some of the Lord's dear little ones be left for a time in the hands of, and at the mercy of, it seems, the enemies of truth? I must believe it is for some good and wise purpose; for "all things work together for good to them that love God," and he "worketh all things after the counsel of his own will." If only we could at all times lay hold of these precious promises, how restful it would be to our weary and tried spirits. If when passing through the fiery trials of persecution we could at all times fully realize that we suffer for Jesus' sake, bitter trials would be easy to bear. But if we lose sight of this precious assurance for one moment, it seems, we are almost overcome and crushed as a moth. O! it sometimes seems hard for a poor, weak, timid and sensitive one to live in this world. Dear brother, I hope you will not misunderstand me. I do not mean to complain. I know I deserve to suffer. But sometimes I seem to be raised above the trifling things of this world, and to so fully realize that all I suffer is for Jesus' sake, and can claim every precious promise. Then I can say with the poet,

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

Again I seem to get somewhat in darkness, and grieve and worry over things of this world. O! could one be human and not grieve to see loved ones brought under wrong and bad influences? Yet we know the Lord "can work and none can hinder." He can "make rough places smooth, and crooked things straight." The ungodly "have more than heart can wish. Their eyes stand out with fatness." Within the last few weeks I have seen this saying verified. Near my home there have been continued meetings night after night for over two months. They say "about one hundred have been converted," and at the beginning of the meeting they "only asked for fifty." But we must not stop to worry over the works of darkness. Jesus bids us "Be of good cheer; I have overcome the world."

But I must soon close; for this letter is getting too lengthy. I cannot describe my disappointment in not getting out to the meeting last fourth Sunday. I was sick at that time and could not be out so late in the evening. I was away from Washington at the time of the October meeting, so the time seems long to me since I have been permitted to meet with you all there. I do hope to be able to get out next Sunday. When we are permitted to attend and enjoy meetings it seems so plain that it is of the Lord; but when we are deprived of such privileges is it not also of the Lord, though we may not see it so easy? While on my way to visit my parents

in West Virginia I was permitted to stop off and attend a union meeting held with my home church in Pennsylvania, this being the first time I had met with them for over a year. It was a great comfort and satisfaction to meet once more with that dear people who so kindly and lovingly received me into their fellowship and gave me a home with them over five years ago, though I do feel very unworthy of such manifestations of love and esteem from my Father's children. While at the home of my parents I was permitted to attend a meeting at the church of my childhood. I feel that I have much more such enjoyment than I deserve.

I did not answer your last good, kind letter, because I did not think it right to bother you with my poor letters. Please excuse me this time, and if you can find time to write me a few lines I am sure it would help me in this dark and trying hour, though I feel like it is asking too much of you. Your letters are always a comfort to me. I have written this hurriedly. Please excuse mistakes. With christian regard to you and your wife, your sister, as I trust,

ARAH ALDERTON.

EDITORIAL REMARKS.—We take the liberty of publishing the above good letter, feeling sure that it will awaken a responsive chord in the hearts of many. It is good to receive words of encouragement from those whom we believe are the children of God. We feel grateful for them.

It is surely good to receive such firm expressions of humble faith in God, and such firm testimony to the doctrine of the divine sovereignty as is contained in the above letter. We confess our faith to be one with that of the writer, "that all things work together for good to them that love God." O that we might daily and hourly live by the truth!

With regard to the case to which reference is made so fully in the above letter, we can only say that we doubt not there are many such cases, and that the Lord has them in his keeping, and that he is causing all to work together for good to them, though it may be in ways that to our finite view seem very mysterious. It is for the benefit of just such ones that our God has ordained the preaching of the gospel. Does it not then behoove us who stand as watchmen upon the walls of Zion to faithfully proclaim his word in all places where in his providence he may open the door? Such inquirers as the one described in the above letter have always called out our earnest sympathy. Our comfort for them is that they are the Lord's, and he knoweth them that are his.

C.

EDITORIAL NOTICES.

CRUDEN'S CONCORDANCE.

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

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MARRIAGES.

By Elder G. N. Tusing, at his residence, Feb. 5th, 1896, Mr. A. M. Lough, of West Virginia, and Miss Mary A. Trumbo, of New Albany, Franklin Co., Ohio.

OBITUARY NOTICES.

God, who rules the times and seasons, doubtless for the best of reasons, has seen fit in his wisdom and mercy to remove from us another of the members of the Fort Houston Church, our beloved and esteemed brother, **Stephen Carroll**.

He was born in Sampson Co., N. C., June 27th, 1816, and died Dec. 30th, 1895. On Dec. 24th he was out riding, looking after his hogs, and while out was affected with something like paralysis of the throat. He went to his home, the doctor was brought soon, and all was done for him that wife, children and friends could do; but the Master had called, and he must go. When he was about twenty years of age he with his father moved to the state of Georgia. He served in the Indian war of 1836. On May 8th, 1839, he was married to Parizade Declé. He and his wife united with the Primitive Baptists in Georgia, in which state all his children were born. By that church in Georgia he was set apart to the office of Deacon, which office he filled faithfully amongst us. In 1871 with his family he moved to Texas, lived two years in McLennan County, and then moved to this (Anderson) county. Here he bought a small farm, eleven miles southeast of Palestine. In May, 1874, he presented his letter from Georgia to the Fort Houston Church, and he and his wife were received. At that time Elder Ben. Parker was pastor. His wife died in 1884, and on Feb. 7th, 1888, by the writer, he was married the second time, to Mrs. A. J. McCook, daughter of G. G. More, of Georgia. The writer of this notice has lived with brother Carroll in the Fort Houston Church twelve years, and never found a more faithful and humble brother in all these years. I never heard him say anything of a brother to hurt or offend. He proved to me by his walk and talk to be meek and humble. He loved peace in the church, and sought for it. He also was an old subscriber for the SIGNS OF THE TIMES, and loved the doctrine it set

forth from first to last. During his last illness he could talk but little to be understood, but enough to let us know that he was ready at God's time to go, and that his faith was unshaken. He was a dear brother in the church; yea, more, if possible—a father in Israel, a kind and affectionate husband, a loving father, a good citizen. The Lord giveth, and the Lord taketh away; blessed be the name of the Lord. True, we mourn, but not without hope; for we believe that his body, which suffered here, is now easy, and that the spirit returned to God; and we believe that when the trumpet sounds, and the dead are raised, his body will be changed from natural to spiritual, and in that spiritual body he will see Jesus as he is, and be like him.

On Dec. 31st, at the grave, this weak one tried to speak words of comfort to the sorrowing ones; after which the lifeless form was buried by the side of his wife. We can only say that we hope God may teach the sorrowing ones to trust in him for life and salvation.

U. J. BELL.

PALESTINE, Texas, Jan. 29, 1896.

It becomes our sad duty to chronicle the death of our dear brother in Christ, Aquilla C. Ensor, son of the late Wm. C. and Elizabeth Ensor, and grandson of the late John B. Ensor, who was so well and widely known among Baptists who had ever visited the Black Rock Church. Our brother passed away in the full triumphs of faith Dec. 16th, 1895, aged 51 years, 5 months and 3 days.

He was united in marriage to Celia N. Crommer on Sept. 26th, 1876, who with two children survive him. In company with his companion and two others he was baptized in the fellowship of the Black Rock Church on July 7th, 1889, and remained one of our most earnest and faithful members to the last. He had never been a strong man, and was subject to seasons of weakness; but last August he became seriously ill, and for a few days at that time his life was despaired of. But he rallied to some extent, and was able to be out a part of the time, and was at our meeting a few times; but his strength was failing through a complication of lung and heart troubles, and late in the fall he was confined to the house, though not to his bed until a day before he passed away.

Our brother would not have desired in life that his name should be exalted, and so we will not say of him here all that might be said. Those of us who knew him can bear glad witness to the grace of God manifested in him from his earliest life. It is no more than right and true to say of him that a good neighbor and citizen, a kind husband and father, and a humble and sincere christian, has departed. One marked trait in all his life was his honesty in all things, and his humble opinion of himself; but he would often bewail his failures, and again and again he would bear testimony to the grace of God as his hope of salvation. He was a constant source of comfort and pleasure to us all at Black Rock. It was our privilege to visit him several times during his illness, and it seemed good to listen to his expressions of perfect trust in God, and of submission to his will. As the outward man perished, the inward man was renewed day by day. The last time we saw him living he said that all was right and all was well. The terror of death and the grave was swallowed up, and he rested in the presence of the Savior. His companion and children have the heartfelt sympathy of many friends; but God is their support and shield.

He was buried at Black Rock, in the presence of a large and sorrowing congregation; sorrowing not for him, but for themselves, that they should see his face no more on earth.—Ed.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

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### EDITORS:

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B. L. BEEBE, Middletown, N. Y.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, FEBRUARY 19, 1896.

NO. 8.

## POETRY.

### THE SAINTS' PILGRIMAGE.

WHEN Jesus' love dwells in our hearts,  
Pure as the crystal rills,  
Which leaping come and dancing down  
From everlasting hills;

We tread the earth beneath our feet,  
And, soaring up on high,  
From Zion's lofty mountain-top  
The promised land we spy.

But on this side a river dark  
Flows downward at our feet,  
Through whose cold waters we must pass  
Ere our joy is complete.

O Lord of love, still bear us up  
Till we this stream cross o'er,  
And with the saints of God unite  
Triumphant on the shore.

PRYOR PLANK.

EAGLE SPRINGS, Kansas.

### CONFESSION AND SUPPLICATION.

FATHER of all mercies and God of all  
grace,

We're sinners, yet long for the smiles of  
thy face;

As beams of the morning dispel shades  
of night,

So a sense of thy presence turns darkness  
to light.

When wearied with turmoil, with sorrow  
and pain,

When the tempter returns to the conflict  
again,

We fear, like the psalmist, we one day  
shall fall

By the hand of our merciless enemy,  
Saul.

Our hearts are deceitful and desperately  
vile,

All sinful and weak, and unworthy thy  
smile;

We cover the face in confusion and  
shame,

Our lips too unholy to utter thy name.

Prostrate in the dust we would fall at thy  
feet,

And thy smile and thy favor would hum-  
bly entreat;

For no merit of ours, nothing good we  
have done,

But we plead in the name of thy crucified  
one.

Forgive our transgressions, our weakness  
and sin,

Heal all our backslidings, O cleanse us  
within;

Keep, Lord, O keep us from going astray,  
Lead our wandering feet in the straight,  
narrow way.

Our faults have been many, our sins have  
been more;

We need thy forgiveness each day and  
each hour.

Shouldst thou mark our iniquities, who  
could be spared?

But with thee is forgiveness, that thou  
mayest be feared.

We're fearful and doubting; O give to us  
strength!

May we know of thy fullness, its height,  
depth and length.

Then songs of rejoicing and gladness  
we'll raise

To thee in ascriptions of glory and praise.

ABBIE G. CLARK.

SANFORD, Maine.

## CORRESPONDENCE.

### THE SHULAMITE.

MY DEAR SISTER IN THE COVE-  
NANT ORDERED IN ALL THINGS AND  
SURE:—May the Lord Jehovah bless  
and comfort your heart with sweet  
musings upon his gracious and glori-  
ous acts, that by precious faith your  
mind may be stayed upon him who  
is our everlasting strength.—Isaiah  
xxvi. 3, 4.

I have perused your precious letter  
again and again, and felt my heart, if  
it could be possible, the more drawn  
forth in love and fellowship for you  
in Jesus Christ our Lord. I feel that  
I know what those ties are which  
bind the household of God together;  
yes, they are endearing and imper-  
ishable bonds that unite believers in  
the Lamb of God. This union re-  
sults from our oneness with Christ  
Jesus, from whom by joints and  
bands we have nourishment minis-  
tered, and are knit together, and  
increase with the increase of the  
Eph. iv. 15, 16; Col. ii. 19.

"How precious that truth to my soul,  
That Christ and his people are one!  
He the life-giving Head to the whole,  
They members, e'en bone of his bone!

"A union so firm and so sure  
Nor Satan and sin can undo;  
In Jesus the whole is secure,  
And since he lives they shall live too.

"This union brings with it all bliss,  
Secured as it is by Christ's powers;  
We take part in all that is his,  
And Jesus is all that is ours.

"Hence I, a poor creature so mean,  
And in myself nothing but sin,  
In Christ become perfectly clean,  
And holy and righteous in him."

To be in life oneness with the Son of  
God is a wonder of wonders, a mira-  
cle of Jehovah's love and grace and  
power. A mystery, incomprehen-  
sible to natural reason; and it remains  
a divinely gracious and unspeakable  
mystery to those who are born of the  
Spirit, and are called unto the fel-  
lowship of the incarnate Word. Blessed  
mystery! "Even the mys-  
tery which hath been hid from ages  
and from generations, but now is  
made manifest to his saints: 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."—Col. i. 26,  
27. Now, my beloved sister, not-  
withstanding all the deviltry and  
sinfulness that is in me (that is, in  
my flesh), notwithstanding all my  
unbelieving, my fears and quakings,  
my heavy-heartedness, my wander-  
ings from God, my tossings to and  
fro, and the cruel temptations of  
Satan; notwithstanding all, in the

face of all that would stand in array  
against me, my soul has a hope most  
precious that I am in union with the  
Lamb of God. This sweet mystery  
I cannot explain, but I will tell you  
about it, and I am persuaded that  
you will acknowledge in your heart  
the self-same divine mystery. This  
confidence that I feel in my heart for  
you seems to be more abundant than  
that which I feel for myself, and I  
cannot for one moment think it is a  
vain confidence. I have been for a  
little while in the delightful, com-  
forting and edifying employment of  
spiritual reckoning (Rom. vi. 11);  
and while I have been thus reckon-  
ing, a sweet confidence in the Lord  
has been mine. Our God is the con-  
fidence of all the ends of the earth,  
and of them who are afar off upon  
the sea. I trust, my dear sister, that  
it is not presumptuous for my soul  
to exclaim, with the apostle Paul,  
"I am crucified with Christ: never-  
theless I live; yet not I, but Christ  
lives in me."—Gal. ii. 20. I  
now live in the flesh I live by the  
faith of the Son of God, who loved  
me, and gave himself for me."—Gal.  
ii. 20. As I re-read your letter a  
little while before I began writing  
these lines, the words came into my  
mind, "What will ye see in the Shu-  
lamite? As it were the company of  
two armies." Though I do not know  
of any that can write any better  
upon this subject than yourself, yet  
I feel like attempting (from my own  
soul's experience) to pen you some of  
my thoughts upon this Scripture;  
and if I shall be able to pen to you  
my musings, I trust I shall be able  
to set forth that sweet confidence of  
hope which the Holy Spirit has given  
us in Christ Jesus.

Let us look at this text. "Return,  
return, O Shulamite; return, return,  
that we may look upon thee. What  
will ye see in the Shulamite? As it  
were the company of two armies."—  
Solomon's Song vi. 13. Who is this  
Shulamite? She is the bride of king  
Solomon. Her name her royal hus-  
band gave her, and is significant of  
her marriage union with Solomon.  
Shulamite is the feminine of Solomon.  
In all this we are speaking of the  
antitypical Solomon, of Christ and  
the church. Jesus is the Prince of  
Peace.—Isa. ix. 6. His church may  
then well bear the name of Shula-  
mite. Such is the oneness of Christ  
and his people that they are not  
twain, but one. "This," saith the  
apostle Paul, "is a great mystery;  
but I speak concerning Christ and  
the church."—Eph. v. 32. "For we

are members of his body, of his flesh,  
and of his bones." How gracious is  
the speech of our Beloved! He calls  
his church, the Shulamite, by the  
endearing names of "My sister, my  
love, my dove, my undefiled." "My  
dove, my undefiled, is but one; she  
is the only one of her mother [the  
new covenant—Gal. iv. 26]; she is  
the choice one of her that bare her."  
O Shulamite! Happy is thy lot in  
everlasting wedlock with the Prince-  
of Peace.

When he made his advent into the  
world, and was made flesh, and dwelt  
among us, his coming was heralded  
by the glad song of the heavenly  
host, praising God and saying,  
"Glory to God in the highest, and  
on earth peace, good will toward  
men." He made peace for his church  
by the blood of his cross. He is our  
peace.—Eph. ii. 13, 14. Believing in  
him, we are filled with joy and peace.  
The peace of God which passeth  
understanding keeps our hearts and  
minds through Christ Jesus. When  
our enemies, sins and temptations  
have invaded our land, and have  
trodden in our palaces, our Beloved's  
voice and gracious presence have  
given us peace. Our dear Redeemer  
shows us his wounded hands and  
side, and tenderly speaks to our tried  
hearts, saying, "Peace be unto you."  
—John xx. 19, 20; Micah v. 5. It is  
in union with our spiritual Solomon  
that our name is the Shulamite, the  
peaceful one. When his presence is  
felt what shall disturb us? Who or  
what shall mar that peace which he  
gives, and that flows from his bleed-  
ing side? His righteousness and  
atoning blood bar out all intruders,  
hush the tumult and din of war,  
silence all accusations, and give us  
sweet rest and quietness throughout  
all our borders. Hear the quieting  
and charming accents of our heavenly  
Solomon, "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. The  
Bridegroom is with us; then how can  
we be sad? "As the bridegroom  
rejoiceth over the bride, so shall thy  
God rejoice over thee." O precious  
moments when by faith we can say,  
"My Beloved is mine, and I am his."  
He is our Solomon, our Prince of  
Peace, and we are his Shulamite, his  
peaceful one. Dear sister, let us be-  
lieve what Ralph Erskine has writ-  
ten,  
"Whate'er thou found'st him at thy best,  
He's at thy worst the same,  
And in his love will ever rest:  
Thy Husband holds his claim."

D. L. Blackwell June 96

"Then dream not he is changed in love,  
When thou art changed in frame;  
Thou may'st by turns unnumbered move,  
Thy Husband's eye the same.

"Thou hast indeed the better part,  
The part will fail thee never;  
Thy Husband's hand, thy Husband's  
heart,  
Thy Husband's all forever."

"Return, return, O Shulamite; return, return, that we may look upon thee." This is the voice of our heavenly Solomon, whose loving accents constrain and bring back the wandering footsteps of his Shulamite. Whither has she wandered? Why has she strayed away? Did he cast her off? Never. "For the Lord, the God of Israel, saith that he hateth putting away." O what alluring, constraining power hath one word from the lips of the King. Straightway our wandering and backslidings are healed, our hard-heartedness is dissolved, and we fly to the bosom of our God, and there pour forth the secrets of our life.

"Return, return, O Shulamite; return, return." Yes, we stray away. It is a shameful story that we should ever wander from the dear Savior.—Ezekiel xvi. 63. We confess there is none so glorious and lovely, so kind and compassionate as he. He is fairer than the children of men: grace is poured into his lips. His mouth is most sweet. He is the chiefest among ten thousand, and altogether lovely. This is our Beloved, and this is our Friend. How then is it that we can ever forget and be drawn aside from our Redeemer God?

But for the present I will cease writing; but I hope to pen you a few more thoughts upon the Shulamite in my next. May the Sun of righteousness rise with healing in his wings upon you.

I am your brother in the fellowship of Christ's gospel,

FRED. W. KEENE.

DEAR SISTER IN THE LORD JESUS CHRIST:—Your letter is dated December 1st, 1895. I know it is time that I should pen you a few lines. It is not because I have not wanted to, but because I have been feeling much leanness of soul, which I thought unfitted me to write as I could desire to. I am not conscious of being spiritually minded even now, but I will confess that I desire to communicate to you a few more thoughts about the Shulamite. Your letter has been sweet and comforting to my soul each time that I have read it, and I feel you are one that can have sympathy and fellowship for me.

At the close of my last I was speaking to you of the Shulamite being away from the presence of the King. An unbelieving heart is a terrible plague to the Shulamite. If Jesus has ever smiled upon us, why then should we doubt his love? How dare we think that he loved us in times past, but now he loves us not? What mean, contemptible thoughts to have of the dear Savior! He from everlasting delighted in his church,

and in his great love gave himself for her, an offering and a sacrifice of a sweet-smelling savor unto God, to redeem her from the curse of the law, from deceit and violence, from iniquity, out of the hand of the terrible, from death, from all enemies, from destruction, and to God. Dare we imagine that having loved us and died for us, and having assured our hearts of his redeeming love, that he has repented of his acts, that his love has been chilled, and that he has become weary of us, poor sinners, and has turned away from us forever? Our Lord Jesus Christ is gloriously and graciously the same! He abideth faithful. He cannot deny himself. He hath graven Zion upon the palms of his hands, and her walls are continually before him.

"Jesus loved, and loves forever;  
Sion on his heart does dwell;  
He will never, never, never,  
Leave his church a prey to hell.  
All is settled,  
And my soul approves it well."

But in our forgetfulness of Jesus' immutability the night seasons of our soul set in, and we are enticed by and become the prey of the insinuations of Satan, and the vain imaginations of our flesh. These imaginations exalt themselves against the knowledge of Christ, and thus we wander in regions of distrust, and find all the way a dreary wilderness.

"O my distrustful heart,  
How small thy faith appears!  
But greater, Lord, thou art  
Than all my doubts and fears.  
Did Jesus once upon me shine?  
Then Jesus is forever mine."

As we look upon the Shulamite we may be able to discover some of the causes why she is so far off at times from the felt presence of and that sweet communion with the King. "Return, return, O Shulamite; return, return, that we may look upon thee." To view the church of Christ as she stands revealed to our faith in the character of the Shulamite is an attractive and heart-stirring sight. O for divine contemplation, to muse upon the wondrous mystery of Christ and the church. What will ye see in the Shulamite? Not what the world thinks to see in the church, the bride of Christ. Not what the fleshly mind of the dear saints of God suggests should be seen in the Shulamite, the peaceful one. "What will ye see in the Shulamite? As it were the company of two armies." Mahanaim.—Gen. xxxii. 2. How apparently contradictory to the name Shulamite is this that we behold, the company of two armies in the peaceful one. Let us now look upon the Shulamite. What are the two armies that we behold in her? There are moments of sweet exaltation by faith in the merits of Jesus, when we cannot see, and we forget that the two armies exist in us. Beneath the smiles of our King, and feasted with his sweet mercy to us, poor sinners, we sit together in heavenly places; and thus reigning with our heavenly Solomon the word of the Lord is spiritually fulfilled, "I will give peace and quiet-

ness unto Israel in his days."—1 Chron. xxii. 9. When the believer by faith receives the abundance of grace and the gift of righteousness, he feelingly reigns in life by one, Jesus Christ. These moments of divine exaltation in Christ Jesus, our glorious and living Head, are the earnest and foretaste of our eternal happiness at the right hand of God.

"Then shall the church, the Lamb's own bride,  
Both crowned and seated by his side,  
Outshine the sun's meridian ray;  
While Jesus, smiling at the sight,  
Shall then, with a supreme delight,  
The travail of his soul survey."

When Jesus, the Prince of Peace, speaks, saying, "Return, return, O Shulamite; return, return, that we may look upon thee," her soul's affections are all awakened, and she exclaims, "It is the voice of my Beloved." Her wandering steps are stopped, her captivity is turned, and she turns unto the dear Redeemer, whose gracious voice has healed her backslidings. As she approaches to the King, behold in her the company of two armies. How often have we in our approaches unto the Lord in prayer felt that in us there was the company of two armies. Such conflicting emotions! The two armies seen in the Shulamite are described in the Scriptures as the flesh and the Spirit.—Gal. v. 17. The old man, which is corrupt according to the deceitful lusts, and the new man, which after God is created in righteousness and true holiness.—Eph. iv. 22-24. The law of sin and death in my members, and the law of the Spirit of life in Christ Jesus in my mind.—Romans vii. 23; viii. 2. The conflicting hosts in the child of God arise from the two natures of which he is the subject. The carnal nature, or mind, is enmity against God; but the divine nature, or mind of Christ, which we are partakers of in the new birth, is love and life and peace, and with this mind we worship our gracious and holy God. "To be carnally minded is death; but to be spiritually minded is life and peace." The one army is corrupt, and the other is pure. The heart of the one is deceitful above all things, and desperately wicked (Jer. xvii. 9); while the heart of the other is a pure heart, a new heart.—Matt. v. 8; 2 Tim. ii. 22. The affections of the one are vile (Rom. i. 26; Gal. v. 24); but the affections of the new heart are set upon God, upon his truth and his people. The wisdom of the one army is earthly, sensual, devilish; but the wisdom of the other host descendeth from above, and is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."—James iii. 15-17. But, dear sister, it is only in our experience that we learn the truth of these Scriptures which describe the composition of the two armies in the Shulamite. It is in the warfare that we learn the natures and powers of these contending hosts. After the inward man we delight in

God, and in his law, and strive against sin (Rom. vii. 22; Heb. xii. 4); and then we find another law in our members, warring against the law of our mind, bringing us into captivity to the law of sin which is in our members. Oftentimes amidst her sore conflicts the Shulamite will be found crying out, "The good that I would I do not, but the evil which I would not that I do;" and the bitter cry escapes her bruised heart, as she is held in sin's captivity, "O wretched one that I am! who shall deliver me from the body of this death?"

"Vex the Midianites, and smite them: for they vex you with their wives."—Numbers xxv. 17, 18. The Shulamite after the inward man mortifies the lusts of the flesh. "They that are Christ's have crucified the flesh with the affections and lusts." How ensnaring are the lusts of our flesh! Many a distressing conflict we are brought into, or ever we are aware. The hardest foes that the child of God has to contend with are such as appear in the field in such array that for a time it is hard to know whether they are friends or enemies—whether they are carnal or spiritual. So disguised are they that sometimes we entertain and feast them; nor can they be unmasked before they have secretly stabbed and wounded us. Before to-day I have had thoughts and frames and feelings that I thought were right and of God; when afterward I have seen they were all of the flesh, and have loathed them, and loathed myself for entertaining them. I have been so slain, so beaten down in shame before the Lord by the deceitfulness of my vile heart, that I have felt I should never be able to lift up my countenance again in his sight. Once the disciples James and John said, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" But he turned and rebuked them, and said, "Ye know not what manner of spirit ye are of." That religious zeal which is of the flesh is arrogant; bitter feelings are mixed with it. Our pride, and not the glory of God, is its aim. But heavenly zeal for the Lord and for his truth will always cause us, though as bold as a lion, to have the meekness and gentleness of Christ in our behavior. "The servant of the Lord must not strive, but be gentle unto all men." We are not to lord it over God's heritage. Faith is in the pure heart of the Shulamite, but in her flesh there will be found an evil heart of unbelief. Many are the conflicts found within. When unbelief lifts up its head it wars against the soul, casting upon us all manner of evil surmisings. It begets within us questionings regarding the promises and faithfulness of God. It insinuates that we are not the beloved of the Lord; that we are not the characters embraced in the promises of God. It cites before us our sinfulness, our unworthiness, our unlikeness to the

seed of Christ, and tells us that it is vain, that it is presumptuous, for us to entertain the claim that we are the Shulamite. If you were a child of God would you be in such a state? Would you be so unspiritually minded? Would your life be so barren, and your heart so hard and sinful? "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." Precious faith clings to the Savior. In all the struggle with unbelief (that is inherent to the flesh) it looks to the atoning sacrifice of the dear Lamb of God. By faith we rely upon his merits, his righteousness and blood. Out of weakness we become strong in our Redeemer and in the power of his might. The Lord gives us the neck of our enemies, and then in triumph we can sing, "O my soul, thou hast trodden down strength." "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 the warfare endures, the soul of the Shulamite through many changes goes. At times she may complain with Job, saying, "Changes and war are against me." Now she smiles and lifts up her head; then again, when her enemies are lively (Psalm xxxviii. 19) and press her sorely, when temptations prevail, her sky is overcast, and her head and her heart droop. Such conflicting emotions, pure thoughts, and thoughts impure, heavenly aspirations, and vain earthly desires, such contradictions make up the life of the Shulamite in her onward struggling pilgrimage. O, my sister, how priceless are the moments when with brokenness of heart, with sighs and cries, with tear-stained countenance, we appeal unto our God, who knoweth all things, who knows all our strife, all our backslidings, all our miseries, to compassionate our case and come to our relief.

"My conflicts are oft so severe  
I cannot tell where they will end,  
Till Jesus, my Captain, draws near,  
To act the kind part of a friend.

"He shows me that all shall end well,  
His blood is my prevalent plea;  
And this to his glory I tell,  
He saved a sinner like me."

The war in the Shulamite is between holiness and sin. That these two armies are in her causes her much perplexity. What can all this struggling mean? If I am the blessed one of the Lord, if I am born again, if I am a child of God, why am I thus? Rebekah went to inquire of the Lord (Gen. xxv. 22), and so does the Shulamite; and like Israel of old, when temptations and her sinfulness like a flood overwhelm her, she is constrained to cry unto the Lord in the battle.—1 Chron. v. 20. Sin is so hateful, so unbearable, so painful to the heart of the Shulamite, that she cannot be satisfied to have a single sinful thought to have

an existence within her; and in her striving against sin how weak she feels, and is often wearied and faint in her mind.—Heb. xii. 3. But fresh succor from the Lord she receives, the Holy Spirit leads her to consider what Jesus endured, how with strong crying and tears he strove against our sins; yea, he resisted even unto the shedding of his own precious blood, and gloriously triumphed over our foes. When we can view by precious faith that our old man is crucified with him, that the body of sin might be destroyed, then we can see the way, and taste the blessedness of the liberty that we have through the sacrifice of Christ from the service of sin; and by faith we can then sing, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The war is of God (1 Chron. v. 22), and we shall be more than conquerors through him that loved us.

Having presented you a few glimpses of the Shulamite as she is portrayed in the Scriptures, I trust that we are found one with her. While here below the war will continue; the company of two armies will be seen in her. Now the new man cannot put off the whole armor of God; he cannot lay aside his weapons. But when the time of our earthly sojourn is ended, in death sin shall be ended with the Shulamite, because Jesus died for our sins; and when in glory we appear there will no more be seen the company of two armies in the Shulamite, but in everlasting blessedness and peace we shall reign with Jesus Christ our King.

"No more shall the wicked our comforts annoy,  
Nor conscience from guilt feel a wound;  
No tree of temptation, our peace to destroy,  
Shall in the blest region be found.

"No passions unholy our bosoms shall move,  
To taint the fair mansions with strife;  
Our Shepherd shall feed us on pastures of love,  
And lead us to fountains of life."

I am your brother in the sweet fellowship of the gospel of Christ,  
FRED. W. KEENE.

NORTH BERWICK, Maine.

DELMAR, Del., Feb. 6, 1896.

DEAR BRETHREN EDITORS:—Inclosed you will find a letter written by our beloved brother, Wm. L. Beebe, which I have read with comfort. I feel that it contains substantial food to the poor and tried pilgrims in this world of sorrow, temptations and affliction; therefore give it a place in the SIGNS, that it may add to the lines of comfort to those who know the joyful sound.

As ever your brother,  
H. CLAUDE KER.

WARWICK, N. Y., Jan. 28, 1896.

MR. H. CLAUDE KER—MY DEAR YOUNG BROTHER:—Your esteemed favor of the 8th instant was duly received, and should have been acknowledged sooner but for the many

interruptions which have consumed my time. Please pardon the delay, and favor me again with any communication you may feel inclined to write, and I hope to be more prompt in responding.

The never-ceasing warfare between the carnal mind and the love of righteousness is peculiar to those who are born of the Spirit of God. No others can feel the working of these two opposing principles in their own hearts. You will not question the existence of the enmity of the carnal mind against holiness, for you are constantly compelled to mourn the power of that enmity in your own breast. But that very mourning is conclusive demonstration of the existence in yourself of that principle of divine love which abhors sin, and by which you hunger and thirst after the perfect righteousness of God. Certainly we never crave anything of which we feel no need. So our Lord has given this peculiar mark as identifying those who are already blessed. The poor in spirit are not merely to be blessed when they are comforted; their very poverty is in itself the richest blessing which they are capable of receiving from the infinite bounty of that God who has chosen them in Christ Jesus to the end that they shall be holy and without blame before him in love. By this distinguishing trait it has pleased God to identify his blessed ones whom he keeps by his own omnipotence. Not only is it impossible for any created being to counteract this heavenly sealing of the Spirit of truth, but it is equally impossible that any sinner should endeavor to imitate it, or desire to receive it.

The boundary of the kingdom of our Lord is definitely limited to such as love him. Not one more can be added to his chosen people; nor can the combined powers of darkness defeat the will of God by which every one who bears this seal of the Spirit is secured unto that salvation which is complete in the glorified Redeemer. Thus the temptations and assaults of the adversary, by which the saints are constantly made to realize their own sinfulness, are by the grace of our Lord made to bear testimony to the genuineness of their hope in the redemption that is in Christ Jesus. The enmity of the carnal mind cannot wish for the holiness after which the suffering saints hunger and thirst. And while the child of God can never find in himself the righteousness which he desires, it is provided by eternal love that "Surely shall one say, In the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory."—Isaiah xlv. 24, 25.

The faith of the saint receives this testimony of the Spirit by the revelation which is hidden from the wisdom of this world; therefore it is impossible that it should be seen by the reason of the natural mind of those

who are taught of God. While it is readily conceded that those who have not the Spirit of Christ cannot see the things of this kingdom, the saints are often bewildered by the suggestion of the adversary that they might show the evidence of their hope so that their own natural understanding might comprehend it. Failing in this effort, they are tempted to doubt their own most assured evidences, and hence they are often so overcome with temptation that their hope is almost perished from the Lord. In this experience the tried followers of Jesus have a common heritage. They are not allowed to rejoice in hope for a very long season, until it is their portion to be tried with the suggestion of those cruel doubts and fears by which they are given to know the fellowship of the sufferings of their Lord. In this they are qualified as witnesses of his constant and almighty care and preserving grace.

To such as are called to bear the burden of comfort and consolation to the afflicted and poor people of our Lord it is given in a peculiar experience to drink deeply of the cup of trial, temptation and suffering. No one can minister consolation to one who is in trouble which he himself has never known. You may be very sorry for a sufferer, but you can only sympathize in that sorrow of which you have yourself been made partaker. Hence, it is needful that they whom the Lord will make useful to the comfort of his afflicted and poor people must themselves be brought through all the depths of tribulation in which they shall be qualified to comfort and strengthen their brethren. Since the Captain of our salvation was made perfect through suffering, it is not strange that his disciples must in their measure be made partakers of those sufferings. Surely in following him they must go where he went. Indeed, this is the highest privilege which they can receive.

Whenever you feel inclined to write me rest assured that I shall be pleased to hear from you. Surely, there is no stronger tie than the bond which unites the pilgrims and strangers who have the same heritage of affliction in this transitory world. Let us therefore be found speaking often one to another. With love to all the saints in your section, and especially to yourself and wife, as ever, your brother,

WM. L. BEEBE.

ISAIAH XLV. 22.

"LOOK unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

This Scripture is often called to mind in connection with our experience, and is perverted by those who teach for doctrine the commandments of men. The substance of the glorious gospel of the Son of God is herein revealed, as setting forth the doctrine of God our Savior. God only

(Continued on page 62.)

## EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 19, 1896.

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

## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
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## WHY WE CANNOT ACCEPT THE EXPRESSION, "THE SOUL IS BORN AGAIN."

WE have been asked why we cannot accept this expression, and it seems to us right that we should give our reasons. In doing so we desire to say first that we have no criticism to make nor war to wage upon those brethren who do use this expression, for we have very little doubt that if we could all understand each other's thoughts, and just what each one means by the language he uses, we should not find ourselves very far apart after all upon this matter. We should never think of taking a brother to task who should casually use the expression, "The regeneration of the soul;" in fact, we have before now used the expression ourselves. But we did not attach to the expression in our mind any signification that would limit the new birth to the soul. It is this limitation of the new birth that we have not been able to accept. It has seemed to us that if only the soul of man is the subject of the new birth, the Master would have said to Nicodemus, Except the soul be born again it cannot see nor enter the kingdom of heaven. This has been our first and great reason for not being able to accept the expression referred to. It has seemed to us that there is in the Scriptures as good proof that the body is born again as that the soul is thus born. If Mary said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior," David could also say, "My heart and my flesh crieth out for the living God." The general trend of all that the Scriptures say about the new birth, with its exercises of mind, and its resultant change in the manner of one's life, is that the man experiences all this as a whole. Not a part of the man, as the soul, the spirit, or the body—not the new man or the old man, but the man, is chosen in Christ, redeemed, born again, saved. The man hopes, fears, loves, doubts, fights, wrestles, obeys or disobeys.

If there be any special reference to the soul in any of the Scriptures with reference to these things, it has seemed to us to be so solely because the soul is the superior and controlling part of the man; and we all know that it is a common figure of speech to speak of the chief or most promi-

nent or controlling part of anything as the thing itself. For instance, we would say that Napoleon won many victories, when we mean that the armies under him were victorious. In the Scriptures Peter speaks of eight souls being saved by water, meaning eight persons. In like manner, when Mary said, "My soul doth magnify the Lord," she meant, "I do magnify the Lord;" and in fact the members of her body were engaged in this work as well as the soul, for her tongue was speaking what her heart felt.

The warfare which each christian feels does not seem to us to be between the soul and the body. The soul itself has a fleshly principle in it which previous to the new birth ruled it absolutely. In the new birth it has never been our view that this fleshly principle had been cast out of the soul, and now was lodged in the body; but we have believed that this fleshly principle still abided in the whole man, soul as well as body, and that the warfare was as much in the soul as in the body. It is not a warfare between indwelling sin and the grace of God, striving for the control of the whole man. We can no more feel and think the things we desire than we can do them. It is not that the feelings and thoughts are all for holiness, and the deeds unholy; but we all realize to our shame that we are in every part unclean. Our thoughts and feelings go astray as well as our deeds; and we are compelled to lament and strive against the one as much as against the other. Are not thoughts and feelings qualities of the soul? Does the body think or purpose things?

We have seen the expression in some places, "In the new birth the same thing is done for the soul that in the resurrection is done for the body." Now, we of course do not know and do not mean to judge just what the writer's meaning in this expression might be, but we judge the language itself, and to our mind the language expresses an untruth. We suppose that our brethren generally believe that when the body shall be raised it shall be perfectly free from all that is sinful, and be absolutely holy. "It is sown in corruption, it is raised in incorruption." "It is sown a natural body, it is raised a spiritual body." Then the body will not only not be the instrument of evil, but will be incapable of so being. That which is truly spiritual cannot sin. This we doubt not all our brethren believe. Now, our thought is this: if, as is claimed, the same thing is done for the soul in the new birth that is done for the body in the resurrection, it has become already perfectly holy, and nothing evil or unclean can possibly arise out of it. This we have not been able to accept for the two following reasons.

First. We know for ourself (and we hear the very brethren who make use of the above expression say the

same) that we still have evil thoughts, desires, fancies and imaginations to contend against. These things do not belong to the body, but to the soul. If the soul is now perfectly holy, how can such evil things be in it and arise out of it? If these things belong to the body alone, will the body, when the soul has departed from it, continue to exhale these evil, sinful thoughts, feelings, desires, fancies and imaginations? But if these things belong solely to the body, and not to the soul, why will they not be still active after the soul has departed? The fact seems to us to be that the same thing is not done for the soul in the new birth that shall be done for the body in the resurrection, and therefore we continue to be plagued, soul as well as body, by all these evil things.

Second. It seems to us that if the soul were made perfectly holy in the new birth, then neither could the body ever commit sin again. How could it? The members of the body are always controlled and directed either for good or evil by the soul. If the tongue speaks either good or evil, it does the soul's bidding. If the ear or the eye seeks after the one or the other, the soul directs them. If the hand does evil or good, and the foot walks in either way, they do the bidding of the soul. The body is dead, incapable of good or evil, when the soul departs. If, then, the soul is made perfectly holy, there can be no sin in either soul or body in either purpose or action. If sin dwells in the body of the believer only, will the body keep on sinning when the soul has departed?

It does not appear to us that the coming into the man of the new law, the new man, the new life, or whatever name it may bear, drives the old law, the old man, the old life or nature, out of the soul, any more than it is driven out of the body. It is all in the man; and the man is hindered from either thinking or doing right by it. But when at the end of this mortal life the weary warfare shall have ended, the soul in departing passes out from the warfare, from all that is evil, and enters into its longed-for rest. Then it will be holy, and fit to dwell in the presence of God; but until we reach the end of this mortal life the warfare will go on.

We are persuaded that the brethren who have used the above expression feel this warfare as well as we; and that they also complain that they can neither think nor do as they would, we know to be a fact. Because of this we feel to fall back upon the Bible expression, and say that "ye," "a man," must be born again. We have not designed any controversy, nor any attack upon any brother, but simply to set the matter forth as it appears to us. Again, in conclusion, we would say that our faith is simply, "Ye must be born again;" and that "ye" means not the soul, nor body, nor any part of the man by itself, nor the new man, nor the old man, nor the spirit, but just simply the man.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

## THE SIN NOT UNTO DEATH.

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it."—1 John v. 16.

We feel some hesitancy in offering our views on the above named text, not only because brethren whom we esteem wiser and better qualified to expound the Scriptures have declined to give their views upon it, but more especially from a conviction of our inability to do justice to the subject. In submitting, however, what we shall write upon the subject to the consideration of the person who has asked for our views, and to the better judgment of our brethren, we feel inclined to hope that some light may be afforded that will be profitable and edifying to the saints.

John was an apostle, and by divine appointment sits on one of the twelve thrones, judging the twelve tribes of the spiritual Israel of God. These thrones are in the kingdom of Christ; and wherever Christ is found presiding on the throne of his glory, there will his apostles be recognized as sitting on the thrones of judgment, to judge, define and settle every question and establish every order and ordinance in doctrine and practice for the church of God, until the kingdom in all its fullness and glory shall be delivered up to the Father, and the Son himself shall be subject unto him that put all things under him.—1 Cor. xv. 24, 28. From these considerations we regard the passage under investigation, however obscure its meaning to our minds, as of vital importance, and its true and proper sense should be prayerfully sought after by the subjects of the kingdom of Immanuel. But to the text.

"If any man see his brother." The relationship and fraternity of brethren in Christ Jesus is not only recognized, settled and confirmed officially by this apostle, but is also defined by him in this epistle as predicated on a common parentage and heavenly birth. None can stand vitally and manifestly in this relationship and fraternity with the church of God but those of whom he testifies, who are begotten and born of God. Although this is most certainly the case, yet there have been, and it is feared there still are, many who have a name to live, and are dead—who have a name and standing, nominally at least, with the saints, who have no saving knowledge of God.

We would notice what seems implied in the text of relative duties, mutual watchcare and reciprocal faithfulness—If any man see his brother sin. Christians are bound to watch over each other, and to admonish, exhort, instruct, and be helpers of each other. No church can thrive where the members become indifferent to the conduct of

each other. As to their soundness, one is to speak at a time, and the rest of the brotherhood to judge of what he advances, whether it be according to the Scriptures and the experience of the saints. In practice, christians should not only watch over their own individual walk, but they are also to watch over each other in love, and not suffer sin to rest upon a brother, without laboring with him according to the rule laid down in the New Testament. In the discharge of his fraternal duty the christian will not only see his short coming and lament it, but he will discover enough in the frailty of his fellow-members to convince him that they, like himself, are men of like passions with himself, and that there has no temptation happened him that is not common to all saints. But if in the faithful discharge of this christian duty he sees his brother sin a sin that is not unto death, he shall ask, &c.

Here are two points presented for consideration, viz:

First. The sin that is not unto death.

Second. The limitation of prayers.

Sin, in the common acceptation of the word, is in the Scriptures defined to mean a transgression of the law (See chap. iii. 4), and the nature and penalty of the sin is to be determined by the nature and provisions of the law that has been transgressed. Every law has specially to do with them that are under it. The laws of the United States have no control over the subjects of other nations. The time has been when a man convicted of stealing, in England, would be subjected to the penalty of death, by the laws of that government; but the same crime punished by the law of our states would involve a milder punishment. As the creatures of God we were created in Adam, under a law to our Creator, which connects sin and death together. "In the day thou eatest thereof, thou shalt surely die."—Gen. ii. 17. This law in its nature and in its penalties was more fully set forth in the precepts given from Mount Sinai, still retaining all its severity. "The soul that sinneth, it shall die." There being no commutation of the penalty, every transgression, however small it might appear, was a capital offense, and subjected the offender to death. Hence this law is by the apostle denominated "the law of sin and death."—Rom. viii. Not that there is sin or death in the law; for the law in itself is holy, just and good; but because the law connects sin with its penalty. Indeed that law has no power to separate the one from the other. When sin, by imputation, was found on the spotless Lamb of God, it was impossible for the cup or penalty to be passed by or remitted. Now, whatsoever the law says, it says to them that are under the law. It says that all men have sinned; it stops every mouth, and presents the whole world guilty before God. Death hath passed

upon all men, because all have sinned; and as that law makes no provision for mercy, by the deeds (or by obedience to its precepts) no flesh shall be justified. By it is the knowledge of sin, the wages of which is death. The sting of death is sin, and the strength of sin is the law; for where there is no law, there is no transgression; and as we have shown, sin is a transgression of the law. Hence the conclusion is unavoidable, that every soul of Adam's race that is not redeemed from under that law has sinned the sin that is unto death; and all the sins committed by them that are under that law unto death, for which there is no remission, either in this world or that which is to come. As many as are of the works of that law are under its course, and there is no obligation imposed by the apostle on christians to pray for such as are under the law. But, glory to God in the highest, the same infallible testimony assures us that there is a sin not unto death. But the law of sin and death, or the law under which the human family was created in Adam, knows of no such sin. The Sinai law knows of no sin which is not unto death. That law never released a sinner; it never will; it never can. Even the elect of God, who fell under the condemnation of that law, could not be released until its utmost penalty was endured by their legal representative and surety, Jesus Christ, who drank the cup, suffered the extreme penalty, and exhausted the vials of its wrath, on their account. He was delivered up for their offences, and raised again for their justification.—Rom. iv. 25. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh [in which they are born as the children of Adam, and subject to the death penalty] but after the Spirit," in which they are born of God; for "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. viii. 1-4.

Here let us notice the emphatic declaration of John, "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. "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 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. Little children, keep yourselves from idols."—1 John v. 18-21.

Now seeing, as we have proved, that all the sins committed under the law which is called the ministration of condemnation and death, are unto death, and not to be prayed for, and that it is impossible for those who are begotten and born of God to transgress that law which consigns the offender to death, it remains for us to show how or in what sense a christian can or does sin a sin that is not unto death. The reason is simply this, because they are not under that law that administers death as a penalty. They were under it in their Adamic nature, as we have shown; fell under its penalty; but the penalty of that law has been executed on them in the person of their Surety, and he has redeemed them from under the law; from under the dominion as well as the curse; and hence they are not under the law, but under grace, as the Scriptures affirm. For a clear illustration of this, read the testimony of Paul. "Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman that hath a husband is bound by the law to her husband as long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God." Rom. vii. 1-4. And in this connection he goes on, in the language before quoted, to declare that there is now no condemnation to them that are in Christ Jesus—that they are made free from the law of sin and death, &c. The entire epistle to the Galatians is devoted to this subject, demonstrating most unquestionably the complete emancipation of all the children of God from the dominion of the law by the redemption that is in Christ Jesus.

But we have found it written that sin is the transgression of law, and also that where there is no law there is no transgression, &c. Although the members of Christ are not under the law that consigns to death, yet they are not without law. They are delivered truly from the law of sin and death, but they are held under the law of the Spirit of life in Christ Jesus. This law is found in the new covenant, and is written not on tables of stone, but on the fleshly tables of their hearts. God has written it in their hearts and in their inward parts, and the hand-writing of it can

never be obliterated. But how different its nature and penalties from that under which they were formerly held. "He that transgressed Moses' law died without mercy." But under the new covenant law, "I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." In the one, death and dominion is the mildest penalty; in the other, the most severe is written in these words, "If his children forsake my law, and walk not in my judgments, if they break my statutes, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquities with stripes; nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." &c.—Psalm lxxxix. 30-36. The saints are therefore under law to Christ, and from painful experience they know that they do sometimes transgress his law, and sin the sin which is not unto death. For they shall never perish, because he has given them eternal life; and our apostle says this life is in his Son; that is, in Christ. It is hid with Christ in God; and when he who is their life shall appear, then shall they appear with him in glory. It is a gracious provision of the new covenant that the sins and transgressions of God's people, in their gospel relationship to Christ as their King, are not unto death, and that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate them from the love of God, which is in Christ Jesus.

This view of the subject matter of our text seems to obviate many apparent difficulties in the epistle of this servant of God. At one time we find him saying that "If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous." And again, "Whosoever is born of God, sinneth not." And again, "If we say we have no sin, we deceive ourselves, and the truth is not in us." And, "Whosoever is born of God, sinneth not." It is certainly true that christians, being redeemed from under the law, dead to the law, and married to Christ, can no more be convicted of sin by that law as a standard; because they are no more under that law than the woman whose first husband is dead, when she is married to another, is bound by the authority of her dead husband. To such God does not impute sin, in a legal sense of the word; they cannot violate the law under which they do not exist. They are married unto him who is raised from the dead. Christ came under the law which held his children in lawful captivity, and was made of a woman, and un-

der the law, to redeem them; and in effecting their redemption, he suffered the penalty of all their sins in his own body on the tree. Under the law, he as their Surety suffered and died; but he arose as the first begotten from the dead, and was recognized by the Father in his resurrection, in all the glory of his Sonship. "Thou art my Son, this day have I begotten thee." Hence, "blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that cannot fade away." Although in his incarnation and death, Christ learned obedience, obeyed the law, honored and fulfilled all its jots and tittles, yet in his resurrection the law had no dominion over him. And now the church, having buried her old husband, is by marriage become one flesh with him that is risen from the dead, and in her knowledge of him and the power of his resurrection is made to stand fast in the liberty wherewith Christ has made her free.

But before we dismiss this subject let us dwell upon the subject of our allegiance to our new, risen and exalted Husband, and remember that we are under law to him; that we are bound to obey his precepts, follow his footsteps, imitate his examples, and glorify him in our body and in our spirit, which are his. For if under the old law 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. As the penalty of that law was death, so they that transgressed died without mercy. And as the new covenant provides a rod and stripes, every transgression and disobedience of the saints under the gospel shall be visited with such chastisement as the new covenant has provided.

There is still another view which we wish to present of the text. The ceremonial law, which was the shadow of good things to come, made a wide difference between the transgressions which were committed by the Israelites under it; for some offenses, slight reparations were exacted, but for other offenses nothing short of the death of the offender would satisfy the law. Now, as Israel was a figure of the gospel church, that law may in many respects typify the discipline of the gospel church, and in this sense there is a difference to be observed between the common infirmities of God's children and some other things which are especially marked by the laws of the kingdom of Christ as requiring the immediate action of the church. As for the crimes of murder, Sabbath-breaking, adultery, &c., no offering was to be made, but the offenders were to be put to death, and the punishment to be inflicted by all the children of Israel, so there are some offences which may occur

among those who stand connected as members of the gospel church which demand the prompt action of the church in exercising the discipline thereof without delay. For instance, in case of heresy, idolatry, drunkenness, adultery, and some other things mentioned in the word, so far as the action of the church is concerned they are like those sins in the type which are unto death, to be regarded by the church as calling for the immediate application of the rule which requires that they shall be put away. No apology can be in order. If a man be an heretic, reject him from the fellowship of the church, after the first and second admonition. If he deny the resurrection, or affirm that it is past already, deliver him over to Satan. If he be convicted of murder, adultery, fornication or drunkenness, put him away, and have no company with him, not even to eat with him, as the apostle directs in the name of the Lord Jesus.

But "If a man see a 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." It is not only the duty of the saints to watch over one another, but also to pray for one another; and especially when they discover any departure from the rule of the gospel, they shall ask of God, who only has the gift of life to bestow, and he (God) will reclaim the erring brother from the error of his way, and preserve his standing and usefulness in the house of God.

We submit what we have written to the consideration of the inquirer, and to our brethren, and to our readers in general, as the best exposition of the subject we are able to give them; it is their privilege to try it by the word, and if it be not in harmony therewith reject it.

MIDDLETOWN, N. Y., Feb. 1, 1853.

#### LARGE TYPE SMALL BIBLES.

WE would especially call attention to the advertisement on last page, of small, light Bibles, printed in large full-faced type. While these Bibles weigh only from two to three pounds they are printed in large full-faced type that can be easily read by those whose sight is failing.

The extended covers lap over and protect the edges of the leaves.

#### CRUDEN'S CONCORDANCE.

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

#### CORRESPONDENCE.

(Continued from page 59.)

is good, and only as the goodness of God leads one to repentance has that one ever felt a goodly sorrow for sin, or beheld the bride, the Lamb's wife. One may have thought much about man and his characteristics, as the noblest of all the works of God, still the inquiry is, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" Every thing with him is but a failure, so far as his ability is concerned to do for himself or elevate his posterity. He fills the very place the Lord designed he should, working his own destruction, and many times that of others. The word of the Lord endures forever, while all flesh is but grass before God. God has proved man in various ways, to show that there is no soundness in him, but that the imagination of his heart is only evil, and that continually; that his heart is deceitful above all things and desperately wicked, so that only God knows it truly. All things are possible with the Lord, the Spirit, who is light. As God he shines in (not into) the heart of a depraved and lost sinner, shows his own beauty and glory, his power to save, his way of saving, his object in saving, and what he saves from; so that every true witness, Jonah-like, declares, "Salvation is of the Lord." What a wonderful experience! Led about, and instructed, like Jacob, the knowledge is imparted. "Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost which is given unto us." How reasonable then does it appear; not to carnal sight, but to the faith of the one thus led about. How strange and unexpected! "The voice of one crying in the wilderness." The "ends of the earth" are able to know and appreciate the comfort and assurance received. "My sheep hear my voice, and I know them." "I know my sheep and am known of mine." The voice is one of comfort, assurance, and fullness of love. He hath loved us with an everlasting love, and therefore with loving-kindness hath drawn us; and being drawn, we run after him, whom our souls love. We feel that we are the farthest off from God of all his creatures. To the brutes we give preference, so ignorant and foolish are we before God with whom we have to do. Our times are in his hand. It is not in man that walketh to direct his steps. The preparation of the heart and the answer of the tongue are from the Lord. With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Our cry has been, "God, be merciful to me, a sinner." "Lord, save, I perish." "What shall I do?" "Where shall I go to find relief?" All is darkness with the poor soul: yet the sound goes forth. The voice is heard, and

it is the voice of peace. "Peace I leave with you: my peace I give unto you. Not as the world giveth give I unto you." "In the world ye shall have tribulation." It has now been realized. "Be of good cheer; I have overcome the world." We know that power belongeth unto God. "In me ye have peace." Who can describe it? It is unspeakable and full of glory. Brethren and sisters, who have Christ in you the hope of glory, has there been anything like the love of God to us? Did not the love of God bid us hope all things, believe all things, and feel willing to leave all things pertaining to our salvation in his divine hand? Have the eyes of our understanding been enlightened to see what the hope of the calling of Christ Jesus was or is to us? Is there any thing too hard for the Lord? Heaven and earth will pass away, but not one thing pertaining to the will of our God, who keeps covenant and remembers mercy, will fail of accomplishment, for the benefit of his spiritual Israel. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Though Israel be scattered among all nations, and shall be sifted as wheat, yet not the least grain shall be lost. They shall all, sooner or later, hear the voice calling them, as the ends of the earth, to look to God and be saved. He calls them with a holy calling, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world was. The purpose and grace of our God was that they should be holy and without blame before him in love. It is said for their comfort when called out, "They that wait upon the Lord shall renew their strength," &c. Could the religious world in their anxiety to work for God, as they suppose, see their blind condition, they would stop at once. But though having eyes, they see not. I know where they are, although I never took a part with them. I had all the stock and tools to work with, and my self-righteousness and tendency to idolatry. I hope it is by grace I am saved, through faith, and not of myself. Trouble arises in my breast because I find the Canaanite is still in the land—the flesh. That which is born of the flesh is still flesh, and surely with me the flesh profiteth nothing spiritually. It is the Spirit that quickeneth. That which is born of the Spirit is spirit. The Lord worketh in his people mightily by his Spirit, both to will and to do. They are called upon by love in their heart and the Spirit's teaching to work out or manifest their interest in Jesus, by obeying his commands; and any school-boy knows that what he does will not give him life. How much more does the child of God know that following Jesus in his commandments does not make him the subject of saving grace, but shows his love to him who has done such great things for him. Thus in waiting upon the Lord and.

finding our strength renewed (not given), we have cause for joy. How many blessed examples we have in the Scriptures, the "brightest and best" of which is Jesus Christ. To wait upon one is to serve that one in their pleasure in all things wherein they desire or require service. Dear old Able, Noah, Job, Abraham, Isaac, Jacob, Samuel, David, Solomon, with the evangelists and disciples, waited upon or faithfully served the Lord, and unquestionably renewed the strength they had, it being already in the Lord and of the Lord. Every act of true devotion was praise to his name, as well as peace on earth. How different from Cain. The sacrifices of the wicked are an abomination in the sight of the Lord. When the Lord causes his servants to come near him, he will show who are his, and whom he hath chosen to wait upon or serve before him. Surely Dathan and Abiram, Phineas and Hophni, or king Saul, could not, with any or all in ancient or modern times, claim they were waiting or rendering God service, according to the example. Following Jesus is to learn of him and pattern after him; and he is always the same meek and lowly Jesus, a man of sorrows. When the dear Lord shows us we are the ends of the earth, and we are enabled by living faith to look to him for salvation, then will we be enabled to wait upon him. "They that wait upon the Lord shall renew their strength; they shall mount up on wings as eagles; they shall run and not be weary; they shall walk and not faint."

Your brother in hope, and in patient waiting before him with whom we have to do.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y., Jan. 23, 1896.

VARNA, ILL., Oct. 13, 1895.

DEAR BRETHREN EDITORS:—I have long had a desire to write a few lines for our dear family paper, but am a poor scribe, and so barren of any thing good. Sometimes I think if I could put my thoughts into words I would like to do so. I read the experiences of brethren and sisters, and O how I join with them in their travels and praises to our blessed Redeemer. O how I do praise his holy name for what he has done for me, and what he is doing for me every day. I can sweetly sing with the poet,

"Jesus all the day long  
Is my joy and my song."

Sometimes I wonder how or why it is that such a poor, unworthy creature as I am should be blessed with his love and mercy. The precious thought comes to me over and over,

"Not one drop of real joy  
Without thy presence, Lord."

Dear brethren and sisters, we are strangers in the flesh, but I feel that we are of the same family.

Dear brethren, I leave this scribble to your better judgment; if it is too weak and simple put it in the waste-basket and all will be well. Remember me at the throne of grace. Your unworthy sister in a precious hope,

CAROLINE GLENN.

EDITORIAL NOTICES.

HOW CAN WE KNOW?

THERE are hundreds of subscribers on our list whose subscriptions are in arrears from two or three months to two years and over, and it is impossible for us to discern who among them wish their paper continued, and intend to pay for it, and who through negligence and indifference are allowing it to come to them and do not intend to pay for it. Now, we can better afford to continue a paper and wait for the pay than to lose the subscriber altogether; but what we wish to avoid is sending the paper for two or three years after the time is out, and then receiving notice from the subscribers that they never ordered it continued after their time was out, and therefore will not pay for it. If any are now getting the paper who do not want it they will please inform us, that we may discontinue it to them. It costs us just as much to send the paper to those who do not care enough about it to even notify us that they do not want it, as it does to send to those who take the deepest interest in reading it.

Although the SIGNS OF THE TIMES is passing through the "hardest times" financially that it has ever known since our day, we can better afford to continue a paying subscriber on credit than lose his patronage altogether. Yet if those of our brethren and friends whose subscription has expired can make us a remittance without too much inconvenience to themselves, we assure them it will come very acceptable at present, and be thankfully received.

B.

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

Mattie A. Ware, Ky., 1, Martha Scott, Pa., 1, Wm. Ballard, N. Y., 1.—Total, \$3.00.

OBITUARY NOTICES.

DIED—Saturday morning, Jan. 25th, 1896, of pneumonia fever, after an illness of four days, Elizabeth Bowles, aged 74 years, 3 months and 1 day.

Her maiden name was Elizabeth Rush. She was born in Blount Co., Tenn., Oct. 24th, 1821, and at the age of seventeen years removed with her parents to Madison Co., Ill., where she was married to Lewis Bowles, Dec. 28th, 1839. From there she moved with her husband to Montgomery County, in 1848, where they remained until the spring of 1865, when they came to Iowa, locating on a farm in Jefferson County, and residing there until their death. Her husband died the 27th of last May. Eight children blessed their union, five of whom are living: James, Benjamin and John Bowles, now residing in Dakota, Mary Dennis, of Wayne County, and Nannie Rhodes, on the adjoining farm; all of whom were at the funeral. Three children, George, Berthena and an unnamed infant, preceded her in eternity.

Having experienced an abiding hope in the atonement and redemption through the blood of our Savior, which can only be made manifest through regeneration of the Spirit, herself and husband united with the Primitive Baptists near Eldon, Iowa, in 1880. She seemed to live that

beautiful life of christian humility, resignation and faithful devotion to the life offered up by him for the sins of his people, becoming to an heir and child of God, as near as one can, cumbered with this body of sin and death. She breathed that life so long devoted to family, friends and truth calmly and peacefully away in sweet resignation to God's holy will.

The funeral services were held with the church of her choice, where we tried to offer words of comfort from John xi. 25, 26. A large concourse of friends and neighbors were in attendance to sympathize with the sorrowing relatives until her remains were laid to rest beside the husband who preceded her.

"A mother from her home is 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."

I. T. FLINT.

OUR dear aged brother, Matthew Lee, departed this life Jan. 24th, 1896, at his home in Loudoun Co., Va., at the ripe age of 92 years, 4 months and 10 days.

The words of the apostle Paul to Timothy (2 Tim. iv. 6-8), "I have fought a good fight, I have finished my course, I have kept the faith," &c., seem peculiarly applicable to him. In early life he experienced the power of saving grace, and became identified with the visible church before the division, and was baptized in the fellowship of the Little River Church by Elder Ogelvie. He was among the few who could not and would not endure the innovations in the doctrine and order of the church in those troubled times, and who separated themselves from what had become a house of bondage to them, and organized what has been since known as the Mount Zion Church, near this place, in Loudoun County. From that time until his death brother Lee has been one of the shining lights in the church, faithfully contending for the truth, the whole truth, and nothing but the truth, and exemplifying his love for it both in the church and in the world. A long and upright life, a kindly heart and a gentle disposition won for him the esteem and confidence of this entire community, and no man stood higher in its respect. Grace sanctified and illumined his gentle character, and made him a shining example to all his brethren. These words would sound strange to him, for humility, that humility which only can come from a knowledge of the deep depravity of the heart, was one of his principal characteristics. He felt the burden of sin, and his only hope was in the blood and righteousness of his Redeemer.

He leaves a son and daughter to mourn their loss, who in his old age and for many years have cared for him as only faithful hearts and willing hands could do. The consciousness of this fact must be of comfort to them now. The church sustains a great loss. As Deacon brother Lee had served it many years, and we miss him sadly from our assemblies. Instead of the fathers, may the Lord raise up the children, if it be his holy will.

Affectionately your brother,

J. N. BADGER.

ALDIE, Va., Feb. 12, 1896.

SISTER Elizabeth G. Messick died at the home of her son, brother Harrison Messick, in Sussex Co., Del., Jan. 20th, 1896, aged 87 years, 9 months and 2 days.

Sister Messick was a daughter of Elder John Rogers, and when about eighteen years of age was received into the Broad Creek Baptist Church, and baptized by Elder James Rounds. For seventy years she had walked before the Lord in all the ordinances of his house blamelessly; and

in all the vicissitudes of the church, in prosperity or adversity, she faithfully filled her place at the appointments, and as a mother in Israel she was an ensample to the flock. Of her family there remain one brother, two sisters, one son, one daughter, twenty-eight grandchildren, seventeen great-grandchildren and two great-great-grandchildren.

A large congregation of relatives and friends attended the funeral at the Broad Creek meeting-house, where the writer was led to speak from the words, "We know that we have passed from death unto life, because we love the brethren." From the meeting-house she was borne to her burial in the family burying-ground, a place deserving notice. Far away from the busy scenes of life, remote from the public highway, in the midst of the woods, surrounded by stately pines, the earth carpeted with pine shatters, in a secluded plot inclosed with a galvanized iron railing, there with loving hands we gently laid our dear old sister down to rest beside her husband, who preceded her to the grave some twenty years ago. Thus we resigned the exemplary christian, the faithful wife, the loving mother, the affectionate sister and true friend to the faithful care and keeping of the Lord, who gave, and who hath taken away; blessed be the name of the Lord.

W. W. MEREDITH.

Elizabeth W. Burroughs died of heart failure at the residence of her daughter, Eliza J. Witt, near Body Camp, Bedford Co., Va., on the morning of Dec. 21st, 1895, aged 93 years, 7 months and 5 days.

She was in good health up to one week before her death, when she was stricken down with pneumonia and neuralgia. She bore her severe affliction patiently, with that christian fortitude which had characterized her life for seventy-two years. During that time she had been a consistent member of the Primitive Baptist Church, letting her light shine down to her fourth generation. She was a daughter of Nicholas Robertson, and was married to James Burroughs in 1818. From this union sprang fourteen children, fifty-two grandchildren and sixty great-grandchildren. Her surviving children are Nicholas, Thomas and Newton Burroughs, Sarah Johnson, Mat. Noell, Ann Ferguson, Eliza Witt and Laura Holland. She had six sons in the war of the Rebellion. Two of them lost their lives in that struggle, and two others were badly wounded. Her husband served a term in the war of 1812, for which she drew a pension monthly, and signed her name to one of the checks just a week before she died. She was active and industrious to that time, having knit fifteen counterpanes after she was eighty years old. The evening before her death Elder J. P. Luck visited her, read a chapter, sang a hymn, and prayed with her. She enjoyed the service, and said she was waiting for the Lord to call her home. She selected these words for her burial services, "For I am now ready to be offered, and the time of my departure is at hand."

DIED—At his home in Howell's, Orange Co., N. Y., on Thursday morning, Jan. 23d, 1896, of general debility, Mr. Samuel C. Howell, in the 89th year of his age.

He was born in the town of Wallkill, Orange Co., N. Y., May 21st, 1807. In 1834 he was married to Miss Sallie Jane Beakes, daughter of Joseph and Anna Whittier Beakes, who survives him, with five sons and two daughters.

Mr. Howell had never made a public profession of religion, but was a lover of God's truth, and a warm friend of the Old School Baptists. He received a hope in the mercy of God in his youth, which ever afterward proved an anchor of his soul, both sure and steadfast. His end was peace.

The funeral services were held at his late residence on Saturday, Jan. 25th, and were conducted by Elder Benton Jenkins, in the presence of a large gathering of relatives and friends. The interment was in the family plot in the Howell's cemetery.—Ed.

**GILBERT BEEBE'S SON—DEAR BROTHER:**—At the request of my brother and sisters I send you for publication in the SIGNS OF THE TIMES the obituary notice of our dear mother, **Mrs. Flora Black**, whose death occurred Jan. 27th, 1896.

The departed was born in Argyleshire, Scotland, in 1809, and emigrated with the family to Canada in 1818. At the age of eighteen years she was baptized by Elder Dugald Campbell, joining the church of Covenanted Baptists in Aldborough, Ontario, and to the end of her days lived an exemplary christian life. In 1832 she and our father, John Black, of Edgeware Road, Yarmouth, Ontario, were married, and from that home which she entered as a bride sixty-three years ago last April her remains were taken and laid beside those of our father on the 29th of January, while her spirit took its flight to her eternal home, whither she had so often of late years desired to go. One son and four daughters survive to cherish her blessed memory, our father, three sons and one daughter having preceded her to the spirit land. Six of her grandsons officiated as bearers at her funeral, where a large concourse of people gathered to pay the last tribute of respect. Elder Wm. Pollard preached a comforting discourse from 1 Corinthians xv. 41-44. Paraphrases 24 and 42, favorites of the deceased, were sung.

To know our precious mother was to love her. Being possessed of a mild and gentle disposition, and a retiring nature, she endeared herself to all with whom she came in contact. The hungry were never turned away empty from her door, and they were often clothed as well as fed. Her physical health had always been remarkably good with the exception of two serious illnesses. Two years ago, when a violent attack of pneumonia nearly extinguished the vital spark, upon being told that the attending physician noted a decided change for the better, she replied to my eldest sister, "If you believe me, I am sorry to hear it. I thought the Lord was going to take me." Upon being asked if she were not willing to wait, she replied, "O yes, but I had hoped this was his time; for," she added, "I feel him so near, and I am so happy, that I think no more of the change than stepping into the next room." On Christmas day, as I visited with her, she told me that she thought her time must be near at hand; and although her mind was not as comfortable as it had been many times, she still had a hope that her Savior would bring her safely home. The evening prior to her decease, after retiring, she repeated a verse of a Gaelic hymn, one line of which is that her Savior would bring her safely through Jordan's flood. She then lisped a prayer and fell asleep, to awake at four o'clock a. m. slightly indisposed. For many years she had been praying, if it were the Lord's will, that he would take her without a long illness, as she did not want to be a trouble to any one; and her prayer was fulfilled, for after a few hours' indisposition she passed away as sweetly as a child goes to sleep on its mother's bosom. As the spirit took its flight a smile overcast her features, which she carried to the tomb. We mourn not as those who have no hope, for we firmly believe that our dear mother is safe in the arms of Jesus.

Our mother was a reader of the dear old SIGNS for about forty-five years, which, with her Bible, she prized very highly, and they were her constant companions.

F. B. MACFARLANE.

DETROIT, Mich., Feb. 6, 1896.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

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B. L. BEEBE, Middletown, N. Y.

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D. L. Blackwell  
June 96

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, FEBRUARY 26, 1896.

NO. 9.

## POETRY.

### THE FLEETING YEARS.

THE busy, fleeting years  
Go swiftly by,  
Many cares bringing  
To you and I.  
Let us calmly lean  
On Jesus' breast,  
Knowing that, 'midst toil,  
He giveth rest.  
The busy, fleeting years  
Deep sorrow bring;  
Oft, instead of song,  
A dirge we sing.  
O let us calmly trust  
His changeless word,  
Knowing that each pain  
His heart hath stirred.  
With the fleeting years  
Disappointments come;  
Oft we sadly long  
For our bright home.  
O let us calmly wait:  
For the dear hand  
That leads us forth  
Guides to that land.  
With the swift fleeting years  
Dear friends have gone,  
And we, desolate,  
Have sat alone;  
And yet not all alone;  
He's with us still,  
And meekly may we bow  
To his dear will.  
The fleeting years have brought  
Many a thorn;  
We oft have thought our life  
Of all joy shorn.  
But yet the one who knows  
The human heart  
Doth his most wondrous grace  
To us impart.  
So the swift fleeting years  
Have brought us joy,  
Which all the dross of earth  
Cannot alloy.  
O may we faithful be  
Unto the end;  
In all this life's conflicts  
He will defend.

J. A. L.

SANFORD, Maine.

### PRaise.

O BLISSFUL thought! the Lord loves me!  
Emmanuel suffered on the tree  
To ransom me from hell.  
I would forever love thy name,  
Thy praises evermore proclaim,  
Thine excellencies tell.  
But how can stammering lips like mine  
Speak of thy glories so divine?  
'Twill take eternal days.  
O for "the harps of God" to sing,  
To make the heaven of heavens ring  
With thine immortal praise!  
O! when with all the loved, blood-bought,  
To everlasting bliss we're brought,  
Worthy the Lamb we'll sing;  
Before his throne we shall adore,  
And love and worship evermore  
Our Savior, God and King.  
Till then, while here on earth I roam,  
Oft sighing for the saints' sweet home,  
His praise I'll lisp each day.  
Then with the immaculate throng,  
Who sing the sweetest, noblest song,  
I'll sing as loud as they.

FRED. W. KEENE.

NORTH BERWICK, Maine.

## CORRESPONDENCE.

### SOME QUESTIONS CONSIDERED.

(Continued from page 51.)

"THE preaching never gives life; but John was a man sent from God, who came to bear witness of him, that all through him might believe. Not would or should, but might."

"When christians to-day know of cities and countries given to idolatry, as Paul at Athens, never having heard of Jesus, does not the command to go into all the world, and preach the gospel to every creature, reach to them? And is it not the duty of ministers of the present day to go and preach to them Jesus, and tell them, as Paul did, to turn from these vanities to the living God? If false teachers sometimes creep in, should the true ministers therefore drop out by the way? There is much in the present day said and done in the name of religion which is truly revolting and painful to any serious, thoughtful person, but that makes the christian religion none the less real."

Answer 1st. John was sent of God, and went where God told him to go, and said what the Lord bid him say. It has been the same with every servant of God from the beginning of the world to the present time, and will be even to the end of the world; and though any one of them tries to run away from God's command, and spends three days in the belly of hell, as Jonah did, yet will he reach the place to which God sent him at God's appointed time, and preach the preaching God has bidden him; and God's purpose concerning him will not have been affected a hair's breadth by any disobedient step of his, but perfectly fulfilled instead.

2d. It is the duty of the Lord's ministers to go where the Lord sends them, and preach what he bids them; and he who perfectly controls the lightnings and the winds, and turns the king's heart whithersoever he will, as he does the rivers of water, will never have to regret any lack of power to control his servants. God has never given a general command to preach the gospel: his commands are all personal, and each one reaches the heart of the one to whom it is sent, and cannot be disobeyed in an absolute sense, though the disobedient spirit of the carnal mind may be left to fully manifest itself.

3d. The command to go into all the world and preach the gospel to every creature was given to the same indi-

viduals after the resurrection of Christ to whom he had said while he was yet in the flesh and under the law of Moses, "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not." The one simply stands contrasted with the other, and its meaning is thus explained. Each of the apostles fulfilled it whenever he preached. "It was preached to every creature which is under heaven" in the apostolic days, in the full sense of the command.—Col i. 23. For one of the apostles to have gone to the most distant country would have been fulfilling that command no more than for him to have staid in Jerusalem. Each went where God sent him. It was preached to Gentiles as well as Jews, for "the middle wall of partition" between Jew and Gentile was broken down by the death of Jesus. The apostles fulfilled the ministry which was thus given to them when they had fully established the gospel church in the doctrine and order of Jesus, the King ruling in righteousness. While there is a sense in which gospel ministers "go into all the world" whenever they preach the gospel, in the fact that their ministry does not recognize any nation as the peculiar people of God, as the Jews were until Jesus died, yet that command was given distinctively to the apostles, and was fulfilled by them in their apostolic work of setting in order and teaching the observance of all things which Jesus commanded them. This gospel of the kingdom was preached to every creature which is under heaven in Paul's day. The gifts are to, and within, the gospel church, "for the work of the ministry, for the perfecting of the saints, for the edifying of the body of Christ." They are to minister nourishment to the body as "joints and bands."

4th. If any one's spirit is stirred at any time, as Paul's was at Athens, I will not say he ought to speak, but he will speak; he must speak. If it were possible for one whose spirit the Lord has stirred, to hold his peace, "the stones would immediately cry out."

5th. It must always be kept in mind that this work of salvation, and of calling the Lord's people to a knowledge of that salvation, and of ministering the word unto them, has never been left to men to do, no part of it; it has never been made in any manner or degree dependent upon men or angels. It is God's work. If we remember that, the questions

are answered at once. He calls his people, and they come. He gives life; "the flesh profiteth nothing." He comforts his people. "I, even I, am he that comforteth my people." He calls his servants, whom he will, to preach. He does not leave them to go if they will, and where they will, but sends them, and they go. They cannot preach except they be sent. No man or body of men, no church or council, can do one atom of this work of sending them, or of telling them where to go. They cannot choose for themselves their field of labor. Each one is called separately and alone, and given his command, and the church is the judge as to whether this, in the case of any one, is a call by the Lord.

6th. The false teacher is the one who claims to have power to go or not to go, to choose his field, to give himself or any one else any preparation for the work. He is the false teacher who claims any power to help in the salvation of the Lord's people, or to be the means of saving those who otherwise would not have been saved. Dr. Judson published abroad and boasted that he had been the means of saving thirty thousand from the heathen lands, and that when he went to heaven he would lead that train of thirty thousand up to Jesus. "But," I heard Elder Gilbert Beebe say, when I first heard him preach in 1850, "there will be no room there for that train, for the Lord's train filled the temple."

He is the false teacher who claims any value spiritually for any works, or societies, or schools, or institutions of men, not commanded especially by the Lord, and of which there is not a pattern in the Scriptures. The Lord so calls his servants, and so tries them, and so works in them, and so salts them with fire (Mark ix. 49), that they cannot remain under the power of such delusions as these. They are made to walk around the dry bones in the valley, and look at them long enough to be sure that they are too dry to be brought to life by any power of men. At God's command they can and will say to any congregation of people, as Ezekiel did to the dry bones, "Hear the word of the Lord;" and they can and will go on and tell them what the Lord has said he will do to and for his people. And the minister by faith knows that the dry bones in the congregation, and only they, will hear that word, and be moved by its power; for the dry bones in the valley represent those to whom

the commandment has come, and who know their death in sin. These dry bones are spiritually alive to know their own death in sin, for they talk about it, and say, "Our hope is lost; our bones are dried, we are cut off for our parts." They are sensible of their condemned state. At Athens there were a few of them, and more at Antioch, and a great many at Berea. The news that God will save them is good news to them. This good news and the salvation come to them at the same time.

The preacher is not left to his own will whether he will speak the word. God puts the word in his heart, and it will burn there till he does speak. Jonah tried to run away from the command; but he only ran far enough to learn more perfectly that "salvation is of the Lord." Jeremiah declared positively that he would not speak in the Lord's name any more; but he only learned by that vain effort at independence, more clearly than he had realized before, that God was greater than he, and would certainly prevail over the fears and weakness and opposition of the flesh, and that his sweet and powerful and burning word within the hearts of his servants will soon make them weary of refraining, and glad to go and speak at his command.

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."—Acts xvii. 30.

"Is not that preaching to every one in general to repent? And would God command any one to repent if he had not given him power to do so?"

No, the Lord does not give any commands in this gospel dispensation without giving power to obey them. The same is true of all the commands under the old dispensation in a spiritual light; for in the volume of the book of the law it was written of Christ, that they should be obeyed by him, and their righteousness fulfilled in his people.—Psalm xl. 7; Rom. viii.

Under the gospel the commands of Christ are written in the heart. They are not general, but are all special and personal. Paul never heard the commandment which manifests sin, and which is unto death, until it came personally to him. Before that time he knew the letter of it, but now he felt the power of it.—Rom. vii. 9. And after the law of the Spirit of life which is in Christ Jesus has made us free from the law of sin and death, we are from that time under law to Christ, and his commands are written in the heart, and are felt to be privileges and blessings. They are our chief desire. The preaching of the gospel finds out such characters, whose hearts the Lord opens, in whom he "works that which is well pleasing in his sight." It is to such that the gospel is preached, though the preacher does not know them from the rest of the

people before him until the word manifests them.

The preaching of the gospel is not to every one in general. There is no gospel proclamation, law or command which is general, but all are particular and personal. The preacher is addressing thousands of men and women, it may be, but he knows that only living souls will hear the joyful sound. He preaches a personal Savior, a personal experience, a personal salvation, as though he were speaking to only one. The hunger, the pain, the cry, are personal, and the poor sinner stands alone before God in his longing and helplessness. The answer comes as though he were the only one in the world who needed it; and when that dear Savior and his salvation is preached these solitary ones are gathered by the sound.

The preaching of the gospel includes the teaching of all its holy commands and requirements, which the grace of God has taught to all of the Lord's people in their experience, "that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." The preaching does not cause the spiritual feeling nor create the holy desire, any more than the falling of good seed upon a piece of ground causes it to become good ground. But to those who have been made good ground by the great Husbandman, whose hearts have been broken and made tender and soft, it gives comfort, encouragement and necessary instruction, and they will bring forth the fruits of righteousness in an obedient walk, to the honor and glory of God.

We must remember that the gospel is a "joyful sound" to those to whom it is sent. Its requirements are not tedious and burdensome to them. Gospel preachers are not sent to urge people to do what they have no heart to do, and to force commands upon them which would be as a heavy yoke to them. Those to whom it is sent may be known by their receiving it gladly, and by their joy when they are made to believe that its precious and sweet commands have been given to such vile sinners as they. To them the Savior's yoke is easy and his burden light; so light that they who are privileged to bear that yoke and burden do mount up with wings as eagles, they run and are not weary, they walk and are not faint.

Jesus was exalted to give repentance unto Israel, his spiritual Israel. The command to repent reaches no farther than the gift of repentance. The commands are all written in the hearts of his people, under the new covenant, and no minister sent of God is authorized to extend them beyond the limits he has fixed and established.

But until the resurrection of Christ only one nation in one part of the earth was before the Lord in the sense of being under his law. Now that he has risen and ascended on high, and is on the throne of his

glory, all nations are before him, and he separates them, "as a shepherd divideth his sheep from the goats."—Matt. xxv. 31. His commands and promises are not to all nations, but to the sheep, who were just as clearly distinct from the goats, in his view, before the separation as after.

John the Baptist preached to Israel after the flesh to repent; so did those sent out by the Savior, who were commanded not to go to the Gentiles nor even into a city of the Samaritans; and even on the day of Pentecost Peter preached repentance to Israel, and did not know that God had granted it to the Gentiles till the Lord sent him to the house of Cornelius. Then the Savior gave him to understand the fullness of the command given after he was raised from the dead.

Paul was especially an apostle to the Gentiles, and he taught from the first of his ministry that "all are not Israel who are of Israel;" but in Isaac the seed was called; that "the children of the flesh are not the children of God, but the children of promise;" the true Israel are gathered from every nation and kindred and tribe and tongue under heaven, and include "all men everywhere;" that is all classes, grades, conditions and nationalities of men in all parts of the world, instead of one nation of men in one country. He preached always to the Jews first, where there were any, for so Jesus had commanded, for a witness against them. Then he turned to the Gentiles.

The times of ignorance of the true God among other nations, while the Jews alone were under his teaching, God winked at (literally, overlooked), not inflicting punishment upon them for idolatry as he did upon Israel; "but now commandeth all men everywhere to repent." I do not understand this to be a command to the nations and men of the world, but the command of the gospel to the Lord's people everywhere, to the sheep that are separated from the goats among all nations. It seems difficult for our natural thinking powers to let go the idea that the expression, "all men," must mean every one of all the race of Adam, although it seldom or never really does include so much. I now remember but one instance. Yet one use of this expression will show how it is always limited in its meaning. On the day of Pentecost the goods of the disciples were "parted among all men as every man had need;" yet only those men who were believers at that time and place are meant. So in this place the apostle uses an expression which is clear and comprehensive to present the truth that God's commands to his people find them not in one nation only, and in one part of the world, but among all nations, and everywhere. But it does not intimate that his commands are to the dead; they are only to the living.

To the dead the preaching of the gospel "is a savor of death unto

death." The enemies of the truth are manifested when it is preached, by their opposition to it. To those on the right hand there is a "come" in the voice of Jesus, but to those on the left there is a "depart" in the same gospel. The one is drawn by the word of truth, the other repelled. The sunshine that softens the wax hardens the clay. The command to repent and turn away from idols comes as an unexpected blessing to the poor sinner among the Gentiles, who has been made to "feel after God," but is ignorant concerning him, and who, being "an alien from the commonwealth of Israel, and a stranger from the covenants of promise," is "without God and without hope in the world." God has granted repentance also to the Gentiles, to all men everywhere, to all living men in all parts of the world. What a joy is this to them: it is indeed to them "glad tidings of great joy." Again, remember that the word "repent" does not mean sorrow, but the effect of sorrow. The literal reading of the original word is "to think differently," to reconsider. An authority quoted by Webster says, "Sorrow, fear and anxiety are properly not parts but adjuncts of repentance."

Wherever there appears to you any ground for believing that salvation depends in any degree upon any act of man, look again; go again and again back and forth over the ground; search the Scriptures and recall your own experience; and like the three on the mount of transfiguration, you will see no man in this glorious work, but Jesus only.

Never receive any doctrine which presents the Lord as trying in vain to accomplish the salvation of all the fallen race of Adam; as having to acknowledge himself defeated and disappointed in what his soul most earnestly desired to do; as having issued a command to all the race of Adam to repent and be saved, and as having given power with the command sufficient for its fulfillment, and as then being obliged to see a large proportion of men refuse to obey, and consequently go away into everlasting punishment, instead of entering into life eternal, as he wished them to. Never receive a doctrine that would place the name of our God far down in the list of names of men who have suffered terrible and mortifying defeat. The true doctrine exalts that holy name above every name that is named in this world or in the world to come. It says, "Our God is in the heavens; he hath done whatsoever he hath pleased." "He is in one mind and who can turn him? and whatsoever his soul desireth, even that he doeth."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Feb. 13, 1896.

LOS GATOS, Cal., Jan. 24, 1896.

DEAR ELDER CHICK:—I feel impressed to inclose a letter and ask its publication in the SIGNS, if it meets your approval. As will be seen this letter was written nearly twenty years ago by my beloved uncle, the late Elder John Stipp, a pioneer of Oregon, whom many of the present readers of the SIGNS will remember as being a regular correspondent for nearly or quite fifty years. This letter is more especially precious to me for the reason that at the time it was written I fondly hope my spiritual eyes were opened and turned, if haply they ever have been, to the unsealed tomb of the risen and triumphant Savior, whom the sainted Mary greeted with the joyful exclamation, "My Lord and my God!" As you will observe, the subject treated is "My two witnesses." Several communications have lately appeared in the SIGNS on that wonderfully sublime mystery, as well as an interesting editorial from your able pen, which I have read with interest and, I trust, profit. If you can see your way clear to publish my uncle's letter, and it affords as much comfort to the dear readers of the SIGNS as it has to me, it will amply reward them for its perusal.

Yours in the bonds of love and affliction,

HENRY S. STIPP.

SCIO, Ore., Dec. 5, 1876.

MR. AND MRS HENRY S. STIPP—DEAR NEPHEW, NIECE AND CHILDREN:—After a long and shameful delay, I have at last found an opportunity to write you a few lines in answer to yours, and the printed matter you sent me in relation to the "Two witnesses," the time and manner of their being slain, &c. You stated in your letter to me that you had sent me three papers containing the author's views on the Two Witnesses; but I received only two of them. Now, this much I have to say on that subject: If the author is correct in every thing else pertaining to the two witnesses, he certainly is incorrect in reference to the time when they were slain, in placing it to the time of the revolution in France, as the author himself admits that all the European nations except France continued to acknowledge the authenticity and inspiration of the Scriptures. Now, according to the author's idea that the Old and New Testaments are the two witnesses, and that the revolution in France, rejecting and burning the Bibles, and denying the Christian religion, were the slaying of the two witnesses, then I say the same argument would prove that they were never alive. China, one of the most powerful nations on the globe, never did acknowledge the Bible. I may say that nearly if not quite half the nations of the earth never did acknowledge the Bible. No, it must be universal. One lone nation can never kill the witnesses. While they remain alive in one nation they are not

dead. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks, standing before the God of the earth," &c. The two olive trees represent Christ and the Holy Spirit as the two witnesses, and the candlesticks, or lampstands, the church; thus showing the union and relationship existing between Christ, and the Holy Spirit, and the church. The two olive trees being connected to or with the two lampstands by two golden pipes, are emblematical of the gospel, through which the grace of God, comparable to golden oil, is communicated from Christ and the Holy Spirit to the church; Christ and the Holy Spirit being the source and fountain-head from whence the grace of God is communicated to poor, helpless sinners, through the gospel; just in like manner as the olive trees are the source and fountain-head from whence oil is communicated through the golden pipes into the lamps, causing them to shed abroad their light. So also the grace of God, or the influences of the Holy Spirit flowing into the church through the gospel, causes it to be the light of the world, a city set upon a hill, which cannot be hid; and to let her light so shine, that others seeing her good works may glorify God. But for this oil or grace she would be like the five foolish virgins' lamps, they would go out, or cease to give light, and herein is set forth the law and the gospel; the five foolish virgins representing the law, or rather the scribes, priests and lawyers; and the five wise virgins representing the gospel ministry. The old covenant or law had a borrowed light, a pale moonlight, and, as Paul says, "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away [which was the foolish virgins, the scribes, priests and lawyers, with their law lamps] was glorious, much more that which remaineth is glorious" (2 Cor. iii. 9-12); which are the five wise virgins with their gospel lamps, and oil in their vessels with their lamps. Now, this is the sum total. Under the law dispensation light shone dimly through the priesthood. All those types were mere shadows of good things to come, and emitted a feeble light through the law, as merely borrowed from Christ, the Sun of righteousness, shining through the law; just as the moon in the darkness of night, or in the absence of the bright shining rays of the sun, sheds a feeble light upon our earth, the sun shining through the moon; but when the sun arises the light of the moon disappears, or goes out, like the foolish virgins' lamps, or the law covenant, which was merely temporal, and not

spiritual; and Paul calls it a "carnal commandment," which embraced a national, temporal, carnal people, and not a spiritual people; but when the Sun of righteousness arose with healing in his wings, then the light which shone dimly through the ministry of the Levitical priesthood expired, *i. e.*, went out, because they had no oil, no grace; had not Christ and the Holy Ghost as their witnesses. "But Christ having come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this 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."—Heb. ix. 11, 12. Now, these ministers under the Levitical priesthood were children of the law kingdom, or kingdom of the first heaven. Hence we read, "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. Their lamps were gone out, and they were in outer darkness. You remember that it is said of those virgins that "While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out" (or going out—Margin). So you see that the wise virgins, which represent the gospel ministry, having their lamps trimmed, and by reason of oil, or the grace of God, their lights burning, "went in with the bridegroom to the marriage: and the door was shut." Afterward came also the the other virgins, saying, "Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." So you see that these graceless ministers of the old covenant could not enter into the new or gospel kingdom. John in the Revelation, speaking of the two witnesses, says, "These are the two olive trees, and the two candlesticks standing before the God of the earth;" doubtless having reference to Zech. iv.; but Zechariah speaks of only one candlestick, thus, "And the angel which talked with me came again, and waked me as one is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which are upon the top thereof [the seven lamps no doubt answer to the seven churches to whom John directed his Revelation]; and two olive trees by it, one upon the right side of the bowl and the other upon the left side thereof."—Zech. iv. 1-3. And again,

verses 12-14, "And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones that stand by the Lord of the whole earth." Now, I cannot see where ever the Old and New Testament Scriptures are said to be anointed; but we read in many places that Jesus was anointed Prophet, Priest and King. "Thou hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Heb. i. 9. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek," &c.—Isa. lxi. 1. "For of a truth against thy holy child Jesus, whom thou hast anointed."—Acts. iv. 27. "How God anointed Jesus of Nazareth with the Holy Ghost."—Acts x. 38. Also, as witnesses, "Behold, I have given him for a witness to the people, a leader and commander to the people."—Isa. lv. 4. "Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness to the truth."—John xviii. 37. "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."—Rev. i. 5. "I am one that bear witness of myself; and the Father that sent me beareth witness of me."—John viii. 18. "And unto the angel of the church in Laodicea write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God."—Rev. iii. 14. Secondly, the Holy Ghost is a witness. "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost is also a witness to us."—Heb. x. 14, 15. "And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me."—Acts xx. 22, 23. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."—John xv. 26. "And it is the Spirit that beareth witness, because the Spirit is truth."—1 John vi. 6. "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."—Acts v. 32. Thus we have the two witnesses, Christ and the Holy Ghost, from Scripture authority. The Old and New Testaments speak of the two witnesses, but of themselves they are not the witnesses; for without the Spirit they are dead, and are no witnesses at all. Unless the Spirit applies the Scriptures with

(Continued on page 69.)

## EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 26, 1896.

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## REWARDS OF GRACE.

OUR friend, J. W. Benson, of Grifton, Maryland, who is a reader of the SIGNS OF THE TIMES, and has been for some years, desires us to answer some questions which he has proposed. He refers to the use of the word "reward" in the Scriptures, and asks the following questions in relation to it. We desire to be brief in our replies, and to present the matter not in the light of human reasonings, but in the light of scriptural teaching. We trust that our friend feels as we do, that the Scriptures must be accepted at the sacrifice of all our reasonings, and even when opposed to the testimony of our own senses. Our reason and our senses may deceive us, but the Scriptures are the word of him that cannot lie.

1st. "Is there a difference between free will and free choice? Can one be true without the other?" In reply to the last question we should say positively, No; there can be no free choice without free will, and *vice versa*. In regard to the first question we should say, if there be any difference, it is but the difference between the fountain and the stream, between cause and effect. If there were anywhere in the universe besides Jehovah any being with a free will, then that will could make a free choice; and if any being besides Jehovah has ever made a free choice, then that being has had a free will. The two cannot be disjoined, any more than cause and effect can be disjoined.

2d. "Is free choice opposed to free grace?" We suppose that the real meaning of our friend's question might be expressed in this way: Is our free choice opposed to God's free choice? That is, if our salvation is by the grace or free choice of God, can we have any free choice in the matter? We think this is a fair statement of the question as it is meant. Even were the Scriptures silent upon this question, it would, we think, require but a brief consideration to show that in the matter of a sinner's salvation God's free choice could not live by the side of free choice in the one saved; because if our choice were free, we might choose not to be saved, and in that case either our choice or the choice of God must prevail. Both could not prevail, it is clear. If salvation be by the free choice of God, or, what

is the same, his grace, then it cannot be by our free choice; and if we come to choose this salvation, it must be that our choice is controlled and molded into agreement with God's choice, which is to say that our choice is not free. But aside from this, the testimony of the Scriptures is clear. "We love him, because he first loved us." "Ye have not chosen me, but I have chosen you." These Scriptures set forth the priority of the choice of God, and that we love and choose him because he loved and chose us. Besides, thoughtful men in all ages, upon both sides of this controversy, have clearly seen and freely admitted that God's free grace and man's free will were at an enmity that was irreconcilable. Jehovah only is free. He alone can choose freely. We never do choose without something without to decide our choice.

3d. "The Scriptures declare that there is a crown of life laid up for the faithful. Does the word 'faithful' signify passiveness?" We reply that the word "faithful," on the contrary, implies activity. But whence does all life and action come? Is it not true that every power, even of this natural life, comes from God? If a man be faithful to his calling in this natural life, is not his faithfulness the result of qualities given him of his Maker? Much more is this true when we speak of the faithfulness of a child of God. But the text to which our friend refers, "Be thou faithful unto death, and I will give thee a crown of life," refers to the obedience of the church, which already had been redeemed, and been made alive unto God; and the living believer is the subject of exhortation. Spiritual obligations are enjoined upon those that are spiritual; but the work by which men become spiritual is wholly of God, and they are as passive in it as is clay in the hand of the potter. There is no such thing as faithfulness spoken of except in connection with those who are already believers in God. The distinction between that work of grace by which men are made alive unto God, and the obedience which the living in Jerusalem are called upon to render, should always be kept clearly in view. The people of God are wholly passive in receiving this grace; but now this grace makes them active in obedience. Being full of faith, they are faithful.

4th. "Are not men said to be rewarded, to receive the things done in the body? Now, if the will is not free, or at least partially so, to exercise the power of choice, how can there be a reward?" It is true that rewards are spoken of many times in the Scriptures, either for the evil or the good that men do. The legal covenant, or, as we commonly say, the old covenant, which is sometimes called in the Scriptures the first covenant, was altogether conditional upon the obedience or disobedience of Israel, who were under that covenant. They received wages for

obedience and for disobedience. But let it be most carefully remembered that that covenant in none of its conditions took hold upon eternal life. Its obedience secured temporal rewards; its disobedience entailed temporal punishments.

But we are not now dealing with the things of that covenant; we are speaking of the new and better covenant. Not the covenant of conditions, but of promises; not of works, but of grace; not of the law, but of the gospel. Under the law the reward was not of grace, but of debt; but under the gospel Paul clearly shows that the reward is of grace. Sin, Paul teaches, has its wages, but grace has its gift. If we consider the words "grace" and "reward," and judge them by their strict ordinary use, we should say that they could never blend together; but Paul does blend them, and declares that there is a reward of grace under the gospel; and the reward of grace is to him who worketh not. If the receiver works for his reward it is no more of grace. According to Paul (Romans xi. 6), the addition of the slightest work to the scheme of salvation drives all the grace out of it; while the bringing in of the least grace banishes all creature work forever. It seems to us that our friend's fourth question is fully answered by the language of Paul in Romans iv. 4, 5, in which he shows that there is such a thing as a reward of grace; and as regards free will or free choice, either in whole or in part, we need not repeat what we have said in response to the first three questions. God's free choice, and not ours, is in harmony with the reward of grace. If our choice is free, then the reward is not of grace.

5th. "How can a purely passive being be rewarded?" We have shown that the chosen vessel of mercy is passive in receiving grace, but that when grace is communicated it produces active obedience. Then its recipient becomes the subject of exhortations, warnings, instructions, commandments and counsels. But we are not now considering the obedience or disobedience of those already saved, but how men come to be saved; and as before said, the reward of salvation is not reckoned of works, but of grace. Therefore in this sense, according to Paul, a purely passive being can be rewarded.

6th. "Salvation is by grace; but are the 'crown of life' and 'salvation' identical?" The expression "crown of life" occurs twice in the New Testament, James i. 12 and Revelation ii. 10. It is our understanding that the word "salvation" covers all the riches of grace that believers receive in this life, and all the fullness of glory that shall be theirs beyond; and all is of grace. It is the testimony of every believing heart, as well as of inspiration, that the present as well as the final salvation is all of grace; and while they that sow to the flesh shall reap what they sow

in corruption, yet sowing to the Spirit is by the grace of God. We have no hesitancy, therefore, in saying that whatever the expression "the crown of life" may mean, it is included in the word "salvation," though it may not be as broad in meaning.

7th. "No man can come except the Father draw him. Does this mean pull, drag, &c., against the will?" The text referred to means that man has neither will nor inclination to come to the Savior of himself. When the Father draws a man to the Savior it is by molding the likeness of Jesus in that man; and as such a one is thus made to possess this oneness of life and feeling with Jesus, he now desires to come to Jesus, and does come. This is the drawing spoken of by Jesus in the Scripture referred to. Instead of this drawing being against the man's will, his will now is to come; and to come to Jesus does not mean a journey over hills and valleys, over land and sea, but it means coming to rest and trust in him, and to love the things he loves, and to hate the things he hates. In short, it means being made like him through seeing him as he is; and none of this can be without a will to come. To come to Jesus means to come where he is; not in point of place or space, but in becoming meek, lowly, humble, obedient, as he was. No man was ever willing of himself to be with and like Jesus. He must be drawn by the Father. The psalmist knew all about this experience, for he said, "Thy people shall be willing in the day of thy power." Those of whom it could once be said, "Ye will not come," now have such a wonderful work wrought in them that with deepest desire they now will come. No, no; not dragged against the will, but the will is made willing.

8th. "If made willing, are we passive in coming?" We would reply that we were wholly passive as regards the exercise of the wonderful working power that made us willing. Then comes the earnest desire, the prayer, the stretching forth of the hands to God, the striving and the crying for grace that we may come, that we may be with and like Jesus. We should not say that we were passive in coming in the sense of being indifferent and careless; but yet we realize that if we have in any way been brought nigh it is a being brought. Not by the exercise of our strength, but his, have we come. His will and his work work within us both the will to do and the doing of his will. Paul declares that he works within both to will and to do of his good pleasure. Would we say that the child surrounded by danger, and longing and reaching out his hands for help, was passive? Then we are not passive; and yet as the child must be saved, and cannot save himself from the danger, so we must be saved, and cannot aid in our own salvation.

9th. "How can a purely passive

being be rewarded?" is the question especially. We trust that we have already responded to this question, especially in our response to the fourth question, and we would not go over this ground again. It is purely upon principles of grace, as Paul has shown.

10th. "Am I responsible for any inherited depravity? Does not justice demand I should be released from that?" In what we may say in reply we will not separate these questions, because if we are held responsible for our inherited depravity it is according to the justice of God, and if justice holds us we are responsible. It has for many years seemed to us a very unsafe thing to measure the justice of God by any human standard. We have at times felt worried and pained to hear men talk of the justice of God according to the partial view which we take of what is just. We are fallen creatures, and our minds and hearts are so blinded by sin that we are not and never shall be capable, while in this world, of measuring the justice of God. All that we can know of the divine justice is what the word says about it; and what he does is just, though it may seem to our perverted minds unjust.

In direct reply to the question above we will say that it is sure that nothing sinful or unclean can ever enter into the presence of God or abide there. Whether we speak of inherited sin or any other kind of sin, this is equally true. The Scriptures declare the native depravity of man since the fall. The head, hands, feet, the mouth, the tongue, the whole body, is said to be defiled. The mind, the will, the heart, the thoughts, feelings and imaginations, are all declared to be evil, and that continually; and into the city of God nothing evil can ever enter. Sin shuts us out from God, and will forever do so wherever it is found. This the word declares; this is just. It is just, though we may fail to understand it. If our inherited sin ought not in justice to shut us out from God forever, then the God of justice could never have demanded a sacrifice for it, and inherited sin would not be included in the atonement that was provided for all the sin of his people. If Jesus died to redeem us from all iniquity, inherited depravity included, then we were most certainly responsible for it. Our Surety paid no greater debt than we owed, we may be sure; and to owe is to be justly responsible. Sin is sin wherever found; and the man where it is found is a sinner, no matter how he came to be possessed of it.

11th. "If we are rewarded, can we not do that which is worthy of reward?" Not if the reward be reckoned of grace, and not of debt; for to do what is worthy of reward would destroy all the grace there is in it. Then the crown would belong to us, not to Jesus.

12th. "Why is the word 'reward' "

in the Bible at all instead of 'gift'?" The word is used in the Old and New Testaments many times; and frequently it is used in its ordinary sense, more particularly in the Old Testament. Yet in many instances the word is used in the sense of the natural result either of right or of wrong doing; but in the few instances where the everlasting hope of believers is set forth it is used in the sense of a free gift. We know of no reason why this should be so, unless in this way the merit of Jesus is thereby more forcibly contrasted with human merit. The work and merit of Jesus is rewarded in his people. To them it is all a gift. To Jesus it is a true reward that his people are saved and blessed with all spiritual blessings, including present grace and future glory.

We hope that we have not darkened counsel by words without knowledge, and that these replies may afford some satisfaction to Mr. Benson and to others who may read.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

JOHN IV. 23.

BROTHER BEEBE:—Do you believe that the believer in Jesus can, or does, worship the Father, at all times, in spirit and in truth?

C. M.

REPLY.

OUR Lord said to the woman of Samaria, "The hour is coming, and now is, when the true worshipers shall worship the Father in spirit and in truth."

A line is here drawn between the ceremonial and gospel worshipers, and between the worship of the former, which was mechanically performed, both at Jerusalem and on the mountain of Samaria, by the use of rites and ceremonies embraced in the law of carnal commandments, adapted to the carnal or fleshly character of the children of Israel, to whom that law was given, and those worshipers under the gospel dispensation who being born of the Spirit are divinely qualified to worship the Father, not in carnal ordinances, such as going up to Jerusalem or to Samaria with offerings, &c., but in obedience to the law of the new covenant which God has written in their hearts. The worship of the Israelites under the old covenant was only figurative of the true worship in the gospel kingdom, of which the former was typical; hence the latter, being the antitypical and real, is called true, in distinction from that which was ceremonial and figurative. As the law and prophets were until John, and the sceptre and lawgiver were with Judah until Shiloh came, by their own limitation they expired when Christ came; and the hour had come, and was to be still more clearly demonstrated after the resurrection of Christ from the dead, in which the true worshipers, namely, regenerated persons, should worship the Father in spirit and in truth.

The Jewish worship and that of the Samaritans was fleshly and not spiritual; for it required no being born again to qualify the Jew or Samaritan to perform it; but, at the abrogation of all ceremonial rites the church of God, who are entered with Christ within the veil, now approach unto the Father in their worship "By a new and living way, consecrated through the veil; that is to say, his flesh." Hence it is the privilege of all gospel saints to come boldly unto the throne, to ask for mercy and obtain grace to help in time of need.

But in the sense in which we presume our brother designs to be understood, we can only say that the preparations of the heart and the answer of the tongue are both of the Lord; and all christians have found in their experience that they cannot sing the songs of Zion when in a strange land; that the sweet and heavenly unctions of the Holy Spirit are not at our command; when enjoyed, they fall on the saints as the dew of Hermon descended and fell upon the mountains of Zion. The Lord of life and glory pours out upon his true worshipers the spirit of grace and of supplication, and his Spirit helps their infirmities. In the absence of this they may ask and receive not, for they know not how to pray as they ought. It is a solemn truth, God is a Spirit, and seeketh such to worship him as worship in spirit and in truth; not in the oldness of the letter, but in the newness of the spirit. But alas! how much of the professed worship of the present age is as destitute of spirit as it is of truth—vainly worshipping, by teaching for doctrine the commandments of men; pretending to worship the Father with fiddles, flutes, organs, and by solemn sounds from graceless hearts and thoughtless tongues; by reading prayers and sermons, and offering strange fire upon the altar which they have professed to consecrate unto the Most High God; and even in perverting his truth, profaning his ordinances, and reproaching his true worshipers. How much of the professed worship of the age is as destitute of spiritual vitality as the abrogated rites of Judaism or the foolish mummeries of paganism.

MIDDLETOWN, N. Y., Feb. 1, 1852.

BACK NUMBERS.

AFTER this number we shall discontinue sending the back numbers of this volume to new subscribers unless especially requested to do so. We have a few copies left of each number of this volume, and as long as they last we will mail them if so ordered, and commence the subscription with the volume; but unless back numbers are especially ordered we will begin all new subscriptions at the time received.

ILLUSTRATED CATALOGUE.

OWING to illness, which has confined us to the house for about two weeks, we have been unable to complete the illustrated catalogue of Bibles and other books and publications for sale at this office, but hope shortly to have them ready. B.

CORRESPONDENCE.

(Continued from page 67.)

power to the spiritual mind of man, they are a dead letter. But I must draw this imperfect scribble to a close. I have been very scattering, but perhaps you can pick up some of the crumbs that are scattered by the way.

This is from your affectionate uncle,

JOHN STIPP.

STATE ROAD, Del., Feb. 5, 1896.

BRETHREN EDITORS:—I have been requested to write for the consideration of brethren something of my own reflections and experience on what is commonly spoken of as the subject of the new birth. I have of course had many occasions, both in private and in public, to speak more or less on this particular topic. I have no new or additional light on this particular point of truth, and I am not aware that my views during the last forty years have undergone any change. I once heard a preacher say, speaking of the inspiration of the Scriptures, that the inspiration was of the doctrine or sentiment, and that in that respect all inspired writers would be in accord; but the language was the writer's own. So like gospel preachers, while in perfect accord in sentiment, their language and figures and methods of illustration would materially differ.

The evangelist John uses the term "born" repeatedly, as though to him it was the most appropriate and expressive term he could use; yet while he was confessedly one of the most interesting and instructive of all the inspired writers, yet numbers of them never use the word at all. Paul, while dwelling on christian experience more than any other, never once uses the word "born." Peter uses it once, and but once; and the psalmist uses it in the eighty-seventh Psalm. Are we then to understand that none but these of all the inspired writers taught the doctrine of the new birth? Or are we rather to conclude that they all taught it, and that all felt its importance, and ever and continuously maintained it, though using somewhat different terms in setting it forth? If this is so, we do well to compare them, and see if different figures and illustrations do not throw additional light upon what might otherwise perplex some honest inquirer. Neither Matthew, Mark nor Luke ever once use the word "born" in this sense; yet I understand each of them to set forth the doctrine in as explicit and positive terms as did John. In Matthew we find this, "And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." "And whoso shall receive one such little child in my name receiveth me." Mark's version is this way,

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Luke gives it in nearly the same words, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." Besides these concurring testimonies we have others all through the Scriptures, as in Galatians: "But Jerusalem which is above is free, which is the mother of us all." These declarations all appear to me to declare the very same truth, not only in perfect concurrence with each other, but also in accord with all the rest of divine teaching. The little child is spoken of as receiving the kingdom, and also of entering into it. Both terms imply a helpless, passive condition. As the infant enters into this world, and the natural earthly life, and receives comforts appertaining to this life, so the sons and daughters of men, quickened by the Spirit of God, receive that Spirit, or are born of it, and from henceforth live a life of which they had before been destitute. Hence the apostle says to his brethren, "Ye have not received the spirit which is of the world, but the Spirit which is of God;" and, "If any man have not the Spirit of Christ he is none of his." As we cannot command or control our natural life, it would be presumptuous in us to claim that we could control the Spirit of God. Until we shall control the winds that blow upon us, and the rain and the snow that come down from heaven, we shall not control the movements of the Spirit of the Lord, nor know whence it cometh or whither it goeth. All this is in perfect accord with the declaration that "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God." If it is the Spirit that quickeneth, and the flesh profiteth nothing, how else could it be but "Except a man be born of the Spirit he cannot see the kingdom of God?" Jesus says, "The words that I speak unto you, they are spirit, and they are life." The terms election, predestination, and such like—what difference is implied in them from all these other declarations? "He that hath the Son hath life; and he that hath not the Son of God hath not life." What will a man do spiritually until he is in possession of spiritual life? Will any man even desire that life, or the enjoyments of it, while destitute of it? Will some of the zealous workers of our day show to natural men those things which are spiritually discerned?

There has been much mystifying and befogging of what appears to me to be plain enough to all to whom the things of the Spirit are revealed by some writers that have been held in high esteem. I am not writing to debate the subject with anybody, but will simply say that I know of no other seed or generation or order of beings that ever needed a Savior, or for whom a provision of gospel grace

has been made, only the posterity of that first man, that was natural, and of the earth. I believe in the sentiment of the poet,

"Second life we now receive,  
And in our heavenly Adam live."

There is nothing before life; and as the Father hath life in himself, so hath he given to the Son to have life in himself; and as the Father raiseth the dead, and quickeneth them, even so the Son quickeneth whom he will. "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."

In the face of all those testimonies that exalt the Redeemer as the life of all that live, and as the Alpha and Omega, the beginning and the ending, the first and the last in salvation, how weak and vain do all those theories that men have devised appear! A general and indefinite provision, for instance, that hinges entirely upon the volition of the sinner, and amounts to nothing unless the sinner moves first in the matter and performs conditions. "If children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Whether we call it born of the Spirit, quickened by the Spirit, called to be saints, passed from death unto life, made alive from the dead, or a new heart given us, and a new spirit put within us, and the law of God written in our hearts, it is only so many different ways of declaring and setting forth that salvation that Christ is unto his people, and by which they are called unto his eternal glory.

I will submit these reflections to the consideration of brethren.

E. RITTENHOUSE.

FARMINGTON, Ill., Feb. 16, 1896.

BROTHER BEEBE:—Having read the last number of the SIGNS, and seeing your appeal headed, "How can we know?" it seems to me the way for you to know is for each one to let you know, and send you your just dues. I have been a subscriber nearly forty years, and never have I let mine run long after it was due. I have not yet felt like giving up the SIGNS, as it was the first paper that was started in the perilous times, when your dear father stood as a champion, and fearlessly faced the enemies that rose up and defied the armies of the living God. His weapons were not carnal, but mighty to the pulling down of strongholds, when spiritual wickedness made its inroads among the Baptists.

I have just read the first book of "Editorials." I had not read it for several years. I feel to say to all who love the truth it sets forth, that I believe it will pay each one that never has read it to send and get the book. I have both volumes. I believe there never has been among our people a more faithful and valiant servant of the Lord Jesus Christ than your father; and though now dead, yet he speaks. I feel glad that

those books of "Editorials" were put out to be handed down to those who shall live when we are gone.

I read a proclamation from the capital at Washington, D. C., by the great world-preacher, Mr. Talmage, his text being, "Beginning at Jerusalem." How the man of sin is being revealed, "who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God," "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 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. 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."—2 Thess. ii. How true to his cause when Satan declared to mother Eve in the garden, "Ye shall not surely die." "Ye shall be as gods, knowing good and evil." Their god, through their mighty help, is going to take Washington, and amend it and the whole world. "At what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up."—Daniel iii. I am fearful that the time is not far distant when the daughters of Mystery, Babylon, will get the law power. Then those who will not bow down to their gods will have to suffer. But God is able to deliver us, as he did Daniel, and we need not fear them who are only able to take this life. These poor, despised Nazarenes, who are everywhere spoken against, who will not join house to house, they think are very uncharitable. While we look on them as good neighbors and citizens, and they look on us the same, why is it, they think, as we both profess religion, that we will not unite with them? They say we are all aiming for the same place. They say they are doing a great work for the Lord, helping him to save sinners. I feel that my arm is too short. I cannot save myself. I feel to be a poor sinner. I am a man of unclean lips; for mine eyes have seen the King, high and lifted up, while I am a poor beggar lying at the gate, not able to help myself. My hope is alone in God. I feel that I have no claim upon the blessed Master that he should save me. He hath made me to know and love the truth, and to love those who love the truth.

I inclose my subscription for the year 1896. May the Lord be with you. Farewell.

E. D. VARNES.

HAMPTON, Iowa, Nov. 17, 1895.

DEAR BRETHREN EDITORS:—It is a long time since I have written any thing for the SIGNS. I esteem it highly, for it advocates the doctrine I believe, although there are some communications I do not indorse; but I realize so sensibly my inability, and am such an ignorant creature spiritually, I feel that I should not attempt to write even privately to the household of faith, much less for publication. I read every piece carefully when I receive the paper, and find so many able writers who are endowed with more spiritual wisdom than myself, I often fear I am a poor, deceived mortal and know nothing about experimental religion. I have just read sister Sarah A. Runkle's piece, which was a feast to me. I feel and experience what she has written. Write on, sister; and not only you, but also all who write regularly for the SIGNS. I have read the paper off and on for over forty years. Very few are now living who wrote for it forty years ago. Such able writers as Purington, Leachman, Trott, Johnson and Vanmeter, and many more I could name, are called home to receive their reward. Elders Durand and Chick and brother H. Cox are yet spared to us, and are about all who are left of the old corps of able writers. A few more years and they will also be called home. But blessed be God, brother Benton, you will have assistants as long as you publish the SIGNS. I thought when our old father in Israel, Elder G. Beebe, was called home, what will brother Benton do? But God furnished him an able assistant in brother W. L. Beebe. I still firmly believe the old SIGNS will be published, as long as there are such able editors as it has had in the past and has at the present time; and when they are called home God will furnish it with more. I see this is volume sixty-three. Brethren, I believe God has blessed you and kept you all by his loving grace since the first number was published in the year 1832. All the fiery darts of the enemy have never hurt you. In all your trials in publishing the SIGNS God has ever been with you. We are few, compared with worldly religionists of the day; only a little flock, surrounded by all the isms of the day. The church of the living God is built upon the rock, Jesus Christ being the chief corner stone. He is the head over the body, the church, which will stand forever. When the last one has been called by grace, then this world will vanish and time will be no more. O, brethren and sisters, may we live humbly here, despised by the world as we are. Our God has declared the end from the beginning, his counsel shall stand, and he will do all his pleasure, and all for the good of his people. All his promises are to them alone. They are an afflicted and poor people, who shall trust in the name of the Lord. I believe the Old School Baptist Church is the only true church of Christ on earth, or

that ever will be. "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. iv. 5, 6. They are the only people on earth who do trust in the name of the Lord. May our covenant-keeping God keep us by his grace from the allurements of the world, cause us to walk in his footsteps, and not be entangled with unbelievers, but looking unto Jesus, who is the author and finisher of our faith. May God bless the brethren editors, and give them light and wisdom to conduct the SIGNS in the future as in the past, and bless also the contributors for the paper, that love and union may dwell with the household of faith, is the humble prayer of the writer, who is badly afflicted in body.

Yours to serve in the afflictions of the gospel of God our Savior,  
E. A. NORTON.

DAYTON, Wash., Nov. 29, 1895.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN:—I have been instructed and edified by the editorial article of brother Chick in the SIGNS of Nov. 20th, on the words of our Prophet, Priest and King, Jesus of Nazareth, spoken on two occasions; first to the woman who was taken in the act of adultery, John viii. 11, "Go, and sin no more," and again to the impotent man at the pool of Bethesda, John v. 14, "Sin no more." The words called to my mind the words of the apostle John, "Whoever is born of God overcometh the world."—John v. 4. "Whoever 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 iv. 9. Again, he says, "Whoever sinneth hath not seen him, neither known him." "In this the children of God are manifest, and the children of the devil." Now, Jesus says, speaking the words which the Father gave him to speak, in making manifest the will of God, "Go, sin no more." "Sin no more, lest a worse thing come upon thee." These two classes of Scripture must be in harmony one with another. If we consider this woman and this man as being born again, born of the Spirit, which must be admitted, then there must be some sense in which they could have sinned, or Jesus would be represented as speaking idle words, which is preposterous. What shall we then say to these things? Shall we hold the testimony of Jesus as being in conflict with the word of God as spoken by the apostle John, who was inspired by the Holy Ghost? Nay. Shall we consider the words of Father, Son and Holy Ghost as being in conflict and involving a positive contradiction of terms? This would be to overthrow the veracity of the whole Bible. Then how shall we rightly divide the word of truth? This must be done, or Satan gains a victory, our hope is overthrown, and our faith made void. I think Paul

comes in here with the key of knowledge and unlocks the mystery; first, with these words, "The children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." I only hint at this as the opening point to the scriptural and proper solution of this whole mysterious subject. In relating his own christian experience in the seventh chapter of Romans this view is fully sustained. The new man in Christ cannot sin, but the old man of flesh can and does sin. The new man is after God created in righteousness and true holiness; but the man of flesh is of the earth, earthy; and of this man the apostle James has said, "Do ye think that the Scripture saith in vain; The spirit that dwelleth in us lusteth to envy?" Of this man of the flesh the apostle Peter, to whom Jesus had been revealed by the Father as the Son of the living God, said on one occasion, "Depart from me, O Lord, for I am a sinful man." Was he born of God? "No man can say that Jesus is the Lord, but by the Holy Ghost." And, "Whoever believeth that Jesus is the Christ, is born of God." "He that is begotten of God keepeth himself, and that wicked one toucheth him not." James says that in many things we all offend. Paul says, "For I know that in me (that is, in my flesh,) there dwells no good thing;" and we also hear him saying, "So then with the mind I myself serve the law of God; but with the flesh, the law of sin." He says also, in the same connection, and on the same subject, and in the present tense, "If then I do that I would not, it is no more I that do it, but sin that dwelleth in me." The old man, which is corrupt according to the deceitful lusts, lusteth to envy. Paul himself said, "For this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." Now I will quote John, with Paul's definition, "It is no more I that do it, but sin that dwelleth in me." "Whoever is born of God sinneth not." Also the words of Jesus, "Go, and sin no more," with Paul's definition, "But with the flesh the law of sin." Now I think we have the true digest of this wonderfully dark subject to carnal reason. But shall we sin because we are not under the law, but under grace? God forbid; for how shall we that are dead to sin live any longer therein? "But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you." Let us now sum up the matter thus: the new creature in Christ does not, cannot sin, for he is under grace; but the old, Adamic nature in the saints can and often does sin, because of the law of sin in their members; but when the adoption shall come, for which we wait by faith, then will the change come.

In addition to what I have written I will say that during the delay in

mailing the foregoing I have received another issue of the SIGNS, in which are the letters of Elders H. J. Redd and A. H. Hagans, on the subject of the first and second resurrections, which are very edifying to me, as well as that important editorial of the late Elder Gilbert Beebe. How consoling are the words of those who know the Lord is risen indeed and has appeared to them in their experience.

I. N. NEWKIRK.

BLUM, Texas, Feb. 16, 1896.

ELDER G. BEEBE'S SON—DEAR BROTHER IN HOPE:—Inclosed I send you two dollars on my subscription to the SIGNS OF THE TIMES. I am very sorry that I could not send my dues before this, but it seems like times are harder with me now than they have been for years. I will never forget your kindness in bearing with me. The SIGNS is the same old sound, true and God-honoring paper that it was when I began to take it, twenty years ago. God bless you. As ever, yours,

W. L. ROGERS.

EDITORIAL NOTICES.

CRUDEN'S CONCORDANCE.

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

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

Jesse C. Ellis, Ohio, 1, Joseph Broders, Va., 1.—Total, \$2.00.

MARRIAGES.

FEB. 11th, 1896, by Elder Wm. Grafton, at the residence of sister Allie Gregg, Mr. Samuel E. Stone and Nettie B. Hawk, both of Lancaster Co., Pa.

By the same, Feb. 18th, 1896, in Newark, Del., Mr. Charles W. Hamilton and Miss M. Alice Heyd.

By the same, at the same time and place, Mr. Benjamin J. Hoxie and Miss Lucia E. Hamilton, all of New Castle Co., Del.

By Elder Benton Jenkins, on Feb. 12th, 1896, at the residence of the bride's father, near Otisville, N. Y., Mr. Robert B. Palmer and Miss Sarah, daughter of Mr. George B. Horton, and granddaughter of the late Deacon Loton Horton.

By Elder F. A. Chick, at the bride's residence near Black Rock, Md., Feb. 19th, 1896, Amos S. Osborn and Bettie Kemp, both of Baltimore Co., Md.

OBITUARY NOTICES.

DIED—At her residence in Middletown, N. Y., Saturday, Feb. 15th, 1896, of heart and liver disease, Mrs. Fanny Harding, widow of Stephen Harding, and daughter of John and Anna Racine, in the 78th year of her age.

Sister Harding was born in Bloomingburgh, N. Y., but spent almost all her life on a farm at Millsburgh, removing to Middletown about seven years ago, making her home with her daughter, Mrs. Charles D. Johnson. She is survived by two children, G. Coleman Harding, of Otisville, N. Y., and Mrs. Johnson; also six grandchildren and two nephews.

Sister Harding was married in early life to brother Stephen Harding, a son of Elder Amos Harding, who died April 25th, 1874. Both were highly esteemed members of the Middletown & Walkkill Old School Baptist Church, having been baptized by the late Elder Gilbert Beebe.

The funeral services of sister Harding were held on Tuesday, the 18th, and were conducted by her pastor; after which her mortal remains were laid away in the cemetery at New Vernon by the side of her husband. The text used on the occasion was, by request, 2 Timothy iv. 7, 8: "I have fought a good fight," &c.

BENTON JENKINS.

Wilson Thompson Clark departed this life Feb. 7th, 1896, near Woodhull, Ill.

He was born March 20th, 1821, in Warren Co., Ohio, and was married to Deborah C. Butler on April 17th, 1842. He was not a member of any visible church, but he has left sure and lasting evidence that he has joined that heavenly church whose members are all of one mind and one body. This has been manifested to those ministering to his needs during his long and terrible sufferings, by his daily expressions of faith in Jesus, being not only ready, but praying that he might go and meet him. His last words were, "Lord, my God." His only hope was in a crucified and risen Savior. He felt that his sins were forgiven for Christ's sake, and that he had been washed and made white in the blood of the Lamb. He would often say, "When will I reach that blessed land? The time seems so long. When will my sufferings be over, and I be at rest?" Nothing but the truth as it is in Jesus would satisfy him; and he wanted God to have all the glory, for to him it belongs. It was all of grace, free grace, with him.

He leaves to mourn his death his life companion, who through all his long sickness has shown her loving devotion by her ever-ready desire to do for his needs and wishes, no matter how trivial they were, nor how bad she might feel herself. She has that sweet comfort to bear her up. Besides her are three daughters, fifteen grandchildren, twelve great-grandchildren, two sisters, and other relatives and friends. It was his desire to have his daughters with him as much as they could be. The youngest two daughters live in North Dakota, and to grant him this wish they left their homes and families much of the time during the past year, and helped minister to his wants and comfort. It was my happy privilege to be with him the past year during his sickness, and I often felt it was a sacred duty to help wait on him. He had taken the SIGNS OF THE TIMES since 1869. His heart was ever open to the needy and afflicted, and many of the readers of the SIGNS will remember him when they see this.

The funeral took place at the residence on Feb. 12th. Elder S. Ketchum, of Champaign City, and Elder S. H. Humphrey, of Galesburg, Ill., were present. Elder Humphrey read two hymns which dear uncle had selected (881 and 1252 of Beebe's Collection), and spoke in prayer. Elder Ketchum read the twenty-third Psalm, and preached a very comforting discourse. Elder Humphrey then read the 1257th hymn. His remains were laid to rest in the Ontario cemetery.

His niece,

MATTIE S. BOWEN.

DIED—On Monday p. m., Feb 10th, 1896, **Maggie L. Collard**, daughter of Hyman S. and Fannie Harding Collard, in her 13th year, and **Mabel Winter**, daughter of Wright W. and Flora Harding Winter, in the 14th year of her age, both of Winterton, Sullivan Co., N. Y.

They were returning from school, and ventured upon the ice of a lake which had been formed by recent freshets. Arriving in the centre of the lake, the thin ice suddenly broke beneath their weight, and they were soon drowned. Their lifeless bodies were recovered about an hour later, and taken to the homes of the grief-stricken parents, which but a few hours before they had left in the glee of childhood.

On Thursday p. m. following funeral services were held at the homes of the parents, and later the two processions joined and proceeded to the Old School Baptist meeting-house at New Vernon, where brief services were held, in the presence of about four hundred sympathizing relatives and friends of the bereaved parents. The bodies of the two children reposed in white caskets, and in garments of white, while their young faces appeared more beautiful in the sleep of death than the profusion of lovely flowers around them. Their forms seemed too beautiful to bury out of sight, and we sorrowfully committed "earth to earth and dust to dust" in the cemetery, "the house appointed for all living."

God alone can give reconciliation and comfort in these bereavements. May the dear parents and all the sorrowing ones find in him that peace which the world cannot give nor take away.

BENTON JENKINS.

DIED—Near Weston, Umatilla County, Oregon, **Peter Smith Walden**, aged 73 years.

The last illness was dropsy of the heart, although he had suffered excruciatingly from inflammatory rheumatism for several years, so that the right shoulder had been thrown out of its socket. The deceased was born near Cincinnati, Ohio, in the year 1822, and died June 1st, 1895. He often related to us his vivid memories of friends and relatives who used to meet at Lebanon, Ohio, to worship the true and living God. In the year 1833 his parents removed to Crawfordsville, Ind., where he grew into a remarkably exemplary young man. In the year 1844 he was married to Miss Martha Jane Edgman, orphaned niece of Elder Easley. There were but two children in his father's family, and Benjamin, being older, had gone to Oregon in the year 1845. Their father could not longer bear the separation, and in 1852 the two families made the ever-perilous journey across the plains to Oregon. The dear old father and mother Walden were thus permitted to see their family reunited, and for twelve years they all often met at the Siloam and other churches in Oregon, where the only joy they coveted could be realized, which was to hear Elder Stipp and other dear servants of God so clearly set forth the gospel of grace and truth. Then the father was taken to his long-coveted rest, in the year 1864. The two sons and their aged mother are lying side by side in the beautiful cemetery near Weston, where since 1872 they had resided. The aged wife still survives, and together with their six children mourns the loss of one from whom no unkind word or deed ever emanated. His last days were full of pain, and for several months he prayed almost unceasingly for release. His last hours were painless, and he died as dies the natural flower. Dear uncle could never get consent of his mind to unite with the church, always waiting for his mind to be more deeply wrought upon; but the sovereign, reigning grace of God was his choicest theme, and he loved the brethren.

MRS. M. J. LEE.

## BOURGEOIS SIZE BIBLES.

Specimen of Type of International Bourgeois Reference and Teachers' Bibles.

<i>God's covenant with Noah.</i>	GENESIS, X.	<i>The generations of Noah.</i>
7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.	B. C. 2347.	saw the nakedness of his father, and told his two brethren without.
8 ¶ And God spake unto Noah, and to his sons with him, saying,	CHAP. 9.	23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.
9 And I, behold, I establish my covenant with you, and with your seed after you;	chap. 8, 1.	24 And Noah awoke from his wine, and knew what his younger son had done unto him.
10 And with every living creature that is with you, of the fowl of the cattle, and of every beast of the earth, and of every beast of the earth, that goeth out of the ark, to every beast of the earth.	2 Pet. 3, 5.	25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.
11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of	2 Matt. 20, 20-23.	26 And he said, Blessed be the

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, MARCH 4, 1896.

NO. 10.

## POETRY.

### A HYMN.

O THOU majestic Lord!  
To thee, by all adored,  
My burdened soul has come at length.  
Show me thy sovereign power,  
Be thou my firm set tower,  
My place of everlasting strength.  
How gracious is thy name!  
Eternal is thy fame!  
My heart leaps upward at the thought.  
O help me trust in thee,  
Thy mercy may I see,  
Thy love and grace, by me unsought.  
To me, O Lord, with grace  
Thou hast unveiled thy face,  
Thy glorious majesty shines forth.  
Fain would I speak thy praise,  
And notes of pleasure raise;  
How great and matchless is thy worth!  
O Lord, thou wilt receive  
The sacrifice I give,  
I bring the Lamb for sinners slain.  
His name is all my plea,  
Through him I come to thee,  
Through him I'm clean and have no stain.  
And while I raise my song  
Let every voice prolong  
The chorus loud in glad acclaim,  
Till all thy name who love,  
In earth or heaven above,  
Shout forth thy honor, power and fame.

JANUARY 22, 1896.

### UGHT I?

SHOULD I follow in the fancies  
Of the vain and vulgar crowd,  
Even though my native nature  
Were as evil and as proud?  
What if mine were only evil,  
Were it just to give them rein,  
Liberate them to the riot  
Of the bold and vicious train?  
Would I be a vile deceiver  
If I hide my evil thought  
'Neath the cover of a censure  
That their sins (and mine) have  
wrought?  
Were I hypocritically  
Hiding all my native shame  
If I openly and fully  
Hold their sins (and mine) in blame?  
Lord, decide the mooted question,  
Give thy judgment just and true:  
If in view of others' evils  
I may wanton thoughts pursue.  
God forbid it—e'en confession,  
Though a duty, is a cross;  
And I know that open folly  
Proves to me a greater loss.  
Thus I know we may not fully  
Give our sins a public place,  
Just to gratify our folly  
In the argument of grace.  
What if it were all predestined,  
I was also doomed to grieve  
Over secret faults and open,  
Nor does grief my faults relieve.  
O! I find such constant folly,  
Evil thoughts, no words can tell,  
"Worse than all the sins of Satan"—  
I, not he, am saved from hell.

If then I'm a son of mercy,  
Gratitude should constant move  
All my energies to service  
In the works of holy love.

Humble and contrite in spirit,  
Every thought is due to thee;  
And each act should be indited  
By thy Spirit full and free.

In contrition I will bow me  
Lowly down beneath thy feet,  
While I own thy judgment mercies  
Blend the bitter with the sweet.

A. B. BREES.

## CORRESPONDENCE.

HORACE, TEXAS.

DEAR BRETHREN EDITORS:—The holy Scriptures abound with good and comforting things for the tempted and tried people of God while they journey on through this vale of sorrow. Every account of God's dealings with his children, in harmony with everything our eyes behold, declares to us the truth of which the Lord assures us by the mouth of his prophet, "I am God, I change not; therefore ye sons of Jacob are not consumed." What comfort to the poor, weary sinner when he is enabled by faith to realize the truth of this declaration and feel the promise his. If he has felt the love of God in his heart at one time, then he may rest assured that he was loved of his heavenly Father before time was. He is loved now, and ever will be. "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Though his sins be many and great, and very grievous to him, and his foes may be many and powerful, so that his life may be a continual scene of vexation and trial, yet he may be assured with the apostle, who says, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." In the abundance of his provision for his poor and afflicted people, their God has graciously surrounded them with a "cloud of witnesses," both as to the perfection of his attributes and his faithfulness to accomplish all that he has promised. " whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." There is, perhaps, much in any subject we are led to contemplate that we are unable to see; yet just a little that

we are enabled to see at times makes our hearts to rejoice. I have thought that it will take all the members of Christ's body, from the first one of the children of men that ever "tasted the good word of God and the powers of the world to come," to the last one that shall ever so taste, to comprehend all that God is pleased to reveal to his children; so we now only "see in part, and know in part;" "we see through a glass darkly." Even the things revealed in the "body of Christ" from first to last, the wisest of the children know comparatively little, while that which is known by the most ignorant of those "little children" is very great; so great that even the very wisest of men cannot comprehend it.

I had it on my mind in commencing this letter to offer some thoughts on the dealings of the Lord with national Israel, as they have occurred at different times to my mind, and have been very comforting to me at times. There are some very important lessons taught in the history of this people, upon which we will all perhaps agree, while when we go into detail there are many things, perhaps, we will not see exactly alike. In all his dealings with this people the Lord has shown his power to carry out his purposes and bring to pass his covenant promises to Abraham. His sovereign right to choose a people, and to reject other peoples, is particularly set forth. The principle of election is illustrated by the act of the Lord himself. The long-suffering and forbearance of the Lord is also plainly shown. All these things teach us to-day of the perfections, of the attributes, of our God. All his dealings with Israel were based upon covenant principles. "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river of Euphrates."—Gen. xv. 18. Before this it is written, "And when the sun was going down, a deep sleep fell upon Abram; and lo, a horror of great darkness fell upon him. 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 them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth genera-

tion they shall come hither again; for the iniquity of the Amorites is not yet full."—Gen. xv. 12-16. Thus the Lord revealed to Abram the wonderful works to be performed in that mighty nation which was to spring from him, and gave to his people a beautiful figure of that "covenant ordered in all things and sure," wherein he made choice of all the heirs of promise in Christ Jesus before the foundation of the world. Isaac, the promised son, was born after a miraculous manner; and it is written, "In Isaac shall thy seed be called." So Jesus was a child of promise, and born after a wonderfully miraculous manner. In him all the heirs of promise are called. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 3, 4. Paul says again, "Now we, brethren, as Isaac was, are the children of promise."—Gal. iv. 28.

Every event, no matter how insignificant it may appear, was necessary, and a connecting link in the great chain of events transpiring, from the time the Lord appeared to Abram until the children of Israel came into possession of the land of promise. Ishmael was born a child of the effort system, a child of the bond woman, and God said he should not be heir with the son of the free woman, a child of promise. Paul says of these things, "Which things are an allegory; for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."—Gal. iv. 24-26.

We will now briefly notice some of the most prominent events in the history of this typical people, until the word of God to Abraham was fulfilled in their coming into a "strange land" to sojourn. In all this we have the doctrine of predestination, election, and the overruling providence of God in working all things after the counsel of his own will, prominently set forth. In the process of time Jacob and Esau were born into the world; Jacob beloved, and Esau hated, even before they were born, they "having done neith-

er good nor evil; that the purpose of God according to election might stand," &c. Jacob had twelve sons, who were the heads of the twelve tribes of Israel. There was one he seemed to have a special love for, Joseph, a son of his beloved Rachel. As a token of his love he gave him a coat of many colors. This Joseph was destined to be envied, hated and persecuted by his own brethren, and, as was the case with Jesus our Savior, without a cause. The envy and malice actuating the brethren of Joseph in their persecution of him, was just as much a link in that chain of circumstances necessary to bring to pass God's promise to Abraham, as was the love of Joseph's father. It was needful that Joseph go before his brethren down into Egypt to prepare food for them during the famine which was to come. Nothing, however, did his brethren know of God's purpose in Joseph, and their wickedness was no less wickedness because it was God's purpose by it to send Joseph down into Egypt to "save much people alive." They "meant [purposed] it for evil, but God meant [purposed] it for good." Neither have we any reason to conclude for a moment that God's purpose in this matter was known to Joseph or to Jacob. The anguish, the sorrow of heart they must have suffered in this trying ordeal, the sale of Joseph, the belief of Jacob that he was destroyed by a wild beast of the forest, were all necessary links in the chain to fulfill the promise of the Lord to Abraham. What do we see in all this? The mighty power of God in the works of his providence, fulfilling his purpose or promise that he had made beforehand. Every link in this grand chain of events and circumstances, and even the composition of every link, was as perfectly known to Israel's God before the promise was made to Abraham, as after the fulfillment of his purpose. Yea, I believe that Jacob's love for Joseph, Joseph's dreams, and his brethren's envy and malice, being elements in the composition of this grand chain, were all perfectly known, and together with all things connected, were purposed of God before the promise was made to Abraham. I am well aware that this involves what some in these latter days (even some bearing the name of Primitive Baptists) are pleased to denounce as heresy; but I thank God that it is only men that have so said, and not God nor his word.

In the course of time, and just at the right time, too, Joseph was landed in Egypt. He was brought to king Pharaoh's attention just in time to interpret those dreams by which God signified to Pharaoh that there should be seven years of plenty in the land, followed by seven years of famine; and Joseph was blessed with wisdom and understanding to give direction in laying up food during those seven years of plenty, for the seven years of famine that were to

follow. All this time he was laying up provision in Egypt for his father's household, and they entirely ignorant of it. Israel must sojourn "in a strange land." This was as much embraced in the word of God to Abraham as it was that they should inherit the land of Canaan. There must be an Israel; there must be a Joseph; there must be an Egypt; there must be a Canaan; and much more we might name; and which can we conclude was unnecessary in the fulfillment of the promise of God and the carrying out of his purpose? Certainly there was nothing in all this record but what was needed, and acted precisely in its proper place, its appointed place, and exactly fulfilled the design for which it was intended.

I believe it is generally held by all Old School Baptists that we have presented in this national Israel a figure or type of the church or people of God in the gospel day. This has been my view of it ever since (if ever) I could understand anything of spiritual things. I think we have also presented in a figure our Savior, at least of his coming into this world of sin and sorrow and laying up in store all the provisions necessary for his people, in the person of Joseph. I have further thought that in this Egypt land, and the children of Israel in bondage in it, is a figure of those given by the Father to the Son before the world was, in that state of bondage or death in trespasses and sins in which they were involved by reason of their transgression in their federal head, Adam. In the land of Canaan I think we have a figure of the church of God in the gospel dispensation. I cannot conclude with some of our poets that Canaan prefigures the heaven of immortal glory, because in literal Canaan they had wars, and many times went into idolatry, were rebellious, &c., which I cannot think ever was or ever will be the case in the final resting place of the saints. I cannot conclude for a moment that the ideas of Milton in his "Paradise lost" is in harmony with the Scriptures or with a proper idea of the perfections of God. I see from the writings of some in our day that they are inclined to the idea that Satan was once an angel of light in the mansions of glory, and that he rebelled against God, made war, and was cast out of heaven, and became a devil. If I should conclude that such was the case, and God and heaven had trouble and war, I could as easily conclude that such may be the case again; and if one of the angels could create such a disturbance, why not a dozen more, or a hundred more, at as many different times, do the same things? and if such were the case, where is the security of the people of God, and how can they feel sure that the rest to which they tend is eternal and undisturbed peace? I refer, in these remarks, not to heaven as it applies in many places in the Scriptures, but

to the final resting place of all the ransomed of the Lord.

According to God's purpose and his word to Abraham, Israel must be "evil entreated" in a strange land. For this purpose a Pharaoh was raised up; for "The Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show forth my power in thee, and that my name might be declared throughout the earth." A Moses also must be raised up for their deliverance.

It occurs to my mind that as we have figuratively set forth in this Egyptian bondage the condition of the chosen people of God while under the curse of the law, "dead in trespasses and sins," "aliens from the commonwealth of Israel," &c., we also have in Pharaoh a figure of "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. ii. 2), who is Satan, "that old serpent, the devil," &c. Pharaoh and the Egyptians used all the means in their power to destroy the children of Israel, and as long as it was in their power sorely oppressed them; but they never could go farther than to accomplish the original purpose of God. If there was any surplus work, anything that did not contribute to the accomplishment of the expressed purpose of God, in all that they did, I have not been able to find it. The same channel through which was wrought the salvation of Israel under the leadership of Moses, was that in which was wrought the destruction of the Egyptians under the leadership of Pharaoh. In all this how plainly we have illustrated the words of the psalmist, "The wrath of man shall praise thee; and the remainder of wrath shalt thou restrain." Pharaoh must go as far as God purposed; as far as would rebound to the honor and glory of God; and although it was his purpose, and he desired to, he could go no farther. Of the antitype of this Pharaoh I do not wish to say more than is revealed. He is the tempter, oppressor and persecutor of the people of God. Whether he is this contrary to or according to the purpose of God let the reader judge. It is written in Col. i. 16, 17, "For by him [Jesus] 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." Then, if this character called Satan, or the devil, is neither visible nor invisible, is not a principality nor power, is neither in heaven nor in earth, we may well conclude that it is not revealed where he came from, and we can tell nothing of his origin. But if we can conceive that he is either in heaven or in earth, either visible or invisible, then we need not be afraid to say that the Lord was before him, and by the Lord he consists. I cannot

understand from the Scriptures that he is the creator of anything, or the ruler over anything, only as Pilate had power against Jesus; and Jesus said to him, "Thou couldest have no power at all against me, except it were given thee from above."—John xix. 11. Satan, as all things else, is a creature subject to God's control. In this sense he is a chained adversary, and he cannot go beyond the limits of his chain. In this view of the matter well may the christian sing,

"Let Satan vent his sharpest spite,  
And all his legions roar;  
Almighty mercy guards my life,  
And bounds his raging power."

Moses said to Israel (Gen. xviii. 15), "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." "Now the man Moses was very meek, above all the men which were upon the face of the earth."—Num. xii. 3. The testimony of Jesus is, "I am meek and lowly in heart." Moses typified Jesus, in that he was the deliverer and leader of Israel. "The law was given by Moses; but grace and truth came by Jesus Christ."

For want of time and space I must necessarily pass by many things which might be profitable to consider, as the various plagues brought upon Pharaoh, and the preparations of the children of Israel for their departure from the land of Egypt. One or two things, however, I want to call attention to especially. In every detail in both these things Moses went according to God's command, and the result in both cases was just as the Lord had informed Moses beforehand. Let us keep continually in mind that the Lord has said of Pharaoh, "For this same purpose have I raised thee up, that I might shew forth my power in thee, and that my name might be declared throughout all the earth." Here I want to digress a little, to say that when the Arminian has come at me with his charge of injustice against God, saying, "If the doctrine of election be true," I feel sure that I do not want to charge God with any injustice; and when I read the account of God's choice and dealings with Israel, and in this his rejection of all other nations, I find that he practically illustrates his sovereign right to do as it pleaseth him, in this very choice and rejection, and does the very thing that the Arminian says it would be unjust for him to do. He loved Jacob and hated Esau before the children were born, they having done neither good nor evil; and the only reason that he gives us for it is "that the purpose of God according to election might stand." In the advocacy of the doctrine of God's universal predestination of all things, about the most prominent objection I have met is that it makes God the author of sin; and the question is asked, "Where is the justice of God in purposing the wickedness of men,

and then punishing them for it?" Such charges and questionings have no doubt made some of us study the subject more closely than otherwise we would have done, while we have seriously doubted the right of any man to question what the Lord does. I do not want to hold to any sentiment that imputes injustice to the Lord, for I believe he is perfectly holy, just and righteous; but I do not believe that the finite mind of mortals will do for a standard by which to try the Lord, or that he should be arraigned before such a bar for trial. One writer has said in substance, "How are we to judge these things, if not by a finite mind, as we have nothing but a finite mind?" In 1 Cor. ii. 16, Paul says, "But we have the mind of Christ." I am forced to the conclusion that if the advocacy of the doctrine that all things (sin included) transpire in strict harmony with the eternal purpose of God involves the idea that God is the author of sin, or is unjust, then the belief that he purposed one sin or wicked act would equally involve that idea; and if we believe the Scriptures, we believe that he purposed some wicked actions, and that he raised up at least one wicked man, hardened his heart, held him accountable, and punished him for his wickedness. The Lord told Moses at least three times, "I will harden his [Pharaoh's] heart." As many as seven times it is said, "The Lord hardened his heart." Then the Lord punished him, and finally overthrew him, and all his host, and destroyed them in the Red Sea, on which occasion the children of Israel rejoiced and sang praises to God. They never stopped to parley among themselves as to the justice of God in raising up Pharaoh, using him as he saw fit, and destroying him in the Red Sea at last. Paul says of this Pharaoh, and of the sovereign right of God to do as he will, "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 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. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt then say 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?"—Rom. ix. 15-20. Thus the works of the Lord are based not upon the notions of men, or the will of men, but upon his own sovereign will. He has called upon no man to be his counselor or instructor. Who has any right to say, Jehovah, what dost thou? He works all things after the counsel of

his own will. Upon this principle his children are predestinated to an eternal inheritance. Reader, if you do not believe this doctrine, how can you consistently sing that beautiful and inspiring hymn of Watt?  
 "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.  
 "Chained to his throne a volume lies,  
 With all the fates of men;  
 With every angel's form and size,  
 Drawn by the eternal pen.  
 "His providence unfolds the book,  
 And makes his counsels shine;  
 Each opening leaf, and every stroke,  
 Fulfills some deep design.  
 "Here he exalts neglected worms  
 To sceptres and a crown;  
 And there the following page he turns,  
 And treads the monarch down.  
 "Not Gabriel asks the reason why,  
 Nor God the reason gives;  
 Nor dares the favorite angel pry  
 Between the folded leaves.  
 "My God, I would not long to see  
 My fate with curious eyes,  
 What gloomy lines are writ for me,  
 Or what bright scenes may rise.  
 "In thy fair book of life and grace  
 O may I find my name,  
 Recorded in some humble place,  
 Beneath my Lord the Lamb."  
 As Moses led the children of Israel out of Egyptian bondage, so all the heirs of promise are led out of that bondage wherein they are held captive by the devil; that bondage in sin and death. As the blood of the lamb was sprinkled on the door-posts, so that the destroying angel which was to destroy all the first-born of Egypt passed over the houses of the children of Israel, so all the heirs of promise are sealed by the blood of the everlasting covenant. "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water."  
 —Zech. ix. 11.  
 The children of Israel were led out of Egypt, and safely through the Red Sea. The Egyptians assaying to follow, were all drowned in the same sea. In Col. i. 13, 14, Paul says, "Who [the Father] 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, even the forgiveness of sins." Jesus was sent into the world as the Savior of his people, their deliverer from their sins, that cruel bondage wherein they were held, though in the purpose of God already delivered, yet not manifestly so until the appointed time of their heavenly Father. But it was also included in the purpose of his Father that through death he should 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. Then the everlasting salvation of the "election of grace" is no more certain than that the devil with his

works (so far as his power to touch the life or eternal inheritance of one of the heirs of promise is concerned) is destroyed. In the purpose of God the salvation of "the bride, the Lamb's wife," was as complete as it will be when time will be no more. Their names are all written in the book of life of the Lamb slain, from the foundation of the world.—Rev. xiii. 8. They had life, with all the blessings of life, given them in Jesus Christ before the world was. At the appointed time Jesus came into the world and died to pay the debt they had contracted, and that debt was canceled. They are not aware of all this until "God, who commanded the light to shine out of darkness, hath shined in their hearts;" and when they are led out of this Egyptian darkness to see "the light of the knowledge of the glory of God in the face of Jesus Christ," they each experience for themselves in a figure what the Israelites experienced when they were delivered from Pharaoh and Egyptian bondage.  
 Brethren editors, I submit the above to you to do with as you think best. I have been several weeks, as opportunity afforded, writing it, and have had my mind made up a time or two to commit it to the flames; not that I am ashamed of the doctrine set forth, but of the scattering way in which it is written. I have decided to submit it to your better judgment, believing that you would not publish it if you did not think it would be of some interest or profit. I intended to continue the subject until the entering of the land of Canaan by the children of Israel, and I may yet do so if light and opportunity are afforded; but I fear that I have already written too lengthily for this time.  
 With love to all the household of faith, I remain your unworthy brother in hope of a better world,  
 H. B. JONES.

THE FIRST RESURRECTION.  
 THE word "resurrection," like many other words, may be applied to different meanings, apart from its general meaning; and each particular meaning is determined by its connection with the rest of the subject. In Revelation xx. 5, 6, is the only place in the Scriptures, that I remember, where the "first resurrection" is spoken of, and in this the apostle is speaking of a different subject from that of any other place where the word "resurrection" is used. He is not speaking of the resurrection of Christ, nor of the general resurrection; but the time alluded to seems to be after the dragon is chained, and cotemporary with other great events, as the downfall and destruction of Babylon, the killing of the two witnesses, great earthquakes, &c. It seems that John tells us what the first resurrection is in the fourth verse. "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." "This is the first resurrection."—Last clause of fifth verse. "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." Then the conclusion must be that what John saw, as recorded in the fifth verse, is the first resurrection; and if we could determine the time and meaning of it we would know something of the first resurrection. Bearing testimony to the same point I will quote Revelation vi. 9-11: "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: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." This represents a time of suffering and waiting; and I believe the time of the fulfillment of this prophecy is the time that the two witnesses are killed. "And when they shall have finished their testimony [the two witnesses], the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." The greatest act of wickedness that ever was done in this world was the crucifixion of Christ, attended with great physical demonstrations in nature; and the next greatest act of wickedness in the world will be the killing of his two witnesses; and after the rejoicing is over, and the sending of gifts one to the other, "after three days and a half the Spirit of life from God entered into them, and they stood upon their feet." Here, to my mind, is the first resurrection, and is a type of the general resurrection of the saints at the last day. The life of Christ from his resurrection until his ascension is a type of the church from this first resurrection, during the thousand years' reign of Christ on earth (not in person, but by his Spirit), until their final resurrection and ascension. Then this reign of Christ by his Spirit will be a blessed time, and will be attended with great spirituality, as John says, "I saw thrones, and they sat upon them." "And I saw the souls of them that were be-

(Continued on page 78.)

## EDITORIAL.

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## THE CHURCH OF GOD.

WE can but say, in the first place, that we find much to admire in the communication of J. A. Welborn, which we publish in this number of the SIGNS. Chiefly we are pleased that he desires to cling closely to the plain testimony of the Scriptures, and is disposed to demand a "Thus saith the Lord" for all that presents itself for his acceptance. In this age, in which men have become wise above what is written, and have substituted their own reasonings and conclusions for the plain word of God, we are glad to find any one who insists that the word of God must rule in all that pertains to the faith and order of the church.

The questions which Mr. Welborn presents are certainly of importance to be considered. If we are following a certain rule of practice, as is certainly the case with us as Primitive or Old School Baptists, we should be sure that it is scriptural. We have known some among ourselves, and some not of our order, whom yet we do not doubt are the children of God, who have desired to consider the same questions, not feeling quite satisfied in their own minds regarding them; and for these reasons we feel all the more ready to respond as best we may to the request of Mr. Welborn. We have but little desire to converse religiously with any one who regards the Scriptures as being superannuated, or behind the times, and who is not willing to receive and rest upon their plain testimony; but if any man will rest upon the Bible and its teachings only as his authority we are glad to converse with him at all times, although we may think him mistaken altogether in his understanding of them.

We do not purpose taking up Mr. Welborn's letter sentence by sentence; in fact, there is no call for our doing so. With the most of the sentiments expressed we are in hearty accord, and we rejoice in all the Scriptures to which reference is made in his letter to us.

It is true, as he has said, (1) that the Lord builds his church upon a rock; (2) that he adds to the church daily such as shall be saved; (3) that it is called the church of God; (4) that it is the body of Christ; (5) that there is only one body; (6) that Jesus is the door; (7) that no man can open

or shut this door; (8) that all are baptized into one body by one Spirit; (9) that the builder and maker is God; (10) that Christ is the head of the body; (11) that the record is in heaven, and that God knows his own; (12) that the government is on his shoulders; (13) that we are commanded to hear him only; (14) that we are to be judged by the word; (15) that his servants are to show the difference between the clean and unclean; (16) that the word of God is the standard; (17) that the law of his house is holy; (18) that the church is the house of God, and his people are in his church; (19) that he requires them to be holy; (20) that truth is found in the Bible. With all this we are in hearty agreement, because it is all revealed in the Scriptures.

There are three things, however, which Mr. Welborn seems to think are out of harmony with these truths which are maintained by our people; and these three things it may be well for us to briefly consider. They are, as we understand him, first, that we have no right to the use of any other name than "the church of God," or some express Bible name like saints, disciples, &c.; second, that the Scriptures point out no special or express church organization at all; and third, that Old School or Primitive Baptists are not in their order in harmony with the Scriptures any more than are any other of the denominations which he has named; and he presents the Scriptures referred to in his letter to prove these three things. Before considering these three things we desire to most emphatically repeat that we as a people do accept those Scriptures, as we do all the rest of the Scriptures, and rejoice in the work of God toward his church so plainly set forth in them; but these Scriptures do not seem to us as a people to be inconsistent with our bearing the name by which we are now known, with the idea of special church organizations in various localities, nor with the special order which we as Old School Baptists maintain.

First, as regards the name by which we are commonly known, we would call attention to a few things. The followers of Christ were first known as disciples, which means "one trained or taught." They are called so in the New Testament more than two hundred times. But even this word would need a qualification, because other men had disciples as well as Jesus. If, therefore, a man should say, "I am a disciple," in the presence of a stranger, that stranger would naturally ask, "A disciple of whom?" The answer would call out the qualifying word, "A disciple of Christ." Thus the necessity of identification would compel qualifying and distinguishing words.

A few years later we find (Acts xi. 26) that the disciples at Antioch began to be called "Christians." Whether this name was first given them by their enemies or their friends

we are not informed; but it is sure that in a short time the name "disciple" almost universally gave place to that of "Christian." In Acts xxvi. 28 Agrippa is recorded as saying, "Almost thou persuadest me to be a christian;" and the apostle Peter (1 Peter iv. 16) adopts and sanctions the name.

But even this name could not cover all the ground necessary, for straight-way dissensions and schisms began to arise among the people called christians; and yet the bodies of people who went off still claimed to be christians. Now, if a man should say, in the presence of a stranger, "I am a christian," that stranger would not know by his testimony where he stood; and so another qualifying word would be necessary in order that the stranger might know his real faith. Therefore, as all claimed to be christians, the words which distinguished one from the other would come directly into common use. This would be unavoidable; and so in the early ages we find various bodies, all being professed christians, called by various names, as Paulicians, Peterines, Donatists, Athanasians, Arians, &c., &c. This could not be avoided without endless confusion in the use of terms.

In like manner the term "the church of God," although it means the redeemed people of God only, would be and was claimed by every separate body of schismatics that arose; and thus the term by itself conveyed no information as to what body of professed christians was meant. It is the same to-day. Every denomination in our land claims to be the church of God. If Mr. Welborn, for instance, should inform the readers of the SIGNS that he belonged to the "church of God," we should be none the wiser as to his faith or as to his church standing. When the opponents of the faith of the gospel claim and use the name of "disciples," "christians," or "the church of God," then true followers of Jesus are compelled to distinguish themselves by some peculiar name, lest they seem to have fellowship with those who fellowship the works of darkness.

The name "Baptist," as applied to the church of God to distinguish it from false churches which still claimed to be churches of Christ, although they had adopted the sprinkling or pouring of unbelievers in the place of believers' baptism, came into common use at about the time of the Reformation. It was applied to those christians by their enemies. But in this case their enemies "builded wiser than they knew;" for by giving them the name of Baptists in reproach they thereby admitted that dipping, and not sprinkling or pouring, was true baptism. Baptists were not displeased to bear this name as a distinguishing mark. The name pointed them out from the great mass of false churches, which yet all claimed to be the

church of God. We have sometimes wondered that Romanists, Episcopalians, Methodists and others, who do not baptize, but sprinkle, or rantize, have been content to let us monopolize the name "Baptist." But although Baptists have been content to bear this name of reproach, yet they do not forget that they are disciples of Christ, christians, and the church of God.

But the time came when the name of "Baptist" was not sufficient. Worldliness crept in. Pride and vainglory reared their heads. The ordinance of baptism was still maintained, but almost all other sorts of spiritual wickedness crept in. The time came when it was not right to bear it any longer. The true church of God must withdraw from the evil thing, and from those who upheld it; but still all claimed alike to be disciples, christians, the church of God, Baptists. If now a man shall say, "I am a Baptist," a stranger does not know any the more where he stands. By some other word must he be described in order that this may be known; and a name was given us first by our adversaries as a term of reproach. "Old School" (meaning something to be despised) was the term applied to those who desired to stand upon the old ground. The name did not displease us. We claimed then, and do claim still, to be of the old school of Christ and his apostles. We still are disciples, christians, Baptists, the church of God, but for the time being known as Old School or Primitive Baptists. We do not doubt that some day this name will pass away, as many other names have already done, but the faith and order to which we hold will abide; and wherever these things shall abide there will be the church of God, the true disciples, the real christians, no matter by what name they may be known among men. The name is nothing; the faith and the practice are all. If God in his word has given various names, such as saints, disciples, christians, the church of God, to his people, he has also by his providence given them a variety of names by which they have been known to the world. The one has been by the overruling wisdom of God as much as the other. Among ourselves, in our writing and conversation and preaching, we generally use the terms brethren, disciples, saints, christians, children of God, the church of God; but we are satisfied to be known in the world by any name that they choose to call us, be it Old School, Primitive, Hardshell, Ironsides, or any other name. We are not concerned about the name; but we are greatly concerned to believe and practice all that in the word is enjoined upon us.

The second and third questions which seem to have been in the mind of our correspondent we may well consider together. They are, "Do the Scriptures point out any special church organization? and if so, are Old School or Primitive Baptists

maintaining that order?" In replying to the third question, if it be found that we are maintaining scriptural order, of course the second question would also be answered in the affirmative. We shall say nothing here about the doctrine to which we hold, as that is not in question. Mr. Welborn maintains simply that we have no justification in the Scriptures, so far as he can find, for our order. His objections are as follows: First, that in our order man adds members to the church, and not the Lord, as in apostolic days; second, that members join the church with us, and are not added to it by the Lord; third, that we and all other sects are man-made arrangements, and not the body of Christ; fourth, that we open the doors of the church, which Peter, Paul and John did not; fifth, that our opinions settle things, instead of God's word; and sixth, that we are built up by man, and not God. Now, all these are serious charges, and if true would certainly go very far to prove that our claim to be the church of God is false; but we think our correspondent lies under a misapprehension in all these particulars. We know that he does, so far as the Baptists that we know are concerned. We desire to say, with all solemnity of feeling, that if we in our personal ministry have preached or practiced any of the things named above we do not know it; and the great body of our brethren, those whom we do not personally know, as well as those that we do, we are persuaded have desired above all things to be clear in this matter. First. We do not add members to the church, but we rejoice when the Lord does, and are glad to administer to them all the ordinances of the gospel, and to proclaim its comforts to them. Cannot all see a vast distinction between these two things? Second. Our members do not join the church, but are added and joined to it first in their experience and affections by almighty power and grace, and then in outward fellowship and membership by the ordinance of baptism, as the Lord showed us and commanded us. Third. We expressly disclaim having made ourselves. Other sects may boast of their powers in this direction by the use of multiplied means at their command, but by taking thought we have not been able to add one cubit to our stature. But we shall answer this objection more fully when we come to consider whether the New Testament churches were patterns of our churches now. Fourth. We plead innocent to opening the doors of the church. We are especially careful to say only this, "The door of the church is open." It would be a plain denial of the testimony of the word, which declares that "the Lord opens, and none can shut, and shuts, and none can open," to say this, or to claim this power. We suppose our correspondent here refers to the reception of members at our stated meetings. We can neither open the doors of our fellow-

ship, nor can we open the doors of membership. If the Lord has opened them we cannot close them. We can only declare his work. Fifth. We confess that we are fallible, and that we may and do at times mistake our opinions for the guidance of the word of God; but yet we plead innocent to this general charge. It is no more true of the church of God today than it was in the days of the apostles. The people of God daily feel their need of wisdom, and are driven to look to him for guidance. This is as true now as it ever has been. We believe that it is the constant desire of our people to go to the word of God for all instruction.

The sixth objection is the same in substance as the first, and therefore we will not repeat our reply.

There remains now the consideration of the order of Old School Baptists, as to whether it is the order laid down in the New Testament or not; but as we already have occupied sufficient space for one editorial we will postpone this to the next number, when we hope to show that we as a people are maintaining scriptural order.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

PSALM LIX. 14, 15.

"AND at evening let them return, and let them make a noise like a dog, and go round about the city; let them wander up and down for meat, and grudge if they be not satisfied."

The psalm from which our text is taken was written by David when under trying circumstances; at a time, it is supposed, when the messengers of Saul were watching for opportunity to slay him. We doubt not that David in all the important events of his life was a type of Christ; and his trying circumstances on this occasion may prefigure what Christ personally endured in the days of his incarnation, and also what he still endures in the members of his mystical body, the church. The few remarks which we design now to offer will be principally in reference to this last application of the figure.

Dogs are used figuratively to represent the enemies of Christ and his people. God's Darling prays to be saved from the dogs; and dogs are frequently mentioned in the Old and New Testaments in this figurative sense. David often calls his enemies, and those of the Lord and his church, dogs. Paul warns his brethren and the christian churches to "Beware of dogs," and he speaks of them in connection with the concision, evil workers, &c. Christ charged his disciples to give not that which is holy, or the children's bread, unto dogs; and God by the prophet Isaiah compares ungodly watchmen or hypocritical ministers to dogs: "Dumb dogs, that cannot bark, sleepy dogs, lying down, loving slumber;" and he says, "Yea, they are all greedy dogs, that can never have enough." Peter compares cer-

tain apostates to dogs, whose filthy habit is to return to their own vomit. We must be dull indeed if from all these Scriptures we cannot derive some useful instruction and wholesome admonition. But in order that we may be profited by the scriptural use of the figure, it may be proper to consider some of the more prominent propensities and peculiar traits of the animal. Of all the various species in the animal creation we know of none more diversified in form, size, disposition and general appearance than the dog; yet they all have some traits of character alike. They are all unclean animals, all enemies to sheep, and all fond of blood, especially of sheep's blood. Foxes and wolves are classified by some naturalists as belonging to the dog family; and all are used in the Scriptures as enemies to the church of God.

Without spending time or occupying more space in examining the figure, we will look for its adaptation to represent false prophets under the old, and antichristian preachers under the new dispensation. There were false prophets among the people, Israel, even as there shall be, and are, false teachers among you, the churches of Christ under the gospel dispensation; and these are as diversified in appearance, talents and doctrine as the animal to which they are likened. Some appear very docile and loving, ready to make the acquaintance of anybody and everybody, and, like the dog, it is hard to kick them out of the corner. They will hang round the church, profess great devotedness to the cause, and peculiar love to all the members; but they who lie down with them will be apt to rise up with fleas. Some antichristian teachers are of a morose, irritable character, and, like the dog, ready to pick a quarrel with anybody or anything; you must not come near their parish bounds, or look at a bone they may have, or you will encounter their rage. Some false teachers, like dogs, are very noisy, and disturb the quietude of the neighborhood with their incessant barking and howling, so that the people never know when to prepare for battle, as their watch barks as fiercely at the moon as when the enemy is in reality approaching.

The friendship of almost any false teacher can be bought up for flattery or filthy lucre, just as the partiality of a dog may be secured by petting or feeding him. Dogs, though exceedingly jealous of other dogs, will often congregate together, and go in company secretly by night into a flock of sheep, and kill and mangle the whole flock, and then clean the blood off from them, and return to their respective homes before daylight, and appear as innocent as though they had done no mischief at all. Many such convocations, crusades and massacres have been perpetrated on the flock of Christ by the ministers of Satan. But time

would fail to carry out the similitude in all its bearings.

All dogs are remarkable for keen appetites, and the prophet of the Lord says, "they can never have enough;" and it would be a curiosity worthy of Barnum's Museum to find a minister of Satan satisfied with his unrighteous gains, or who did not covet his neighbor's property. Like the two daughters of the horse leech, they cease not to cry, Give! Give!

"And at evening let them return." The inspired writer represents these dogs as making their periodical visits to the environs of the city. When exposed to the broad glare of day they retire; but at evening, in the twilight, in the dark and black night, they return. When the unsuspecting victims which they have marked are reposing in slumber, and when not easily seen at a distance, they return. Dogs frequently pay their nightly visits to cities and public places, for a variety of objects; sometimes to bite and devour, sometimes to pilfer, and sometimes to carry off nuisances which perhaps they would be ashamed or afraid to carry off in open daylight. All this may denote the sly, insidious, covert workings of ungodly ministers.

"And let them make a noise like a dog." The psalmist had described his enemies by the same figure in the sixth verse of this psalm, and in the eleventh verse he says, "Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our Shield." Annoying as the messengers of Satan are to the children of God, the annoyance is overruled for their good. They need this, and every affliction to which they are exposed, to remind them of their constant dependence on God for protection, and for all things they need. David also speaks in the context of the sin of their mouth, and the words of their lips, their pride, their cursing, and their lying which they speak. Nevertheless, for the benefit the saints shall derive by it, he would have them return at evening, and make a noise like a dog. No dog can imitate the bleating of sheep, and it is a mercy that ungodly ministers cannot very accurately counterfeit the experience of christians. Yet we have known some simple-hearted christians appear to exult when they have heard antichristian preachers advance some things which were true. But David preferred to have them preach their own doctrine; he did not wish them to make a noise like a sheep, lest they might thereby beguile, decoy and betray the flock. The noise which a dog makes always puts the sheep on their guard—their heads are together at the sound, and they are watchful; hence, "Let them go round about the city," or the church, which is called a city; but do not let them in; "For without are dogs, and sorcerers, and whoremongers, and murderers, and whosoever loveth and maketh a lie."—Rev. xxii. 15. Without is their place, and let them go

round about the city; let them wander up and down for meat. As they have no guide, professing to be free agents, they wander; they have no certain course; they may pursue the creed of Papists or Protestants, embracing old theories or new, and sometimes they may wander up, and sometimes down; yet in all their wanderings they are in pursuit of meat—something to consume upon their greedy carnal appetites; for their god is their belly, and they believe that gain is godliness—their objects are invariably selfish, and they can never have enough. “And grudge if they be not satisfied.” To grudge is to envy and to feel bad to see others possessing what they do not possess. This rankling, envious, bitter spirit is so obviously characteristic of the false teachers, anti-christian preachers and hypocritical professors that the most unpracticed eye of God’s children can hardly fail to discover it.

In compliance with the request of our correspondent we have written the above illustration of the text proposed for consideration; and although our view does not place the emissaries of Satan in any flattering light, we have no apology to offer; for we believe the picture drawn, as far as it goes, is true to life.

MIDDLETOWN, N. Y., Feb. 15, 1852.

#### HOW CAN WE KNOW?

THERE are hundreds of subscribers on our list whose subscriptions are in arrears from two or three months to two years and over, and it is impossible for us to discern who among them wish their paper continued, and intend to pay for it, and who through negligence and indifference are allowing it to come to them and do not intend to pay for it. Now, we can better afford to continue a paper and wait for the pay than to lose the subscriber altogether; but what we wish to avoid is sending the paper for two or three years after the time is out, and then receiving notice from the subscribers that they never ordered it continued after their time was out, and therefore will not pay for it. If any are now getting the paper who do not want it they will please inform us, that we may discontinue it to them. It costs us just as much to send the paper to those who do not care enough about it to even notify us that they do not want it, as it does to send to those who take the deepest interest in reading it.

Although the SIGNS OF THE TIMES is passing through the “hardest times” financially that it has ever known since our day, we can better afford to continue a paying subscriber on credit than lose his patronage altogether. Yet if those of our brethren and friends whose subscription has expired can make us a remittance without too much inconvenience to themselves, we assure them it will come very acceptable at present, and be thankfully received.

B.

#### CORRESPONDENCE.

(Continued from page 75.)

headed for the witness of Jesus, and for the word of God.” That is, a revival of the spirit of the martyrs, as John saw the souls of them that were slain for the word of God, under the altar, saying, “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” “And it was said unto them, that they should rest yet for a little season.” It seems that John points to this time when he says (Rev. xi. 16), “And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.” Then the stone cut out of the mountain without hands shall smite the image upon his feet, that were of iron and clay, and break them in pieces. “But the rest of the dead lived not again until the thousand years were finished.” “And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.” As the first resurrection will be a type of the final resurrection and triumph of the saints collectively, so the resurrection or revival of “the rest of the dead,” the enemies of Christ, the antichristian world, and their destruction, will be a type of their final and everlasting banishment from the presence of the Lord, and from the glory of his power.

JOHN DOWNEY.

WENONA, ILL.

WACO, S. C., Jan. 18, 1896.

EDITORS SIGNS OF THE TIMES:—Your paper has been coming to this office since I have been post-master, and I have been reading it some. I find it represents the Old School or Primitive Baptists, which it calls the true church of Christ, if I understand its teachings. I have been reading the Bible for some time, and I do not find the church you represent in the Bible, and am at a loss to know why you call it the true church of God. I find in Matt. xvi. 18 that Jesus said he would build it; also in Acts ii. 47 that he, the Lord, added to the church; and man did not do

it, as I find in your human arrangement. I find, according to the teaching of your paper, that they join it; quite a difference in joining and being added by the Lord.—See 1 Cor. xii. 18.

There are a few of your faith here who claim to be in the true church; also a great many Missionary Baptists, who claim to be in the true church. I have offered them the New Testament to show me these churches in the Bible; but they fail to take the Bible and attempt to do it. Now, I want to know the whole truth, and if you can show me where anything but the church of God is in the Bible, I would be glad for you to show me it. We find by reading the Bible that it is named church of God.—1 Cor. i. 2; Acts xx. 28; Eph. i. 22, 23; Col. i. 24; also in other places; that the body of Christ is the church, meaning the saved people as a body, or the body of Christ. In 1 Cor. xii. 18 it is said he sets all the members in the body; and in the twelfth verse that there is only one body. He did not say it was Old School Baptist, or Missionary Baptist, or Methodist, or Presbyterian, or Campbellite, or Catholic, or any other ites or sects. It seems you claim you are the church; and other sects that take their members in the same way you do are sects. I cannot see any difference, as they all join a man-made arrangement. We do not find Peter, Paul or John opening the door; but Jesus says he is the door.—John x. 9. Also, Rev. iii. 7, that no man can open or shut. In 1 Cor. xii. 13 it is said we are all baptized into one body by one spirit. I cannot see by studying the Bible how any man has ever joined the church of God, or ever can. We find in Cor. xii. 26, “Ye are the body of Christ;” that is, ye christians, saints, not sinners.—See Eph. ii. 19–22. We find in Eph. iii. 15, “Of whom the whole family in heaven and earth is named.” We find in Heb. xi. 10 that the builder and maker is God. He is the head.—Eph. i. 22; iv. 12; v. 23; Col. ii. 18, 19; i. 18. He is the head of the body, and he can be the head of but one body.—John x. 16; Rom. xii. 4, 5; Col. iii. 15. In one body. Not a Baptist head, hard or soft shell, nor any other kind of a shell; but only one body; and it is also visible.—1 Cor. xii. 27; 1 Cor. vi. 15. “Your bodies;” that is, the bodies of Christians.—Matt. v. 14. We also find the record is kept in heaven, and God knows his own.—Mal. iii. 16; Luke x. 20; Phil. iv. 3; Rev. xiii. 8; Heb. xiii. 23; Rev. xx. 12. The government is on his own shoulders.—Isa. ix. 6, 7. We are commanded in Matt. xvii. 5 to hear him; and if we are to hear him, it seems to me that his word ought to settle all things, and not our opinions, but the pure, straight word of God; for he says in John xii. 48, we are all to be judged by the word in the last day. If we do not measure up to it in the world, how can we expect to stand before him and come clear in the judgement? He says

for his watchmen to show the difference between the clean and the unclean; and we find the word of God is the standard for his people here in this world, for that is pure.—Jer. xv. 19, 20; Ezek. xxii. 26–28; xlv. 23, 24. We also find the law of the house is holy.—Ezek. xliii. 12. We find in 1 Tim. ii. 14, 15, the church is the house of God, and his people are in the church.—Eph. v. 27, 30. He required under the law to be holy; also under grace to be holy.—1 John iii. 3; 1 John ii. 14.

I have been searching for truth about eight or ten years. I think I find it, or I know I find it, in the Bible, and pen you some thoughts as they come to my mind, with the Scriptures also that suggest themselves to my mind. I know that God has not made any mistake in his Bible. If he has not, then no sect on earth built by man is his church. Read the Scripture given, and see if you can see the church that Jesus built on the rock, which is himself, as you will find in 1 Corinthians. I do not think of the chapter and verse now; but they all drank of that rock, which was Christ.

I am after truth, and if you can give more light on the church I would be glad to receive it; or perhaps if you would publish this it would lead out some of your best talent and would be a means of getting the whole truth.

Yours in the one body,

J. A. WELBORN.

(Editorial reply on page 76.)

LEESBURG, Va., Feb. 11, 1896.

G. BEEBE'S SON—DEAR BROTHER:—I inclose you a letter from Elder Benton Jenkins, and wish you to publish it. I am persuaded it would be a comfort to many, as it has been to me. I even dare to hope that in expressing his own feelings, he has expressed mine; and much more than this, he has shown it to be the experience of those whom God has acknowledged his. Though with fear and trembling, yet we must confess the witness within. It seems too much for one so unworthy, still the joy is the greater. No confidence in self, but a confidence in others, especially those who were moved by the Holy Ghost, and finding the word which they were moved to speak by the Spirit abiding in us, is surely some reason to hope; it may not be to the full satisfaction, but hungry men relish a little more, perhaps, than a full supply. This letter has given me peculiar joy. Publish it, leaving out, if you like, that which is personal.

Your brother, I hope,

E. V. WHITE.

MIDDLETOWN, N. Y., Feb. 4, 1896.

MY DEAR BROTHER WHITE:—I have yours of the 22d, ult. I believe I have always felt glad to receive even a few lines from you, especially when they assure me that I may expect a visit from you. I confess I was sorry when I read that you

could not visit us before our association. I am so good natured, and so confident that you really want to visit me, that I was not at all hurt when I learned that you and sister Maggie were to spend the first Sunday in this month at Hopewell, and return home without visiting us. I can say with Paul, "I long to see you," and to hear you preach, that you may impart unto me some spiritual gift; that is, that I might be comforted by you. You ask how I am getting along. Well, I am still sojourning in Mesoch, and dwelling in the tents of Kedar. I love peace, and have so longed for it; but my soul is compelled to dwell with him that hateth peace. I am daily dying; death worketh in me; am almost constantly crying, "O wretched man that I am! Who shall deliver me from the body of this death?" I am often beset with "hypocritical mockers;" physicians of no value are offering to prescribe for me in my sickness and distress, but who seem not to understand my disease; and sometimes I become so weary of the din and strife that I find myself saying, "I would not live alway; let me alone, for my days are vanity." Occasionally the scene changes, and in the midst of the gloom a voice sweeter than the sound of the dulcimer is heard through the shadows of death, saying, "Arise, and come away." My glad soul then mounts higher, in a chariot of fire, and the world is put under my feet. I am thus "tossed up and down like the locust." At times my knees are so weak through fasting that I cannot walk, and my flesh faileth of fatness. Indeed I am confident that "unless the Lord had been my help my soul had almost dwelt in silence." I have remembered the sweet assurance, "He shall stand at the right hand of the poor, to save him from those that condemn his soul." You ask how my wife is. I have inquired of her, and she assures me that her path is much like mine as I have described it. She says, "My flesh and my heart faileth; but God is the strength of my heart, and my portion forever." I feel like saying Amen to that. "Come, tell me, is it thus with you?"

With assurance of continued love and fellowship for you and your companion, in which my companion joins me, I am, I hope, your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ,

BENTON JENKINS.

HILLSDALE, N. J., Nov. 14, 1895.

ELDER WM. L. BEEBE—HIGHLY ESTEEMED BROTHER:—The inclosed amount is for the renewal of my subscription to the SIGNS. I have been edified this morning in reading the SIGNS of Nov. 13th. The paper comes to me richly laden with the precious truth of the gospel. It is a great comfort to the little ones of our Father's kingdom, especially those who are not permitted to meet in the assembly of the saints. I am made at times to cry out,

"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 the door."

My desire is to be reconciled to the will of God in all things, and to have grace given me to humbly kiss the hand that smites. Nothing but the sovereign power of God can make us say "thy will be done." May he give us grace to suffer all his righteous will here below, and through his blood and righteousness enter in through the gates into the city, to the marriage supper of the Lamb.

One year ago last Sunday I was permitted to hear you preach the unsearchable riches of Christ, at the Ebenezer Church in New York City. I was at the meeting the second Sunday in September, but did not see you. The disappointment was great; still I had a good meeting, and was edified, I trust, in listening to brother McConnell. I think him a talented brother, and one, I trust, to whom a dispensation of the gospel is committed. Our God has promised to place faithful laborers on the walls of Zion, and his promises are yea and amen in Christ Jesus. We have nothing to fear, though the earth be removed out of its place and carried into the midst of the sea. Zion, the city of our God, shall stand firm; for God is a wall of fire round about her, and the glory in her midst.

"Count ye her towers, how high they rise; Her golden spires, they pierce the skies."

It is the happy lot of the servants of God to walk around her walls, to count her towers, to mark well her bulwarks, and make a fair report

I read your reply to my request for your views on Isa. xxx. 27, 28. It was opened to my understanding with much sweetness. I would be glad to hear from you once again.

Yours unworthily,

SARAH FARRAND.

SCHOHARIE, N. Y., Feb. 22, 1896.

G. BEEBE'S SON—DEAR BROTHER:—I send to-day the names with subscriptions to the amount of \$14.40. There are more to send later.

I earnestly hope that all who can will send on to the editors of our family paper, the SIGNS OF THE TIMES, their subscriptions for this year at least, even if they are not prepared to pay all their arrearage. In view of hard times do not let the paper be the first item of retrenchment. Let us each share in financial embarrassments, and pay for the paper though we have to borrow the money to do it, and pay it in the future. There are some who could pay for the paper by a little extra effort and self-denial.

I remain yours in hope,

PETER S. KINNEY.

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

Thomas A. Ardis, Ontario, 1, James Elder, Ill., 3.—Total, \$4.00.

OBITUARY NOTICES.

DIED—In the city of Middletown, N. Y., Feb. 19th, 1896, Mrs. Rebecca Ann Smith, in the 80th year of her age.

Mrs. Smith was born in the town of Mount Hope, near Otisville, Orange Co., N. Y., Nov. 12th, 1816, and was a daughter of Benjamin Montanye Ustick and Keturah Ann Reeves. She was united in marriage to Wm. H. Smith on April 27th, 1839. She is survived by her husband, one daughter, Marietta, wife of Charles R. Smith, and one sister, Mrs. J. C. Hornbeck, of Port Jervis, N. Y.

Mrs. Smith had never made a public profession of her faith, although she had entertained a good hope through grace for many years, and attended the meetings of the Old School Baptist Church as long as she was able to go about. She had been an invalid for many years.

The funeral services were held on Saturday, the 22d, and were conducted by Elder Benton Jenkins; after which her mortal remains were interred in the New Vernon cemetery, near those of her kindred who had preceded her to "the house appointed for all living."

Alexander M. Townsend died at the home of his daughter, Mrs. J. D. Shearer, in Newberg, Yamhill Co., Oregon, on Sunday, Feb. 12th, 1896, in the 83d year of his age.

For about sixty years he was a consistent Old School Baptist, which faith he persistently held until the time of his death. He was married to Miss Mary A. Craighead on May 6th, 1838, who died Nov. 29th, 1845. To them were born five children. He was married to Mrs. M. E. Reynolds on March 7th, 1847, and to them were born three children. His second wife died Jan. 18th, 1876. Brother Townsend had been blind for nearly thirty years, and had been helpless since September, 1893. Five of his children are living: Mrs. Trappe, in Kansas, Mrs. T. L. Butler, Dallas, Oregon, Mrs. James Shearer, Forest Grove, Oregon, Mrs. Sarah Foster, in California, and Mrs. John Shearer, in Newberg, Oregon. Also twenty-eight grandchildren and twenty great-grandchildren survive. He was the last of his father's family, his only brother having passed away a few weeks ago. I remember him only as an exemplary and kind-hearted christian. We feel that the Lord, who brought him along the journey of life, has conducted him to his heavenly home.

Yours in hope of eternal life,

JOHN B. MARTIN.

DILLEY, Oregon.

DIED—At her home near Bowling Green, Wood Co., Ohio, Feb. 3d, 1896, sister Mary English, wife of brother Wm. English. The funeral services were held Feb. 5th, 1896.

Sister English was born to Adam and Modest Bader, in Fairfield Co., Ohio, Oct. 18th, 1831, and was married to Wm. English on April 5th, 1855. She with her husband united with the Free Will Baptists in the year 1853, two years before their marriage. They afterward became dissatisfied with that people, and in the year 1878, upon relation of their hope in Christ, were received into the fellowship of the Old School or Primitive Baptist Church at Honey Creek, Seneca Co., Ohio, and were baptized by Elder Sherwood. They afterward moved their membership to Van Buren, Hancock Co., Ohio, she remaining in fellowship with the church until her death. She leaves a husband,

six sons, brothers, sisters and a host of friends to mourn. She was a devoted wife, a kind and affectionate mother, and a firm believer in the doctrine of salvation by grace, her good life bearing evidence of a work of grace in her heart; so that while we stood by her lifeless body, with her broken-hearted husband and sons, we could realize as we looked at that face, upon which now there could be seen no trace of pain or suffering, the sweetness of these words, "Blessed are the dead which die in the Lord," and, "Let me die the death of the righteous, and let my last end be like his." The writer tried to speak comforting words from 1 Corinthians xv. 49, to a large congregation of sympathizing friends.

A. F. DOVE.

VAN BUREN, Ohio.

DIED—At her home in Otego, N. Y., Feb. 5th, 1896, Mrs. Lavancia Smith, in the 71st year of her age.

Mrs. Smith had been in a bad state of health for several years, but a short time before her death pneumonia set in, which quickly ended the mortal strife. She never made a public profession of her hope, but more than eighteen years ago the writer was fully satisfied that she was a justified sinner, saved by divine grace. In telling she spoke to me of the great beauty she saw in baptism, and greatly longed for the time when she could see herself fit for that solemn ordinance. Again, a few weeks before her end, she said she was more firm and confident in her hope, and that these words were spoken within with power, "Thy sins are all forgiven thee; go in peace." As her end drew near she expressed herself as having no fear of death. A faith's view of her Redeemer was manifested, and she exclaimed, "O that wounded side! that wounded side! and that it was pierced for me!" and then passed away like going into a sweet sleep.

She has left a dear husband, two children, two brothers, two sisters, and a host of other kindred and friends, to mourn their loss; and we would say,

"O may such grace on us be shed,

And make our end like thine."

Her funeral was largely attended on the 7th inst., when the writer tried to speak of the glorious triumph of reigning grace over abounding sin from 1 Cor. xv. 49: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." May the Lord comfort the bereaved family and friends by the same grace that sustained and cheered the dear one upon her dying pillow, for his name's sake.

B. BUNDY.

OTEGO, N. Y., Feb. 20, 1896.

DIED—January 27th, 1896, Mr. Charles Hostrander, of Cammal, Pa., aged 29 years, 8 months and 12 days.

He was the son of Mr. George Hostrander, of Cammal, Pa. The disease that took him away was consumption, from which he suffered for about two years much of the time, but endured his suffering with christian patience. He was not a professor of religion, but was settled and grounded in the truth. I had the pleasure of visiting him in the latter part of his sickness, and found him trusting alone in the finished work of Jesus. He said, "What can I, a poor, weak, helpless sinner, do toward my eternal salvation? I cannot even keep my natural life." I was very much comforted in his precious testimony. He said many things to his wife, father, mother, brothers, sisters and friends which gave them strong evidence that he was born of God. Many portions of Scripture came to him from time to time with much sweetness and power. The eighth chapter of Romans was especially applied to his soul with great comfort, and he said it was precious

doctrine to him, especially so as he felt that he was nearing the end. Several days before he died he expressed a desire to follow his Savior in baptism, proving that the command of Jesus was already wrought in his heart, or in other words fulfilled.

He leaves a dear young wife, daughter of brother Lorenzo Campbell, a little child, father, mother, brothers, sisters and friends to mourn the loss of one who was dearly loved by all; but we feel sure that he is with Jesus and is satisfied. May the dear Lord comfort the mourning friends with his all-sufficient grace, is my desire.

A very large congregation assembled at the Old School Baptist meeting-house to pay the last tribute of respect by way of funeral services on January 29th, proving the high esteem in which he was held by the people in the village; while the writer preached unto them Jesus with the ability that God gave from several verses of the latter part of the eighth chapter of Romans.

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

D. M. VAIL.

BROTHER **Martin Goss** was born May 19th, 1824, and died Dec. 14th, 1895, aged 71 years, 6 months and 25 days.

He was united in marriage to Nancy Notestone on Oct. 29th, 1846. To this union one son was born, who was present at his funeral. He united with the Primitive Baptist Church of Laurel, in Hocking Co., Ohio, and was baptized by Elder G. N. Tusing, thirty-nine years prior to his death. He was one of the Lord's faithful servants, serving the church as its Deacon and Clerk many years, and his seat was always occupied throughout his long life. O how we miss brother Goss. He died as he lived, at peace with God and all mankind, giving forth utterances in the hours of affliction and great suffering. "My faith is brighter and brighter; my hope is stronger and stronger." When suffering intensely he said to those at his bedside, "Though the Lord slay me, yet will I trust him." He requested that Elder Tusing preach his funeral, but he being sick at the time it was postponed until the third Sunday in February.

He leaves to sorrow an aged and afflicted companion, one son, and many friends and kindred; but all feel assured that there is rest for him where death is unknown, and where tears are never shed.

ALSO,

DIED—At her home near Johnstown, Licking Co., Ohio, Feb. 17th, 1896, sister **Permelia Green**.

She was a daughter of the late Elder Eli Ashbrook, and was born July 11th, 1818. She was united in marriage to Reason Green on Oct. 17th, 1839. To this union were born four children, one having preceded her to the grave, and three being present at her funeral. Her age was 82 years, 7 months and 6 days. Her husband preceded her thirteen years. She united with the Primitive Baptist Church sixty-five years prior to her death, and lived a most worthy and christian life until she was called up higher. In her last hours she was anxiously waiting her Master's will, expressing her desire to be free from earth, and to be with Christ. She died as she lived, reconciled to God and man.

Her funeral was largely attended on the 19th at the Methodist meeting-house in Johnstown, and the writer tried to speak words of comfort to the sorrowing friends and neighbors; after which the remains were interred in the beautiful cemetery at Johnstown to await the resurrection of the mortal body to immortality and eternal life.

G. N. TUSING.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

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Opposite the name on the slip pasted either on the margin of your paper or on the wrapper will be observed a date. This date denotes the time at which your subscription expires; and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

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PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

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NO. 11.

## CORRESPONDENCE.

### FRAGMENTS.

LOVE that is true and pure looks to the good of the one loved, and not to self. Such was the love of Christ. For that love which he felt toward those who were his enemies, and most unlovely, he died—and such a death! How he suffered! We cannot measure the suffering, nor understand the manner of that love, only so far as we are given a little taste of the one, a little of the felt power of the other. The natural mind might think his suffering under the terrors of death could not be so great because he knew that death would only keep him there three days under its power. But that could have had no mitigating effect upon the awful sufferings he endured. His human nature, that which suffered, could no more see through death than ours. It was only the faith of the Son of God in him, as in us, that saw the end of that terrible night of death, and beheld the joy that was set before him; and as his human nature was pure and sinless, while we are vile, so must his sorrow and anguish under the load of his people's sins, and under the death of the cross on account of them, have been infinitely greater than any mortal could experience or endure.

His love in our hearts is of the same nature as in him when in the flesh; and, in measure, it manifests in us the same unselfish, devoted character. It causes us to look to the good and comfort of those we love in the truth, and not to look every man on his own things. "Charity seeketh not her own."

THE relation existing between Christ and his people before the world began appears to me to be properly spoken of as a life or vital relation, rather than merely a covenant relation, although there was an eternal covenant connected with it. The apostle speaks of eternal life, which he, as a living soul, was then in hope of (Titus i. 2), as having been promised before the world began; and he says of those to whom it was promised, that they were chosen in Christ before the foundation of the world, and that all spiritual blessings have been given them in heavenly places in Christ according to that eternal choice.—Eph. i. 3, 4. Thus the relation is established between the gift and the one receiving it as in eternal life.

Suppose a child, now of age, re-

ceives an inheritance which was given by will or by law before the birth of the child, or even of its parents. At what point of time does the law regard that gift or inheritance as having first belonged to that child? At the time when the will was made, or the inheritance fixed. The title is as old as the legally established promise, and could never have been diverted from that child. In the case of earthly inheritances there exists always an uncertainty with reference to the birth of a child designated before. But there can be no uncertainty with reference to the heirs of eternal life. Every one named in the will, or eternal purpose, of God, will at God's appointed time be born of the flesh, and be manifest as the heir of the spiritual blessings. So certain is this that they are all said to have been written in God's book, while as yet there were none of them.—Psalm cxxxix.

Also of Jesus, as their wisdom, it is said before God had made the earth, or the fields, or the highest part of the dust of the world, he rejoiced in the habitable part of God's earth, and his delights were with the sons of men.—Prov. viii. 22-31.

As the natural life of all of Adam's posterity was in him when he was created, so the spiritual life of all of God's people was in Christ, the second Adam, before the world began.

"A MAN'S gift maketh room for him, and bringeth him before great men."—Prov. xviii. 16. A man may try to make room for his gift; and some have tried to make room for the gift of others; and such efforts may succeed in making room for one as a preacher in the sight of men. But it still remains true that a man's gift, and that alone, will ever make room for him spiritually in the church of God, and bring him "in the fullness of the blessing of the gospel of Christ," before those men whom God's gentleness hath made great, through the riches of grace.—Psalm xviii. 35.

Whatever efforts are ever necessary, or seem to be, in order that one shall occupy the room which we think his gift ought to make for him, are not to obtain recognition of his gift from the people, but to urge and encourage him to enter upon that work which the people have already seen as having been given him to do, but from which the true servant always shrinks, as too great a work for one so weak and unworthy as he.

A LICENSE, a pulpit, a congrega-

tion, are not necessary in order to manifest a gift to preach the word. Wherever he is whom the Lord has called to this work, he will be preaching, though he may not know that he is preaching. The word that God has put in his heart is spirit and life, and it lives there, and moves him with its power, and he must speak; he must talk about what is uppermost in his mind. "Out of the abundance of the heart the mouth speaketh." The church wants to hear what he wants to speak, and they recognize this fact before he knows it. It is often the case that the brethren hear many a sweet, comforting word of pure gospel preaching from him in their homes, in the fields, along the way, in the conference meetings, before he thinks of ever having to stand before them as a preacher of the gospel.

GRANTED that, as some say, the Lord did not predestinate the existence of sin and the wicked acts of men, but only permitted them, yet, if he foreknew them, and decreed to permit them, then it must have been his will that they should be. We cannot suppose their existence to have been forced upon him by some other and greater power. All acknowledge that he might have so arranged that evil and sin might not have been. He must then have had some wise object in view in decreeing to permit them to be. If he foreknew them, and was able to have prevented them, but determined not to prevent but to permit them, it must certainly have been his purpose that they should be. Can thought take any other road, and arrive at any other conclusion? Will some one who does not admit the doctrine of absolute predestination tell where in this reasoning is erroneous?

The good pleasure of God which he hath purposed in himself, to make known the mystery of his will to his saints in the revelation of Christ (Eph. i. 9), the eternal purpose which he purposed in Christ Jesus our Lord (Eph. iii. 11), the provisions of grace and mercy and salvation which were fully and definitely made, and were given to the saints in Christ before the world began (2 Tim. i. 9), all these show that the fall of man and the full manifestation of the sinfulness of his fallen nature in the world were absolutely embraced in the "mystery of God's will," and were all purposed "for the lifting of Jesus on high," to the praise of the

glory of his most holy and blessed name.

I CANNOT always think along the regular, orthodox lines of thought. I find my thoughts often going "across-lots;" and some wonderfully rare and beautiful scenes are found in that way.

"MAKE me a little cake first, and bring it to me; and after that make for thee and thy son." It is at the last handful of meal that true, unselfish thought and care for others begins. While there is a little store of meal on hand how carefully it is watched and husbanded, and what hopes are entertained that it may be increased, and what care taken that, at least, it shall last as long as possible. But now the last handful is reached, and prospect of relief as far off as ever. Beyond that last handful is starvation—death. But the fatal hour must not be hastened by any act or neglect of ours. The instinct of truth and honest duty is in that soul when the last handful is reached as never before. While a morsel remains that will prolong life it must be used. A little more work—two sticks will make fire enough to dress the handful of meal—then weakness, patient waiting, death. But there is a hungry man asking for this last cake. Such a request could not have had such an effect upon this poor, hungry soul while there was more. But now a new feeling seems to be born in that heart, brought forth by the wonderful request, or more wonderful command, of this strange and wonderful man. Yes, he must have that cake. Freely it is given; more than freely; for there goes out to him a strong desire for his welfare and comfort. Never was a trifle taken from an abundant store and given more freely by the wealthiest of benevolent men, than this last handful of meal is taken from the bottom of this now empty barrel and given by this poor widow to this stranger. With gladness she sees him begin to eat. But he says to her, "Go back to the barrel and the cruse and make for thee and thy son." With strange and wondering expectancy she turns to the barrel, and there her astonished eyes see the handful of meal; and I warrant it never looked so pure and white and precious to her hungry soul before. That is grace. There the knowledge of God's salvation begins. It begins with a feeling for others. There is the true charity

that "seeketh not her own." There is the beginning of true benevolence. It is God's love in the heart. Love seeks the good of the one beloved, and in return a revenue of comfort unsought and unthought of in the sweet expressions of love, flows into the soul. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." This is the kind of reward which could never be received if it had been in any measure or degree before the mind as a hoped for reward when the loving work was done. Love's sacrifices and gifts and works are expressions of its own nature, and are the comfort, the delight, the necessity, of the loving soul, as breathing is of the body. Let there be any other motive for them, any other object in view, any other reward thought of than the satisfying of love's desire by them, and to that extent their character is changed and their beauty gone.

The handful of meal will remain, and the little oil to go with it, as long as we shall need to eat. It will never increase, as we have learned to our disappointment many a time. How much I have hoped that I might be able to increase it; but my efforts have failed to add even one more handful. But I have not always been left to brood and complain and be disheartened on this account. There are times when I can think only of the wonder that it does not so <sup>soon</sup> disappear, and only have room in my poor, sinful heart for joy and thankfulness that the handful remains. It has been so very dark at times, the drought has been so very great, the fields have been so dried up, and my soul has felt so very hungry, that I have feared there was nothing more for me; and so anxiously and persistently have I been looking around and abroad for a supply that I have really forgotten about the barrel and cruse in that little back room of the heart, and about the promise. But at last hunger would bring it to my mind, and I would turn and try to reach it again, feeling almost sure that nothing remains for me. But then the promise has sounded out so sweetly, "For thus saith the Lord, The barrel of meal shall not waste, nor the cruse of oil fail, till the day that the Lord sendeth rain upon the earth;" and there I have found the handful of meal and the little oil left, according to the word of the Lord which he spake by Elijah. "My grace is sufficient for thee; for my strength is made perfect in weakness." "As thy day, so thy strength shall be." "Blessed be the name of the Lord."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Feb. 25, 1896.

KALAMAZOO, Mich., Feb. 11, 1896.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN:—I have been asked by my pastor, Elder Lines, to write my experience. From my earliest recollection I had a great

dread of death. My mother was a christian woman and a member of the Old School Baptist Church. She often took me to her room and prayed with me. I have never forgotten it. As I grew older she always took me to meeting, and I had many serious impressions. I was a great sinner and very fond of worldly pleasures. At the age of twenty-one years I was married, and my husband believed as I did. Time went on until the year 1870, when I was taken sick for a month, and my friends thought I could not live. I saw myself a great sinner, and felt there was no hope for me. I saw myself before a just God. At the end of the month, at the dawn of the day, the Master appeared to me on the cross, and these words came to me, "Though your sins be like scarlet, they are as white as snow." What sweet rest and comfort I had for a time! But soon the tempter came to annoy me again. Elder Durand came to our home, and I told him what great things God had done for a poor sinner like me. He told me to go to the church, but I plead my unworthiness. I often wished I could tell the church, I felt so dissatisfied with myself. Sin was mixed with everything I did. Elder Pollard was pastor, and I enjoyed his preaching. Sometime after this my little daughter passed away and I was in great grief. It was early in the morning, and I went out in the yard, when God appeared to me in my sadness, and these words came to me, "Not my will, but thine be done." In two years we had six deaths in our family. Cross after cross, and trial after trial, came, but the still, small voice would say, "Be still, and know that I am God." I was made to cry out, "God's ways are not my ways," and still I was an unfaithful child. In 1885 we came to this city, and for nine years I tried to find God's people here. In this city there are twenty-two churches, but not a crumb could I get. I would weep and say, "Where will I find the people of God? I pray that my heavenly Father may direct me somewhere." In 1893 a great darkness came over me. It seemed that the earth was bars, and the heavens brass, and there was the just God before me. I knew not where to go. I was stripped of every earthly thing; I had nothing to lean on. But my Master appeared to me, and these words came to me, "You know that you have passed from death unto life, because you love the brethren." What a change! I was made willing to go anywhere that God would direct me. I had faith that God would send me to my people. In the SIGNS of February, 1894, was a letter written by sister Kate Swartout, of Michigan. I wrote to her, and she answered the letter, asking me to come to their meeting, one hundred miles from my home. I went, and was met at the station and taken to her home. She was in very feeble health, but was very kind to me. As I went to the meeting in the

evening Elder Lines was there and they were singing a hymn. Such a feeling came over me that I knew I had found my people, and felt that God was there. The next day we had meeting and I had a great feast. Elder Lines came to me after the meeting, and I asked if I could tell the church what great things the Lord had done for me. Every one were strangers to me in the flesh, but by the faith which was given me I knew they were my people. Those good brethren and sisters received me, and the next day I was baptized by Elder Lines. Dear sister Kate, feeble as she was, went to the water. A brother went before me, and as Elder Lines led me into the water such happiness came over me that I knew my Redeemer lived. O the goodness of God to his children! "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." The church is a sweet home for me.

When I returned home and told my husband that I had found the people we had looked for so long he rejoiced, and could hardly wait till the time he went to the church. I have had more comfort since then than in all my life before. May I be faithful to my brethren and sisters.

The SIGNS comes richly laden with good news every week. Your sister in hope,

MRS. D. D. MCALPINE.

KALAMAZOO, Mich., Feb., 1896.

EDITORS SIGNS OF THE TIMES—  
DEAR FRIENDS:—Away back, while young, the fear of death and the dread of my sins caused me a great deal of anxiety, which led me to search my Bible to see what there was for me. As I read it the more condemned I found myself on nearly every page of that holy book. But at last I found a ray of light, as I thought, from the fifth chapter of Matthew: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." My cry was, day and night, "Lord, deliver me." I thought, O if I could just know that the twenty-third Psalm was intended for poor me. I thought I must attend Sunday Schools and revival meetings to see if I could get rest to my troubled mind. By this time I had great respect for the people that belonged to the church, and I read that by grace ye are saved, if saved at all. It was made plain to me that my good works would not save poor me. Thus I went on until I attended a meeting at Alborough, Ontario, some thirteenth years ago, when Elder Purington preached from Deut. xxxii. 1-12, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." When he got to the tenth verse, "He found him in a desert land, in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye," just at that time

my burden rolled away. I could have sung aloud if I had been alone. I did sing praises in my soul, and all around me seemed beautiful and praising God. When the Elder came to the eleventh and twelfth verses, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him, and there was no strange god with him," then I found my whole mind giving thanks to the Lord and Master for his wonderful works done in me, so vile, so sinful. My joy was so great that sleep left me all that night, while praising his most holy name. I kept it all to myself as best I could; but while talking over what had taken place at the church, with many old brethren and sisters that were there, I made the remark that it was a delightful sermon to me. One of them said to me, "God bless you." O how many times I did not open my mouth to tell just how I felt, and how I humbly hoped the Lord had led me all those years, with my ups and downs, while outside the fold of the church, wishing many times it were God's will to give me grace and strength to be among them, who claimed to be saved by grace alone. I can find a home only among the Old School Baptists. For ten years I did not hear a gospel sermon, only what I got from reading my Bible and the SIGNS OF THE TIMES, and the little book, "Lessons by the Way," written by Mrs. Swartout, which gave me great pleasure while reading. While my wife was among the Lord's people in October last, I was called away to Canada to attend the funeral of one dear to me. I was impressed very much with the thought, How will it be with me when death comes to me? Will it be, "Depart," or, "Come, thou blessed, enter into the kingdom of heaven?" On calling on my Master came these words with great sweetness to my mind, "Surely goodness and mercy have followed me all my days." As I pondered over God's goodness to me, and talked with my brother of the wonderful plan of redemption, I saw as it were a beautiful stream of a golden color, wide and deep. I wept bitterly, and these words came to me with great sweetness, "As the apple tree among trees of the wood, so is my beloved among the sons." This came to me while or about the same time my wife was at Woodstock, Michigan, and was baptized.

The above is the substance of what I told the Columbia Church, at Woodstock, Mich, on May 4th, 1895. I was received, and on May 5th was baptized by Elder W. L. Lines. O what joy has thrilled my poor soul ever since, to think I was given grace and strength to do the Lord's will and follow in his footsteps, as I hope to through all my days on earth. Bless his most holy name who caused me 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."

Written by request of Elder W. L. Lines. Your brother in hope,  
D. D. McALPINE.

GARDEN CITY, Min., Feb. 12, 1896.

EDITORS SIGNS OF THE TIMES—  
BELOVED IN CHRIST:—Obedient to the heavenly vision, preaching the gospel to the poor in spirit, comforting others with that comfort where-with you yourselves have been comforted of God. Although I have done so little toward comforting others, I would call you brethren, and would tell you what great things the Lord has done for me. He reconciled me unto himself, forgiving my sins; for I felt indeed, "Against thee, thee only, have I sinned." Jesus said, "Him that cometh unto me I will in no wise cast out." He gave me the will to come, and O what joy to feel that I was not cast out. I was weary and heavy laden, and he gave me rest. "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." I have surely felt the power of these words, and their truth. The first knowledge I had of this great power and glory of our God was on the fourth of October, 1890, about four o'clock in the morning. I hardly know how I became so afflicted in mind, it came upon me so gradual. The load was laid upon me like the proverbial camel's load, until it seemed "the last straw" had surely been added. I went about at my work day after day with a sense of weight upon me, which amounted physically to a constant aching in my breast, until I was always sorry when the night was over and morning was come, only to dawn upon a gloomy world to me. I could see no beauty in all the pleasant things the Lord has put here for our comfort. I now look back to that time and wonder how it could be; for I have now the same house and friends and surroundings, to a great extent. Now it seems like the whole world is full of God's glory; but still there are times when I am blind to them partially. Upon that, to me, memorable morning, at about the hour I spoke of, I awoke. As soon as I awoke came the aching load, with the conviction that I had sinned against God and had taken his holy name in vain. I arose and sank upon my knees for the first time in my life for the purpose of prayer to God to forgive my sins. Then before my closed eyes seemed the boundlessness of space, without an object in it. All my load was gone, and I thought I would get up and ask every one in the house to forgive me all I had ever done wrong against them. But I thought they would think strange of it, and so I did not. I fell asleep and dreamed that I had done so, and that they made sport of me for so doing. I slept by a window facing the south, and when morning dawned

it was upon a "new heaven and a new earth;" for old things had passed away. Such a glorious sunrise, and more beautiful trees never grew, I thought, than those little trees on the brow of the bluffs of the river opposite my window; and through all the following days the glory of God seemed around me. The whole of the winter following it seemed that God was with us. Thus my faith was fixed; I had found a friend. I thought I would "tell no man" of this, but would keep it secret. I felt sure his mercies would endure forever, and that if I asked of him I should receive. But I never thought of calling this religion until my dear husband was taken sick and we thought he would die. One night I told him that I had faith in prayer, and was unable to change my faith in that particular. He asked me when this happened, and I told him all I knew about it. He was much rejoiced, and grew better rapidly, and recovered his health. I was much surprised when he took such an interest in my talk. I thought his mind would change before morning, and asked him if it was. He said it was not. Then I was afraid I had deceived him, and was deceived myself. I longed and prayed for a confirmation, and it was presented to my mind in this way: "How much do you deserve? You have peace and rest and faith; what more can you ask?" I surely felt that I was ungrateful indeed to ask more, and have been contented ever since to have received at the Lord's hand double for all my sins. I was baptized in the fellowship of Linn Creek Church of Regular Predestinarian Baptists in northern Iowa, by Elder A. J. Norton, of Hampton, Iowa, on July 4th, 1891, in the thirty-second year of my age. We went a hundred miles to attend meeting and join that church, as there was not, and is not, a church of Old School Baptists in Minnesota; but we hope to organize one here next June. We have a preacher here, and a meeting-house, and three members near, and several brethren in the state. We all meet here twice a year and have good meetings. We believe we love this people, and can say with the prophet of old, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places."—Deut. xxxiii. 29.

Now, dear brethren, if this poor composition is unfit for your valuable columns, or you cannot find room for it, please do us the favor of telling the brethren that we are praying for a goodly number of Old School Baptists to move here and join with us in keeping the order of the house of our God and giving all praise and honor and glory to him that sitteth upon the throne. O may this prayer be in accordance with his will. Tell them they need not have any fears of

starving here in this country; for there has not been a failure of crops here for twenty-five years. This last season farmers have raised as high as one hundred bushels of oats to the acre, wheat thirty bushels, corn twenty to fifty bushels, and ten to twenty bushels of flax seed. All crops ripened well without frost. Good wood is plenty at two dollars and fifty cents per cord. We do not freeze here in the winter. We had only about two weeks of sleighing this winter. We only burn three tons of hard coal in our heater, running day and night, in one winter.

My letter is already too long, and I must ask you to correct it if you publish it, as it is my first correspondence for a paper.

Yours in hope,

ELIZABETH A. MURPHY.

HALLWOOD, Va., Jan. 28, 1896.

EDITORS OF THE SIGNS OF THE TIMES—MY DEAR BRETHREN:—The subject of humility has been on my mind somewhat of late, and I have a desire to try and pen a few thoughts on the same. But I feel to know that unless I have been with and learned of him who was meek and lowly, and am guided by his Spirit, I shall be utterly unable to say anything that will be comforting or encouraging or profitable to any of God's believing children. Trusting that if it is his will I may be so directed, and believing as I do that he can cause even the weakest of his flock to lisp his praise, I make the attempt.

If we really are what we profess to be, we are commanded to follow Jesus, who, when he was reviled, reviled not again, and who prayed for his enemies when they put him to death, "Father, forgive them; they know not what they do." This example he has left for us, and commanded that we should pray for those who despitefully use and persecute us. But we know that when left to ourselves it is impossible for us to do these things, for it is contrary to the flesh. But when guided, like Stephen of old, we like him may be enabled to pray that this sin may not be laid to their charge.

O! what a sweet resting and safe place it is for us when brought low at the feet of Jesus. We then may not have any fears what man may do to us. They may torture or kill the body, or speak evil of us; but if they speak falsely, and we suffer these things for Jesus' sake, are we not blessed indeed? Yes, if we are possessed with that Spirit, that forbids us to return evil for evil, truly blessed is our condition; and none have this, only as God has been pleased to bless them with it. There is no difference naturally between God's people and the rest of Adam's ruined race. They are all by nature the children of wrath, even as others. It is God who maketh them to differ; and this is a truth, brethren, that we should never lose sight of. If we could have this in view continu-

ally, it appears to me that it would have a tendency to keep us humble, and keep us from boasting over our fellows. God in his infinite goodness and mercy has been pleased to grant unto us a knowledge of the truth; for this is the only way any sinner can come in possession of the truth: God must reveal it to him. This is the way the apostle Paul received it. He was a learned man, so far as the wisdom of this world is concerned, having been brought up at the feet of Gamaliel, an "L. L. D.," which thoroughly qualified him, with the wonderful amount of religious zeal that he was possessed of, to be one of the foremost persecutors of the religion of Jesus Christ. But blasphemer and persecutor as he was, he being a chosen vessel, in the fullness of time, at the set time, the time that God had appointed, God by his almighty power was pleased to stop him in his mad career, and to reveal his Son in him, and give him that knowledge that it is possible for God alone to give. This caused Paul to pour contempt upon all his former attainments, counting all things but loss, for the excellency of the knowledge of Christ Jesus his Lord, for whom he suffered the loss of all things, and did count them but dung, that he might win Christ, and be found in him, not having his own righteousness, which was of the law. We see then that it was God that made the difference in Paul; and when we go back to our own experience we can testify to the same things ourselves, and that if left to ourselves we today would have been where the entire Arminian world is, that is, trusting in our own strength and righteousness, believing that by dint of study we could come to a knowledge of the truth, that we could teach others to know the Lord, and that by reforming our ways, by a moral course of living, we might gain the favor of God, or by doing good God would save us. But thanks be to God for his unspeakable gift! He has, as we trust, delivered us from this delusion of Satan. Then, if he has done great things for us, whereof we are glad, should we exult over those who have been less favored? No; God forbid; for we have nothing to boast of. We have nothing, only that we have received of a just and merciful God. Then, if all our blessings are from him, and if he has been abundantly merciful to all our unrighteousness, and delivered us from the snare of the wicked one, should we not desire to be found walking humbly and uprightly all the remaining days of our pilgrimage? Yes, brethren, I believe this is the desire of every renewed mind. This being the desire of the heart or mind, and being in harmony with the many admonitions left on record, and also the example of Christ and his immediate followers while on earth, may we not be encouraged to hope that we

(Continued on page 86)

## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 11, 1896.

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## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
F. A. CHICK, REISTERSTOWN, MD.  
B. L. BEEBE, MIDDLETOWN, N. Y.*All letters for this paper should be addressed, and money orders made payable as formerly, to*GILBERT BEEBE'S SON,  
Middletown, Orange Co., N. Y.

## THE CHURCH OF GOD.

*(Continued.)*

IN opposition to the elaborate and centralized organizations which prevail among most religious denominations, and have prevailed for centuries past, from the various systems of paganism down through the Mohammedans, the Greek Church, Romanists, Episcopalians, Presbyterians, Methodists, and other sects less widely known, which have nearly all aimed to combine secular with religious power, and to compel the many to submit to the dictation of the few, thus destroying all true, free christian fellowship and christian service, there has very naturally arisen an opposite element, which has gone to the extreme of denying that any form of church order whatever has been enjoined upon believers.

It is this that we wish to briefly consider in the light of the New Testament Scriptures; and if we can find that order laid down there which we as Baptists maintain, we shall have done some small service perhaps to some inquiring minds.

First, we will say that unless the divine rule shall authorize any system which may obtain among men, that system is unscriptural, and ought to be condemned and discarded. We are among those that believe in a strict interpretation of the Scriptures, and in a strict adherence to their letter as well as to their spirit. As to the question whether the rule laid down in the New Testament authorizes the elaborate forms of government found among the denominations named above, we deem it sufficient to say that their very advocates do not claim for them direct authority in the Scriptures, but simply claim that no rule at all is given there, but that these things are left to the judgment of the church; and moreover, they say that in various countries and times various forms of government are not only allowable, but necessary to suit changing circumstances. Inasmuch, therefore, as they do not themselves claim that there is any direct scriptural authority for their organizations, and so far as we know have never presented the chapter or verse where Jesus or his apostles have said that this matter is left to the judgment of the churches, and to the

circumstances and times, we do not purpose dwelling upon this. Baptists all believe that the order of the church, as well as the faith, must have scriptural authority or else be abandoned. When any Scriptures in the New Testament shall be presented in favor of a centralized church government it will be time enough to consider them. Until then we must refuse to acknowledge such systems as being scriptural, and continue to call for proof.

But because the Scriptures do not justify the centralized government, the rule of one man or of a few men in the church of God, it does not follow that there is no organization at all provided there; and we believe that we have abundant proof of church organization. Some of these proofs we will now name. First. The fact that churches are named as existing in various places is proof of some sort of an organization. Thus we read of the church at Rome, of the churches of Galatia, &c.; and it seems to us that unless in each place there was some kind of an organization which distinguished the christians in that place organically from the similar bodies of christians in other places, the word "church" or "churches" would not have been used in addressing them, but simply individual words, as saints, brethren, &c. Second. The appointment of Elders, Bishops and Deacons in the churches, to teach, guide, oversee and minister the temporal affairs of the church, is absolute proof of organization. Third. The discipline enjoined in caring for the poor and the widows, in dealing with the unruly, in receiving believers to their fellowship, in excluding the finally disobedient, and in restoring them again when they had given evidence of sincere sorrow and repentance, all proves that there must have been a definite organization through which all this order could be maintained. Things in the early churches were not to be done tumultuously, with noisy clamor, but "decently and in order." Every direction relating to public worship, and to the administration of the ordinances of the house of God, implies an orderly arrangement. In short, the Spirit of God in each church was the author of order, and not of confusion.

These organizations were purely local. The church at Rome was a perfect church, as far as relates to her rights and her duties, and so was the church at Corinth or at Ephesus. In baptizing, administering the supper, choosing Bishops and Deacons, caring for the poor among them, excluding the unruly, each church acted within herself under apostolic direction. We have not the slightest intimation of any organic bond of union between even the churches of the same province, as in Galatia; still less do we find the churches acting in subordination to a central superior power at Rome, at Jerusalem, or anywhere else. So far as the New Testament is concerned, it

knows nothing of any bond of union between the churches named there other than the bond of a common experience, a common faith and a common fellowship.

We pause in our argument right here to suggest what has long seemed to us a most important consideration. The church of God can be persecuted, but can never persecute. We consider this too well settled a principle to need any argument. Now, the Baptist Church has never persecuted; not because as men her members are any better than other men, but because from the manner of her organization she never can persecute. Persecution requires the use of the arm of secular authority. This our God has, by means of her God-given organization itself, shut her out from ever wielding. Romanists, Episcopalians, Presbyterians, Methodists, by their organization as one body, with power and authority centralized in one man or a few men, may gain and use the secular arm, and so have power to persecute. But Baptists never can; not because they are better than other men, but because our God has forever shut them out from it through their lack of organic union. Let us thank God that it is so.

Where shall we expect to find the order which God has established in his churches here on earth if we do not find it in the record of the first church ever organized by the apostles, the church at Jerusalem, as recorded in the second chapter of the Acts? Without quoting the chapter, or any considerable part of it, we will briefly state the order there laid down. First, the preaching of the word. Second, the repentance and confession of guilt on the part of those who had been pricked in the heart. Third, they were baptized. Fourth, they continued in the apostles' fellowship. Fifth, in their doctrine. Sixth, in the administration of the supper. Seventh, in prayers, or in public worship. This was the order then laid down. Is it possible to suppose that the will of God was not clearly shown in this, the organization of the first gospel church? We claim that we have a right to believe that the Holy Ghost was thus particular in defining the various steps here taken because this was the first church organization, and was intended to be a pattern for all churches in all places which should afterward be set up.

Now, we ask all who may read this to pause and answer for themselves this question: Does not the Primitive or Old School Baptist Church bear all these marks? Is not the record of the organization of this, the first gospel church at Jerusalem, the substantial history of the organization of all our churches in the land to-day? Notice, again, the order, preaching, repentance, confession, believing, baptism, continuing in the doctrine and fellowship of the apostles, the supper, and public worship. Is not this our order to-day? How

plain and simple everything was then! How plain and simple our order is now! No elaborate forms; no centralized power; no lording over the flock; no inequality in rights and privileges.

Still farther, all the New Testament churches, so far as their organization is named at all, were established upon the same principles. In all the epistles each church was addressed as an independent body. There is not the slightest trace of any inferiority on the part of the one church, nor superiority upon the part of another; and always the Bishops, Elders and Deacons are the servants of the churches. The apostles alone were judges, whose decisions were infallible, and not to be questioned. Each church, according to apostolic rule, was to be the sole administrator of the affairs of the kingdom of Christ in its own special locality. There is no organic dependence suggested, either upon Rome or upon the first church at Jerusalem. Are not Baptists following the same beaten track to-day?

We come to consider another thing. If there be no organization whatever, there must of necessity be no way of an orderly and decent administration of the affairs of the churches. Unless, when the church is met together, there be some one to preside, and some prearranged way by which the mind of the church may be made known, how is confusion to be avoided? How are members to be received or excluded, pastors or other officers to be chosen, funds raised and disposed of, the times and places of public worship to be decided, the supper administered, and in short all business that may come up to be attended to, unless provision has been made for an orderly conduct of business? Hence arises the necessity for organization; and our God has laid down for us all that is needful, as we have shown, in the New Testament. This is not man-made, but God-made. Man did not originate this order, with its wonderful simplicity and effectiveness, but God.

That God has provided pastors for his people we suppose none will deny. We will barely refer to a few places in the New Testament in which pastors and their work are pointed out. Our special reason for doing so is that in this also we have proof of an organization in the churches, and that some men filled places in the church that others were not called to fill. God has set all these gifts in the church as it pleased him. No man could take these gifts and callings to himself, and no man could confer them upon another. God called men as he did Aaron, and the church could only recognize his work. The word "pastor" is used in Ephesians iv. 11, meaning a shepherd, a feeder; and Paul here speaks of them as the gift of God, and among other gifts given for the good of the people of God. Some seventeen times the word "shepherd" is used in the New Testament translated from the same

Greek word as "pastor" in Ephesians iv. 11. Jesus is called the great Shepherd, to distinguish his work, and show his pre-eminence over all the under-shepherds. The word "Bishop" is also used some six times, and is applied to certain members of the churches to distinguish them and their peculiar work from the rest. As the name signifies, they had the oversight of the churches, and so were truly pastors. The word "Elder" is used in the New Testament as the name of an office in the church some fifteen times, and in such a way often as to show that they too were regarded as having the oversight of the church, and as those who were to feed the flock of God. Now we ask, and we fear not the answer, Are not we as Old School or Primitive Baptists following the New Testament rule in all this? The word "Bishop" is not used among us, but the word "pastor" is; and, as has been said, they mean precisely the same thing. We suppose that the chief reason why the word "Bishop" has ceased to be used among us is that among certain churches it is used to distinguish a higher order of clergy, of which there is no trace in the New Testament; besides, the word "pastor," which we do use, is from the same Greek word in the New Testament.

In conclusion, we would briefly consider another question which we have heard proposed, and which seems to us germane to this subject. The question is this: Is there any Bible authority for limiting the administration of the ordinances to those who bear the name of Elders or of pastors among the churches? First we will say that after as careful an examination as we have been able to make, we have not found in the New Testament any evidence whatever that baptism was ever performed by those who bore the name of christians promiscuously. There is no instance, that we have been able to find, where it is testified that any baptized except such particular persons as were set apart for that purpose by the church. There is proof that particular men baptized, but none that every church-member considered himself at liberty to administer the ordinance. Indeed, to do all things decently and in order would seem to forbid this. We repeat, there is no proof that believers generally had any right to baptize other believers. John the Baptist was sent to preach and baptize. Jesus gave to his disciples, that is, the twelve, the right to baptize. On the day of Pentecost we read of none but the disciples baptizing; and the same was the case with Lydia and the jailer, and the eunuch and Paul. If any save those specially set apart to the work perform the ordinance, they do it without authority from the word, so far as we have been able to discover.

The same is true of the supper. In fact, the narrative of the original institution of the ordinance shuts us

up to the fact that one must bless and break for the rest; and there is no instance recorded, so far as we have found, which proves that any save the apostles and pastors of the churches ever performed this office. It is true, there is but very little said bearing upon this question in the New Testament, and nothing at all showing that every member had a right to officiate in the breaking of the bread. The same, we may say, is true of preaching, or performing other pastoral work. Why, we may ask, were Elders, pastors and Deacons appointed at all, if it were the right of any and every member to perform the labors assigned to these offices? They must have special qualifications; which proves, if it proves anything, that their work was special.

We leave these reflections for the perusal of Mr. Welborn and all who may be interested. Perhaps we ought to have condensed more. If any think so, our excuse must be the many questions that seemed to belong to the subject. No subject can be of greater importance, we are sure.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

A GREAT WONDER IN HEAVEN.

"AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."—Rev. xii. 1.

In attempting to comply with the wishes of a brother, we have honestly to confess our inability to comprehend to our own satisfaction many things which we find written in the book of Revelation. Many however of the sublime and beautiful figures present to our mind delightful illustrations of divine realities which are taught in other portions of the Scriptures which are to us more clear and plain. We have found it difficult to fix with any degree of certainty upon the precise dates in the history of the church of God to which the various figures refer, and to keep in our mind an unbroken connection of the figures, with circumstances and events corresponding.

The text proposed for our consideration presents to our mind a pleasing revelation of the church of God in her gospel standing and elevation. The heaven in which this, with a succession of wonders, appeared, cannot refer to the heaven of ultimate glory of the saints, for there will be no sorrow or sighing, pain or travelling, tumults nor wars, in that divine abode. The term is here used in a figurative sense, in which the natural heaven or firmament, embracing sun, moon and stars, is used to set forth spiritual things. Whether this figure was intended to apply to the close of the Jewish and opening of the gospel dispensation, or related to some other period and events, we shall not attempt to determine; but in supposing its adaptation to that

time, we will consider the sun, as in nature provided to rule the day, and the moon to rule the night, and the stars for signs and wonders, times and seasons, &c. By their simultaneous appearance we will infer the time when, according to predictions going before, the ploughman overtook the reapers, or the early dawning of the gospel dispensation, including the lapse of time from the announcement of the conception of John the Baptist to the resurrection of Jesus Christ from the dead, and extending perhaps to the day of Pentecost, and throughout the apostolic age.

The prophecy of Zacharias at the circumcision of John announced that the Day spring from on high had come to give light to them that sat in darkness, &c. Thus, as the gospel day was breaking, the morning star had arisen; the harbinger of Christ, the Sun of Righteousness, had come. Light was now breaking in; and as the light increased with the progress of the morning, objects which the darkness of the legal dispensation had long concealed from the eyes of kings and prophets, which had desired to see them, were now made visible to the people whose eyes God had blessed with light; for whatsoever maketh manifest is light. The first and most glorious object made visible by the growing light was a woman clothed with the sun. The psalmist says, "The Lord God is a Sun and shield," and Malachi testified, "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." Isaiah has said, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels." The apostle assures us that Christ is of God made unto us wisdom, righteousness, sanctification and redemption. From these, with a multitude of other passage of Scripture, it is evident the woman clothed with the sun represents the church of God in her vital union with Jesus Christ her Mediatorial Head and spiritual life, and now by the light of the gospel revealed as she had before existed, the righteousness of God in him. The law had no power to thus distinguish the church of God, but the gospel brings her to light, "looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Thus the church is truly clothed with the Sun, with Christ, and her life is hid with him in God; and he has been her dwelling-place in all generations, even from everlasting to everlasting. She dwells in the secret place of the Most High, which secret place we understand to be Christ; and she abides under the shadow of the Almighty. Christ is her hiding-place from the wind, and covert from the high storm. He is her refuge, her high

tower and her defense. Thus was she chosen in him before the foundation of the world; but the great wonder of her existence, election, calling and salvation in him, was hidden from ages past, but now made manifest by the appearing of the great God and our Savior Jesus Christ, who hath abolished death and brought life and immortality to light.

Let us briefly consider her elevation. In her fallen, depraved, human nature she was seen under the law a captive sold under sin, children of wrath, even as others, strangers and foreigners, ignorant of God, enemies by wicked works, and living without hope and without God in the world. But now is she redeemed with the precious blood of Christ, washed and cleansed by the washing of regeneration and renewing of the Holy Ghost. When One died for all (that is, all his members), then were they all dead; the law was executed on them all in the person of their legal representative; and in his resurrection together with his dead body did they all arise; and being risen with him, they seek those things which are above, where Christ sitteth. Thus God, "for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace in his kindness towards us, through Christ Jesus. For by grace are ye saved." In the ages or generations which were to succeed the raising up from the dead the body of our Lord Jesus, and in that body the life of all the heirs of immortality, unnumbered millions of his redeemed should be born of the flesh, and born again by his Spirit, quickened with that life which God in the exceeding riches of his grace gave and secured to them in Christ Jesus before the world began. "In the ages to come," all that were redeemed from under the law and raised up in the resurrection of Christ shall be regenerated and raised up experimentally, and made to rejoice in the liberty of the sons of God.

If we are at liberty to consider the embodiment of all the ceremonies, types and figures through which Christ was preached to the children of God under the old dispensation as their medium through which they were favored with borrowed rays from the Sun which was to rise, as represented by the moon, we then see clearly how she is raised above the moon, and the moon is under her feet; for her feet stand upon Mount Zion, and she is that "Jerusalem which is above, which is free, and which is the mother of us all."

The crown is not placed upon the body, only as the body is connected with the Head. If in time or eternity it were possible to destroy this union of life with Christ, then could the bands which unite us to God be

broken asunder; but no such catastrophe can ever befall the church of Christ is one with the Father. God has given him to be the "Head over all things to the church, which is his body, the fullness of him that filleth all in all." The church is complete in him. Hence the royal diadem is placed on the Head of the church, and he is proclaimed God's anointed King, and seated on his holy hill Sion. Sion as his throne and Sion, is pronounced a throne which is for ever and ever, an everlasting kingdom, and a dominion that shall never end.

The crown of Christ's spiritual dominion as the King of saints, who should reign in righteousness, is be-studded with twelve stars, by which we understand the gospel as preached and established in all its doctrine, ordinances, provisions and excellences, under the authority and command of Jesus Christ, by the apostles who sit upon twelve thrones, judging the twelve tribes of Israel. All this goes to place the crown on Jesus as the divine Mediator and exalted Head of the church of God.

So far as all who read may find these views sustained by the word and Spirit of our God, we pray they may be blessed to their edification and the declarative glory of God, for Jesus Christ's sake.

MIDDLETOWN, N. Y., March 1, 1852.

#### CRUDEN'S CONCORDANCE.

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

#### BACK NUMBERS DISCONTINUED.

ALTHOUGH we have several copies of each number of this volume on hand, we have discontinued sending back numbers to new subscribers unless especially requested to do so.

#### ILLUSTRATED CATALOGUE.

OUR illustrated catalogue of Bibles and other books and publications published and for sale from this office, is now ready, and will be mailed on application to parties wishing to purchase.

#### CORRESPONDENCE.

(Continued from page 83.)

are children of the new covenant? God declared he would write his law in their hearts, and put it in their inward parts. If so, we shall never be forsaken; for he has declared that he will be our God, and we shall be his people. But I will close by quoting a part of what the apostle Paul instructs Titus to put the saints in mind of: "To speak evil of no man, to be no brawler, but gentle, showing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another."—Titus iii. 2, 3.

Now, brethren, I have not written altogether as I intended, and it is seldom that I do. The very thing that I desire to avoid, that I do; that is, ramble. I am reminded of a little child in a large field, being attracted here and there by a flower. The field may be full, but my vision is such that I cannot gather in a straight line as I desire.

Your brother in humble hope,  
MARTIN D. FISHER.

CLIO, Mich., May 30, 1895.

ELDER BENTON JENKINS—DEAR BROTHER:—We received your very welcome letter. I have very often thought about you, and of how much I would like to receive a letter from you and sister Jenkins; yet I know you have very much to occupy your time. Many times I have thought I would ask you to write on some portion of Scripture, but have not done so, thinking you are so busy; but almost always some one would write about the Scripture I had in my mind. I always love to read your writings, and when I was with the church in Middletown I loved to hear you talk in the meetings, and I thought you would yet preach, and that perhaps you were raised up to take Elder Beebe's place. I believe that the Lord will sustain you. It is now twenty-one years since I saw you last, and I can hardly realize that you have grown old, and that there have been so many changes in the church membership. We have grown old and old looking, even older than you are. A few more years and where will we be? Will we meet the church where parting will be no more? The Lord knoweth, and I am glad of it. It is a comfort to believe that he knoweth all things. "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." You said it seemed strange to you that we should leave the privileges of the church. Well, right here I would love to talk to you, as I cannot write what I would say. I have often asked myself the question, and my husband and me have often talked about it, but I cannot feel sure how it is. The morning I started from Middletown I took up the hymn-

book (Beebe's Collection) and opened to the 757th hymn,

"Great Fountain of grace,  
Which none can explore,  
Thou Ancient of days,  
Whom seraphs adore;  
In Jesus behold us,  
To thee we draw nigh;  
"In him," thou hast told us,  
"Thy wants I'll supply," &c.

I think I have experienced it all through. Please read the 515th hymn.

"Begone, unbelief, my Savior is near," &c.

I sometimes feel sad, and think I have no right to even a name with the people of the living God, and of late I have thought that perhaps I went away from you because I was not of you; but a few days ago the thought came into my mind with much comfort, "Do not believe it;" and my mind was led back to the time when I was made to see myself a sinner in the sight of God, and I wondered, How will I be saved? I had come to the end of my good works. I felt that I could do nothing, and felt, How shall I be saved? But I had not felt that way long until one day, when I was alone, the thought came into my mind to pray the Lord to be merciful to me, a sinner. Well, that seemed a great privilege for poor me; and then these words, "Jesus' blood cleanseth from all sin," came into my mind so sweetly. Right there I saw how I could be saved. I opened my Testament, and the first words I saw were, "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." I read on and came to the words, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." All this seemed very beautiful to me. I had read the same many times before, but never with the light and understanding and enjoyment which I then did; and from that day these things have seemed very precious to me, and I hope will continue so while I live. I believe they will be enough in the hour of death. I have no desire to cast aside the enjoyment of these blessings and follow after the teaching that is all around us, which are things whereof I am now ashamed. I now feel to praise the Lord for his goodness to me. I hope I believe from the heart the doctrine as preached by you and Elders Chick, Durand, Beebe, and all sound Old School Baptists. It will do to mention these names to you, and say that these express my feelings and explain things to my understanding. Perhaps you know how it is. Sometimes I feel like telling them how much I enjoy their writings. I would like to write to the church, but you see I am such a poor one to write my feelings. I have been afraid to tell the church that I love them, for fear they could not believe it, because I came away. I feel that I am the very least of all, and the most unworthy; but I hope we are in love and fellowship with you as a church. I

cannot tell you how much we would love to see you all and talk with you face to face, and how we would love to attend the association. My husband joins me in sending christian love and fellowship to the church. I hope we both are established in the truth. I hope you will find time to write soon.

Your sister, I hope,  
MARY E. HOFFMAN.

EAST PITTSBURGH, Maine, Dec. 15, 1895.

ELDER F. A. CHICK—DEAR BROTHER:—While about my work this morning I wrote you quite a long letter; but I know you will not receive it, so I will try, the Lord helping me, to put a few lines on paper. I want to realize every moment that without him I can do nothing; but it is no easy thing, for self wants to have a hand in it. The dear Lord has at last, in his own good time, brought me to his banqueting-house. I have, after so many years, got home. Sister Ella said you sent your warm fellowship, but I am so unworthy to receive the fellowship of God's dear children; and yet if I could not meet and mingle with them I would be all alone; yet not alone, for the Savior never leaves nor forsakes. As far as the religious sects of the world are concerned I would be alone indeed. It was through deep distress and questioning I went forward. I did not want to do wrong in the matter, but was it right for me to go to the church? I was indeed tempest-tossed. At one time it seemed as if I was in the deep water; but I could not sink, for there was the Savior. I have not pictured these things as they came to me in my distressed frame of mind. Now I will go back a little. You know that for years these things have been on my mind more or less. When I would hear preaching, and the ministers would tell of the feelings and desires of a burdened soul, I would ask myself if I felt that way. I attended the association last fall. When I got there, and learned you were not going to be there, I felt disappointed; but I must confess that I almost forgot you, the preaching was so good. Although I had never seen Elder Beebe before, he came right into my heart, and I loved him just as well as though I had listened to him all my life. He talked to me lovingly, trying to show me my duty; and Elder Keene was no less kind than he. But "I could not yet go home." While there on Saturday such darkness swept over me that I thought of the sufferings of the Savior, and I feared the reproach of men. I wept bitterly. If I could have gone out and had mother with me to comfort me I would have done so; but I did not care to attract special attention, and so had to bear it. Of the people there I felt there was none with me. After a time I felt better. After the association closed I went home and to my school, but was not at rest. I would think and think. One night while answering

a letter from Elder Keene I seemed filled to overflowing. I could run and not be weary, could walk and not be faint. After retiring I had a view of the Savior, and I loved him so much that I wanted to put my arms around him and lay my head upon his breast. After the last thought I felt perhaps it was a natural impulse; but I know it was not all natural. Never before did I see him so and love him so much. Time passed on, and one evening here at home I told my feelings to my mother, aunt Louise and James. Aunt Louise said she would be willing to receive me into the church. On the ninth of October Elder Keene came to us. During his stay, before baptism, I had the feelings of which I have spoken in the first part of this letter. Dear Elder Keene is so thoughtful of the weary ones, speaking words of encouragement and kindness, like our dear brother Chick, we think. I find I am of the earth, earthy, and this rebellious heart of mine is something awful; but

"Through Christ I shall conquer,  
Though often cast down."

The foundation stands sure, and always will, and I rejoice in it. I know the joyful sound, even if I cannot declare his wonderful works like some. He will come to me ever and anon, and I shall have moments of gladness the world knows nothing of.

I will now bring this scribble to a close. I know you will be glad to receive this, for you have taken an interest in the Lord's dealings with me for a long time. If I have said anything amiss, throw over it the mantle of charity, and remember I am only a poor, weak creature; one, as I have great assurance to hope, the Lord has been gracious to. If you have ample time, I shall be glad to receive a letter from you.

NELLIE M. MOODY.

ROXBURY, N. Y., Dec. 26. 1895.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN:—You will find inclosed the amount for the renewal of my subscription. I highly prize the reading matter contained in our family paper. The sentiments therein expressed and earnestly contended for I believe to be the truth. I very much enjoy the friendly letters. They seem to speak from the heart and reach the heart. I enjoyed Elder Vail's letter to Elder Durand, which was published in the SIGNS some time ago, although he was feeling so much discouraged with himself. He spoke of some exercises he had after uniting with the church, of being sorry he had done so, fearing he was deceived and had deceived the church. It touched a chord in my heart. In the SIGNS of Dec. 11th brother H. Cox tells us of his trials, the fear of being deceived. I think I know something about those trials, and have never found language to fully express myself on the subject. It seemed to me I could not live so, and

concluded to frankly tell the brethren and sisters that I had deceived them, and ask them to drop me from their fellowship and their thoughts; yet all this time they looked like the excellent ones of the earth. I felt I had committed a horrible sin in deceiving them. I went to the covenant meeting with the full resolution to confess to them what I had done; but while the brethren were speaking, one who had been a member for a number of years told how his mind was exercised when he first united with the church, in regard to being deceived. I was both astonished and comforted. Still I have that fear, although a professed follower of the Savior over forty years. The older I grow the more sin and imperfection I see in myself.

"O that the Lord would guide my ways  
To keep his statutes still;  
O that the Lord would grant me grace  
To know and do his will."

PEACE BALLARD.

CHILDS, Md., March 5, 1896.

G. BEEBE'S SON—DEAR BROTHER:—Herewith two dollars in payment for the SIGNS OF THE TIMES, for current year. There are many things I can better do without than the SIGNS.

Yours in hope,  
E. B. RITTENHOUSE.

NOTICES.

SOUTHAMPTON, Pa., Feb. 29, 1896.

DEAR BROTHER BEEBE:—As I am receiving inquiries as to whether our Hymn and tune books are gone, since the notice was taken out of the SIGNS, will you allow me to say that expect to have both shape and round notes always on hand. Price, \$9.00 per dozen, sent at expense of purchaser, and \$1.10 for single copy, sent by mail, post-paid. I also have two or three hundred of Mary Parker's book on hand yet. Price reduced to sixty cents, sent post-paid. Also my book of Meditations, price, \$1.00.

SILAS H. DURAND.

EDITORIAL NOTICES.

LARGE TYPE SMALL BIBLES.

WE would especially call attention to the advertisement on last page, of small, light Bibles, printed in large full-faced type. While these Bibles weigh only from two to three pounds they are printed in large full-faced type that can be easily read by those whose sight is failing. The extended covers lap over and protect the edges of the leaves.

MARRIAGES.

By Elder Benton Jenkins, at his residence, Middletown, N. Y., Feb. 29th, 1896, Mr. Thomas Brewster Hulse and Mrs. Emma Hulse Carey, both of Middletown, N. Y.

FEB. 11th, 1896, by Elder A. B. Francis, at the home of the bride, near Delmar, Del., Mr. Elijah H. Jones and Mrs. Mary L. Ellis, both of Sussex Co., Del.

MEMORIALS.

WHEREAS, God in his infinite wisdom has removed from among us our dearly beloved pastor, Elder S. Bolender; and whereas the long and intimate relation he has sustained among us as a church makes it befitting that we record our appreciation of him; therefore be it

Resolved, That the wisdom and ability which he has exercised in the support of Waterford Church, by his services and counsel, will be held in grateful remembrance by us; that the removal of such a life from among us leaves a vacancy that will be deeply realized by all of us, and will prove a serious loss to this church and community.

Resolved, That with deep sympathy for the bereaved family and relatives we express our hope that even so great a loss to us all may be overruled for good by him who doeth all things well.

Resolved, That a copy of these resolutions be forwarded to our papers for publication, and also printed in the local papers in the city of Lewiston.

Done by order of the church on her regular day of business, being Saturday before the third Sunday in January, 1896.

S. H. HUMPHREY, Mod.

ELIZABETH ARNETT, Asst. Clerk.

OBITUARY NOTICES.

DIED—In the city of Middletown, N. Y., at the residence of her sister and brother-in-law, Mr. and Mrs. Ira L. Harding, on Sunday morning, Jan. 26th, 1896, Miss F. Ida Vail, aged about 50 years.

Miss Ida had for about ten years suffered with lung disease, although able to be about the house until near the end. She was one of seven daughters of George F. S. and Harriet Newel Vail, of whom two survive, Mrs. Joanna Wilkison and Mrs. Ira L. Harding, both members of the church in this city.

Miss Ida had never made a public profession of religion, but attended the meetings of the Old School Baptists, and a few days before her death remarked to the writer that her only hope of life and salvation was in the grace of the Lord Jesus Christ. She had frequently spoken of a dread of death and the grave, but as the end approached she said she felt quite relieved of that feeling. Her end was peaceful.

At her request the writer conducted her funeral services on Tuesday, 28th, in the presence of a number of sorrowing relatives and friends; after which her mortal body was deposited in the cemetery of the New Vernon Church, where many of her relatives had preceded her.

BENTON JENKINS.

BRETHREN EDITORS:—Our esteemed brother, the senior Deacon of the church at Cow Marsh, has been called to his final home. After suffering much from rheumatism and general debility for several months, he calmly fell asleep on Tuesday, Feb. 25th, 1896, in the 81st year of his age. His wife, who was a member with him, was called away some years ago.

Brother Gooden was baptized on May 19th, 1861. All these years he has resided at the same place, and while his companion lived it was one of the prominent places of entertainment. Soon after his reception into the church he was appointed Deacon, which office he continued to hold, although unable to serve of late years. He was also a principal one of the building committee that erected our commodious place of worship. He filled a large place in the church, in the neighborhood, and in the community around him. Honored and respected by all who knew him as a man of sterling integrity, he yet showed through his life and deportment the sincerity of his faith.

I was summoned to attend with the bereaved family and the surviving members of the church, as also with a sympathizing community, on Friday, the 28th, when devout men carried him to his burial, and made great lamentation over him. His connection with the church had been nearly thirty-five years.

E. RITTENHOUSE.

STATE ROAD, Del., March 4, 1896.

DIED—At his home near Logan, N. Y., Feb. 9th, 1896, Jeremiah E. Mathews.

Our father was born Dec. 27th, 1827, on the farm where he died. He was married Sept. 5th, 1849, to Miss Betsy Robinson. Four children blessed their union, Loren, Aletta, Mary and Libbie. Loren and Mary preceded him to the happy land. He leaves a sorrowing widow and two daughters, Mrs. Aletta Dewey and Mrs. Libbie Erway. He joined the Baptist Church at Burdett about the year 1878. He died in hope of a glorious immortality beyond the grave. He seemed to bear his sickness with a humble submission to the will of his heavenly Father. He was a kind husband and father; and though we miss him very much, we cannot wish him back to a world so full of sin and strife.

The funeral services were held at his late residence on Feb. 13th, Elder Charles Bogardus officiating, who spoke very comfortingly from John xi. 25, 26.

"How blest the righteous when he dies,  
When sinks a weary soul to rest;  
How mildly beam the closing eyes,  
How gently heaves the expiring breast."

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

LIBBIE ERWAY.

By request of the bereaved husband, I send for publication in the SIGNS, a notice of the death of sister Catharine A. O'Meara, wife of brother Albert O'Meara, of 722 L St. N. E., Washington, D. C., on the 27th of February, 1896, in the 47th year of her age.

Her disease was pneumonia. Though she has been an invalid for about seven years, her last illness was of about a week's duration, causing her intense suffering.

By grace she was fully prepared to go, and was made willing in the day of God's power. A favorite hymn with her was the 807th of Beebe's Collection, beginning, "O land of rest, for thee I sigh," &c.

At the time of her decease she was a member of the Alexandria Old School Baptist Church. She was baptized something like twelve years ago by Elder Smoot, at Oak Grove, Prince William Co., Va. But when that church departed from the faith, and left the Corresponding Meeting, in 1889, sister O'Meara and her husband continued steadfast in the faith, and united by experience with the church in Alexandria, Va., September 3rd, 1893, and continued in the fellowship of that church to the time of her decease. Although physically a weakly woman, and of a very mild disposition, she was firm and unyielding in the doctrine of God our Savior.

She leaves her husband and six children, with her aged father and mother, our esteemed brother and sister Kerns, of the Bethlehem Church, brothers and sisters, and other relatives and friends, with the church, to mourn, but not as those who have no hope. May the Lord sanctify this dispensation of his providence to the comfort of the bereaved ones, and to the glory of his great name.

Your brother in hope,

A. B. FRANCIS.

WILLARD, Va.

**DIED**—At her residence in Otisville, Orange Co., N. Y., Feb. 26th, 1896, Mrs. **Roxanna Reed**, widow of Jonah H. Reed, aged 84 years.

She is survived by two children: John Reed, of Meadville, Pa., and Harry Reed, of Otisville, N. Y. An only daughter, Mrs. Harriet J. Hill, who had lived with her, died last spring. She is also survived by three brothers and two sisters: G. C. Wheat, of Wellsburg, N. Y., Robert A. Wheat, of Warwick, N. Y., Charles Wheat, of Otisville, N. Y., Maria Hill, of Topeka, Kansas, and Mrs. Lewis Oakley, of Port Jervis, N. Y. Mr. J. W. Hill, of Otisville, and Mr. Ora G. O'Neil, of Middletown, are nephews.

Mrs. Reed was a lover of God's truth, having received a good hope through grace many years ago, although she never united with the church. The Bible and the SIGNS OF THE TIMES were her constant companions. As the end of her pilgrimage drew near she was asked how she felt. Her reply was,

"Jesus all the day long  
Is my joy and my song."

Funeral services were held at her late residence on the 28th, and were conducted by the writer; after which her mortal remains were deposited in "The Plains" cemetery near those of her kindred who had preceded her to the tomb.

BENTON JENKINS.

Aaron Winans was born in Albany Co., N. Y., June 24th, 1799, and died Feb. 20th, 1896, being in his 97th year.

When a young man he united with the Old School Baptists, and lived a firm believer in that faith until the time of his death. He was the son of John Winans, who was one of the earliest preachers in that part of the country. Father Winans' early life was passed doing severe labor, with privations and hardships such as the early settlers upon the Van Rensselaer Patent were of necessity exposed to. The country was then a wilderness, the soil filled with stones and rocks; yet here he began farming, and by painstaking learned the trade of laying stone walls, which were so skillfully constructed that many farms at this day have stone fences still standing in good condition that father Winans built more than sixty years ago. He sold his farm and made several removals in the course of his long life, each time somewhat bettering his condition. He lived, forty years ago, five miles south of Owego, Tioga Co., N. Y., until about twenty-six years ago he removed to Richland Centre, Wisconsin, where he lived at the time of his death. He was always a good neighbor, and as a consequence always had good neighbors. Warm friends were always glad to hear from him, or to send friendly greetings to him. He had a wonderful memory of the events from the first years of this century, and many stories and anecdotes of the past had a lodging-place in his memory. The only religious paper that he ever felt interested in was the SIGNS OF THE TIMES, and that he read with interest next to his Bible. When during the last few years he could no longer see to read his favorite paper, he arranged his affairs, and said he was "just waiting to go home"—meaning his eternal home. At last he has fallen asleep, having lived to this extreme old age. His last days were passed with his oldest daughter, Mrs. Emily Hyndman. Another daughter, Mrs. Kate Gunsul, lives in Pontiac, Ill. The oldest son, Orlando Winans, lives in Owego, N. Y., and the youngest son is John C. Winans, of Rockford, Ill. At a family gathering two years ago four generations met, all gathered to greet father Winans. Now he has gone to the better land, and left a precious memory, which his descendants love to honor.

J. C. WINANS.

ROCKFORD, Ill.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED EVERY WEDNESDAY,  
AT TWO DOLLARS A YEAR,  
BY GILBERT BEEBE'S SON,  
MIDDLETOWN, ORANGE CO., NEW YORK,  
To whom all letters should be addressed, and  
money orders made payable.

### EDITORS:

BENTON JENKINS, Middletown, N. Y. F. A. CHICK, Reisterstown, Md.  
B. L. BEEBE, Middletown, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, MARCH 18, 1896.

NO. 12.

## CORRESPONDENCE.

NORTH BERWICK, Maine, Jan. 8, 1896.

TO A. C. MCALPINE—DEAR BROTHER IN THE LORD:—I have not replied to your last because of the unsettled state of my mind. For the past four years you have all been very much in my thoughts, and it has often been in my mind to come and visit you. I know from experience that the people of God are one people, find them where you may. While I lived in New York I felt the people dear to me; and I can assure you that the subjects of God's grace among whom my lot is cast in this state are dear to my heart. I am glad to learn of the spiritual intercourse that you have with your cousin. It remains as a pleasing remembrance, the times that I had conversations with her about the things of our Savior Jesus Christ, and of our exercises of soul in regard to our hope in his salvation. I have sent her my photograph in your care, which you will give her, and tell her that I have affectionate remembrance of her in the Lord, and wish she would write to me, that I may know how she is faring in spiritual things, and I shall very gladly write to her in return.

Do you know that we have not any photographs of the members of "Beulah"? Now in my mind's eye I have a sort of an outline of how you all look, but I should like to have your likenesses. But let me turn to the picture of other things. Spiritual pictures are the more pleasing and comforting. Sometimes the Holy Spirit holds before my sight pictures of divine things, and as I feast the eyes of my faith upon them my mind is absorbed, my heart is all aglow, and there are moments when my eyes glisten with tears of sacred blessedness. A few days ago I had considerable pleasure in contemplating Luke xxii. 61, 62, "And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly." This is one of those pictures that faith can look upon, and ever be finding new and touching beauties. If you will with me take a glance at scenes preceding this, we may be able to see better the excellencies of the grace of God so strikingly exhibited. Look at the multitude coming with swords and staves to appre-

hend Jesus in the garden of Gethsemane. Who is he that springs to the front, and with his sword cuts off the ear of Malchus, the servant of the high priest? It is Peter—John xviii. 10. Bold as a lion, he felt he could slay the whole multitude that should dare lay a finger upon the Christ of God. Look again. There sits a man warming himself by the fire. A certain maid peers into his face, and says, "This man was also with him; and he denied him, saying, Woman, I know him not." Another recognizes him, and confidently affirmed, saying, "Of a truth this fellow was with him; for he is a Galilean." Again he denies. See, there comes in that man whose ear Peter cut off, and saith to him, "Did not I see thee in the garden with him?" Perhaps the ear of Malchus tingled somewhat. Perhaps he wanted to pick a quarrel with that man that sits warming himself by the fire. Ah, that man is not shivering with cold now; he is heated in every way that is evil, and now with cursing and swearing says, "I know not the man." Who is this fellow cursing and swearing, and denying Jesus? It is Peter. What, the very Peter that cut the man's ear off in the garden? Hark! there is the sound of the cock crowing! "And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly." A few moments ago we beheld a man lying and cursing and swearing, and now in floods of tears he weeps as though his heart were breaking. Let us take a few glimpses at our picture. "The Lord turned and looked upon Peter." Amidst all his humiliation the Son of God is mindful of that sinner who is lying and cursing and swearing and denying him. In our carnal thoughts we would say, The Son of God will have nothing more to do with such a man; he will utterly turn from him; and never more will that worthless wretch get the least glimpse of regard from the injured, meek and lowly Lamb of God. The Lord saith, "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 Savior of sinners knows all that is passing around that fire, and he knows Peter better than

Peter knows himself. Had he not told him a few hours before this scene, "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?" "The Lord turned and looked upon Peter." David tells us, "He inclined unto me, and heard my cry." Ah, when the moment comes that the Lord turns unto us, then we are turned unto him. He visits us with the almighty and transforming power of his grace, and our hearts are turned and flow unto him as rivers of water. Look at this astonishing language of Jehovah towards backsliding Ephraim, "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord."—Jer. xxxi. 20. How often has my sinful heart turned from the Lord.

"Prone to wander, Lord, I feel it,  
Prone to leave the God I love."

We read, "They have turned their back unto me, and not their face."—Jer. ii. 27. Does the Lord then turn his back upon us and cast us off forever? O no! The new covenant relationship subsists between Christ and the church, between Christ and Peter. Once, twice, thrice, thou hast denied Jesus, O Peter! This is the foretold, the decreed limit. Enough; no farther shalt thou go; thine iniquity shall be checked; the flood of thy sinfulness restrained. Thou hast been in Satan's sieve long enough. All thy bravery in the garden has vanished. At the voice of a maiden thy courage has left thee. Thou art a poor, weak, sinful man. Thou hast a heart deceitful above all things and desperately wicked, and thou shalt know it. "The Lord turned, and looked upon Peter." Not a word he spoke, but O what language is in that look! What was in that look? Can you, dear brother, tell? I have tried. I have longed to read all the language that was in that look. But there is no end to it; volumes of speech could not tell it all. Can you tell how Peter looked? Can you describe the emotions that agitated the breast of Peter the moment their eyes met? The loving, compassionate, grieved, forgiving eyes of the Lord, the man of sorrows, and the eyes of that poor wretch, poor, weak, backsliding Peter. It passeth tell-

ing! Indescribable! What was in that look of the Lord? Was it a look of loathing, of anger, of vengeance, to drive the poor sinner from his presence into the blackness of despair forever? Did it say, "Depart from me, ye cursed, into everlasting fire?" Long time ago at the Red Sea, "In the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians." It was another look than this; it was a piercing look; it searched Peter through and through; his heart was naked before the gaze of the Holy One. All things are naked and opened unto the eyes of him with whom we have to do."—Heb. iv. 13; Prov. xv. 11.

"One glance of thine, eternal God,  
Pierces all nature through;  
Nor heaven nor earth nor hell afford  
A shelter from thy view."

That piercing look of Jesus penetrated down into the lowest hell where Satan had Peter in his sieve. It pierced through all opposition, all the malice of Satan, all the dense sinfulness of Peter. Hell could not hide him; sin could not shut out that look; what could obstruct that look of the Redeemer? O, my dear brother, I have been in some low down, dark places, and in my infirmity I have said, "I am cast out of thy sight." I have feared the Lord would never look upon me again. But better than all my fears the Lord has been to me. Once Jerusalem was in a low and perishing state. None eye pitied thee, O Jerusalem. But when God appeared he looked upon her in his love and pity, and redeemed her. In the record the Lord says, "When I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee, when thou wast in thy blood, live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now when I passed by thee, and looked upon thee, behold thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine."—Ezek. xvi. 6-8.

That look of Jesus was the look of tenderness, of eternal, unquenchable

love, so powerful, subduing, conquering and heart-melting. One look of thine, dear Savior, can heal in a moment our backslidings; one glance of thine can curb and quell our headstrong, vile passions. Our murmurings are hushed, our hearts are brought low and melted before our God.

"Thy mercy is more than a match for my heart,  
Which wonders to feel its own hardness depart;  
Dissolved by thy goodness, I fall to the ground,  
And weep to the praise of the mercy I've found."

That look of eternal love from Jesus said, "I love thee still." It was a look of such surpassing compassion, of such tender pity, it revived such memories that Peter might exclaim in the language of the heavenly Solomon, "Turn away thine eyes from me, for they have overcome me." Jesus' eyes were as a flame of fire.—Rev. i. 14. With flames of unutterable love he looked upon Peter. John Newton tells us a sacred story, saying,

"In evil long I took delight,  
Unawed by shame or fear,  
Till a new object struck my sight,  
And stopped my mad career.

I saw one hanging on a tree,  
In agonies, in blood;  
He fixed his languid eyes on me,  
As near the cross I stood.

Sure never till my latest breath  
Can I forget that look;  
He seemed to charge me with his death,  
Though not a word he spoke.

A second look he gave, and said,  
I freely all forgive;  
This blood is for thy ransom paid;  
I die that thou mayest live."

Let us look at our picture again. "And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly." Peter now thinks upon what Jesus had told him that very night. When it was told him he could not believe it possible that he should act so base a part. Then he was all on fire with love and loyalty to the Christ, and willing to devote himself even unto death in behalf of his Lord and Master. "He spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all." He meant every word he said, but his own frailties he did not fully know. I have in times past thought I never would or could do such things, but in some measure I have learned that I am so vile and so weak I know that unless kept by omnipotent grace there is no wickedness under the sun but I might fall into. As the depravity of my heart has been discovered to me, how I have trembled; and in my fears, and out of the anguish of my heart, I have cried unto the Lord to have mercy upon me. Lead me not into temptation, but deliver me from evil. Jabez cried unto the Lord, "O that thou wouldest keep me from evil, that it may not grieve me."—1 Chron. iv. 10. "Peter

remembered the word of the Lord." Jonah says, "When my soul fainted within me, I remembered the Lord;" and in the Psalms it is written, "I remembered God, and was troubled: I complained, and my spirit was overwhelmed." "Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old." O! that look of the Savior has stirred up such remembrances. Beneath that look his hard heart is dissolved and broken. Peter went out; that look was more than he could bear. Could he forget that look? Away from the fire outside the palace of the high priest, out in the darkness of the chilly night, behold a man with streaming eyes, sobbing forth his bitter grief. O! sin is a bitter thing to those who are born again. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."—Jer. xxx. 7. We might for a long while look upon the sight of weeping Peter. He wept over his base conduct; he grieved over his sins; he was in bitterness over the dear suffering Savior. O how he mourned! Do we not love him? Can we not take to our bosom this heart-stricken, contrite, weeping man? O yes!

Well, dear brother, I must close my letter. These are only glimpses that we have had of Luke xxii. 61, 62. You may look, and look, and look again; and the more you look and ponder, the more your heart will wonder over the most surprising grace that shines forth in Jesus' face.

I am yours affectionately in Christ Jesus,

FRED. W. KEENE.

CAMPBELLSBURG, Ky., Jan. 9, 1896.

EDITORS SIGNS OF THE TIMES:—With the author's consent I inclose the within letter for your judgment and disposal.

C. FOREE.

MRS. CORDELIA FOREE—DEAR SISTER IN CHRIST:—Your very interesting and highly appreciated letter come to hand several days since, bearing date Nov. 25th, 1895. The important contents of your ably written letter certainly demanded a reply much sooner; but I have been so very busy is one reason of my delay, and another reason is, I have felt, and do now, such weakness and unworthiness to write to you, my sister, whom I deem so much more spiritual minded than myself; yet such views as I have I cannot conscientiously withhold from you. I am sure you can bear with my weakness, knowing me as you do.

The text you have suggested to me to say something about is one that I do not feel to have much light upon, but I will, however, give such ideas as I have upon the text, and they shall be subject to your criticism and correction. The text is recorded in the prophecy of Jeremiah,

seventh chapter and eighteenth verse, and reads as follows: "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings to other gods, that they may provoke me to anger." The text under consideration has direct reference to the Jews or national Israel in their idolatrous worship. By reading the history of this people Israel as given of them in the Bible, we are at no loss whatever to understand that they were a stubborn, stiff-necked and rebellious people, from the time they were delivered out of Egyptian bondage, till they entered into the land of Canaan; and not only till then, but throughout their generations they continued to be disobedient, stubborn, gainsaying and wayward; and doubtless, to my mind, they were typical people, and all their rebellion, disobedience and idolatrous worship were typical too. They themselves were a type of spiritual Israel in the gospel day, and all their idolatry, stubbornness and disobedience were typical of Israel's disobedience now. This text shows plainly that their worship was an idolatrous worship, and a very complicated worship at that, made of different ingredients, and all engaged in the great work. Men, women and children, all can and must do something. The good work must go on. The cry of the modern Arminians of to-day is, The great maneuverings must go on. The fathers, mothers and children must engage in the good work. The children can bring their penny for the penny-box, and the women can knead dough and bake cakes for the religious picknicks, suppers and festivals; and the fathers, when assembled, and all is ready, will kindle a fire, or get up a great excitement, even causing fire (excitement) to come down from heaven in the sight of men. Deluded men! Another text says, they are "a people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments; which eat swine's flesh, and broth of abominable things is in their vessels."—Isa. lxv. 3, 4. The phrase, "broth of abominable things is in their vessels," contains a very important lesson; it is very significant. Broth is very thin, and is a liquor in which flesh is boiled; and this broth was made of abominable things. Things mean more than one. It was a complicated mess sure enough; and these different ingredients of which it was made were abominable, hateful and unclean. These literal vessels here, which they had filled with broth of abominable things, represent to my mind Arminian preachers, who are full of spurious doctrine, made up of so many unclean ingredients, which they cast out like a flood, foam out their own

shame, their own righteousness and ability. No wonder they call the truth of God hard doctrine. They are so tender-mouthed they must be fed on broth, and it must be of different ingredients before their stomachs can digest it. Again, "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."—Isa. lvii. 20. Now we know a sea is a large body of water, and I think it is used here to represent a large body of religious people who are wicked and idolatrous in their manner of worship; and their waters or waves represent their ministers, who cast up or eulogize mire and dirt; that is, they preach sullied doctrine, the mirky, miry, filthy efforts and merits of the creature. They do not cast up and exalt Jesus, but they cast up and exalt the creature, "mire and dirt." In a literal sense this teaches us how the Jews or ancient Israel worshiped idols, even fathers, mothers and children. In the prophecy of Isaiah, v. 24, as the result of Israel's idolatry, injustice, impiety, &c., it is said, "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the holy One of Israel." That is, they shall be utterly destroyed, both root and branch, or both parents and children, old and young. As these fathers, mothers and children were literal, and all engaged in the literal idolatry in the temple worship, they represent fathers, mothers and children professionally, including all the leaders and those who are taught by and lead of them.

The Jews and national Israel called the sun, moon and stars the queen of heaven. This you will see by referring to Jer. xlv. 17, 25, and by the whole chapter. Also, the antichrist church is called the queen.—Rev. xviii. 7. The Lord told the prophet to not pray for this idolatrous people who were worshipping the queen of heaven, and said, "neither lift cry nor prayer for them, neither make intercession to me; for I will not hear." "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?"—Verses 16, 17. Then comes in the text, "The children gather wood, and the fathers kindle the fire, and the woman knead their dough, to make cakes to the queen of heaven," &c. "Therefore, thus saith the Lord God, Behold, mine anger and my fury shall be poured out upon this place," &c. "Therefore pray not thou for this people, neither lift up cry nor prayer for them;" that is, to escape these literal judgments, sore afflictions and righteous retributions; "for I will not hear thee." "But I will pour my fury upon them, for they regard not the work of the Lord, neither consider the work of his hands." "Therefore my people are gone into captivity, because they

have no knowledge; and their honorable men are famished, and their multitude dried up with thirst."—Isa. v. 13. Sore distresses, dire afflictions, death and destruction, in some way or other, is the inevitable result of idolatry. Read 2 Kings xxiii., especially the fifth verse. "And he [the king] put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." The same principle of idolatrous worship is now going on among the religious world, and we are told to let them alone. They be blind leaders; and if the blind lead the blind, both fall into the ditch—the ditch of error and idolatry. The apostle Peter says, "But there were false prophets among the people [Israel], even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—2 Peter ii. 1, 2. So when we see religious people speaking evil of the way of truth, and even of the truth itself, it is *prima-facie* evidence that they are following the pernicious ways of these false teachers, and destruction is the inevitable result, even "swift destruction."

May the Lord enable us all to heed the solemn injunction, "Little children, keep yourselves from idols." "Touch not, taste, not, handle not, which all are to perish with the using;" that is, the doctrines and commandments of men. All, all, are to perish with the using; not perish by-and-by, and after awhile, but "perish with the using." "Swift destruction." All of God's little ones who are using the doctrines, commandments and ordinances of men, are in a perishing state while using them. Wherefore come out from among them, little children, and keep yourselves from idols; keep yourselves from perishing, from being withered branches; "and men gather them and cast them into the fire," (confusion).

Dear sister, I have hurriedly written these few lines. I hope you will cast the mantle of charity over my manifest weakness.

W. J. MAY.

HORACE, Texas, Jan. 21, 1896.

DEAR BRETHREN EDITORS SIGNS OF THE TIMES:—I have been a reader of the SIGNS, and a greater portion of the time a subscriber, for the last eighteen years, and occasionally I feel like bearing testimony to the satisfaction derived from it. Often has it come to me in those eighteen years when I was in a disconsolate state of mind (sometimes assailed by foes within, and sometimes when troubled at the thought of Zion's afflictions), with words of comfort

and encouragement, often finding the eternal principles of truth set forth, so that it seemed no one could find cause to oppose. Still opposition has been on the increase, or has developed to a greater extent, especially in the ranks of professed Primitive Baptists.

I was especially encouraged by the reading of the Virginia Corresponding Meeting's letter which appeared in the SIGNS some time ago. The views set forth in that letter, especially on the spiritual birth, can never be upset by Scripture testimony; also the editorial of Elder Chick on the same subject, and on divine sovereignty. These are things, brethren, for which a few of us in this part of the country feel that we have suffered and are still suffering. I have thought that we did not know how dear principles were to us until we suffered persecution on their account.

Elder Curry's article on Adam able to stand and liable to fall was both good and timely. I am glad that he wrote it, and wrote just as he did. May the Lord sanctify it to the good of some whose minds may be confused by reason of Arminian teaching to the contrary.

Many others I might speak of who have written very comfortingly and instructively of late. In fact I think all the letters appearing in the SIGNS are too good to throw away. How could we do without the good old SIGNS OF THE TIMES?

I see of late a platform of principles laid down, upon which it is proposed by the writer that factions of Primitive Baptists which differ upon certain principles come together. While there is much truth expressed in different items of this platform, it seems to my mind there are some things too indefinite. The sixth item contains this language, "We believe that the regenerating work of the Spirit of God is in the soul, or spirit, or heart, or mind, of man, and changes the prevailing feelings, tastes, dispositions and habits of the soul," &c. It is not my purpose to enter into a lengthy criticism of this statement; but I have been thinking, If I could say positively, or say that I believed the regenerating work of the Spirit is in the soul, or spirit, or heart, or mind, of man, I could say which one of those parts was the subject of regeneration; and if I should say that this work was in the soul, and another should say it was in the spirit, and another should say it was in the mind, we all would differ about as much as we would from the man who denied that the benefits of the atonement are special to any one of these component parts of man, but who believes that the sinner (all of him) is the subject of saving grace.

Again, it seems to my mind that if I should conclude it was heresy for me to deny that the spirit of man is born of the Spirit of God, he, believing that the soul of man was the subject of the spiritual birth, would have the same right to denounce me

as a heretic for denying that the soul is born of God.

If any brother can point me to a Scripture which teaches that the soul or the spirit of man is born of God, separate and distinct from the balance of the man, he will show me something that I have not yet discovered, or that has not yet been revealed to me; and surely I will have no right to blame that brother, but will have cause to be thankful.

Now, mind you, I have not denied that the soul is born of God; but if you will search your Bibles closely you will find that the term soul is in several places put for the sinner, man, woman or child, as in Gen. ii. 7, "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." Again, Gen. xlv. 27, "All the souls of the house of Jacob which came into Egypt were three score and ten." Many other places might be cited to show that the child of the earthly Adam (in his entirety) is the soul. Saying this, I wish it distinctly understood, is not saying that in the Scriptures man is not referred to as being composed of soul, spirit and body; for I think all will admit that the Scriptures sometimes speak of the soul and spirit and body as separate or different parts; but nowhere do the Scriptures teach, to my mind, that the soul or spirit or heart or mind of man are (separately) the subject of the "regenerating work of the Spirit of God." Jesus says, "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God." That is to say, If a man is born again he can see the kingdom of God. Now, since Jesus does not say, nor does any inspired writer say, Except a man's soul or spirit or heart or mind be born of God he cannot see the kingdom of God, why should it be set up by any professed follower of Jesus as a test of church fellowship, in any abstract of principles? I venture the suggestion that any man or body of men who do so, do so without any Scripture authority, either in precept or example.

I have seen and heard some things in the way of doctrine since I have been among the Primitive Baptists that I could not indorse, and some that proved a source of contention and division; but it occurs to my mind that nothing has caused so much trouble as the dictatorial, inquisitorial spirit manifest in some places. Would we not all do well to learn to bear one another's burdens, and so fulfill the law of Christ? "Go ye and learn what that meaneth, I will have mercy; and not sacrifice." When God's people are led by the true spirit of charity it is not hard for them to come together. When one is reduced to his proper size in his own estimation, then his brother is proportionately raised. When one is prompted by ambitious motives, in other words, as long as flesh is uppermost, he is not likely

to agree, as long as he has in any way to sacrifice self.

Dear brethren, this imperfect scribble has been written in haste, but I submit it to you; do with it as you think best. With love to all the household of faith, I am your unworthy brother, I trust, in hope of a better world,

H. B. JONES.

RUSHMORE, Ohio, Feb. 28, 1896.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I had thought that I would never trouble you with my scribbling again. It is useless for me to attempt a description of my sensible weakness and unworthiness. If this is likely to crowd out better matter, burn it up. As brother E. D. Varnes says, having noticed your appeal headed "How can we know?" I began to feel a desire to address a few lines to the brethren whom this may concern. I heartily indorse brother Varnes' sentiments.

Dear brethren, I have been a constant reader of the SIGNS for many years. I think I would not do without it for twice its cost. I am aware that all the brethren are not situated as I am (not boasting of what little I have); but it does seem to me that I would have to be very short of this world's goods if I could not contrive some way to pay for the SIGNS. If I could not, I would order it stopped.

Not having read the "Editorials" for a long time, I thought I would read them through this winter, and I read both volumes. I do think that in all probability there could not have been another man found in the United States that would have undertaken such a task at the time that the late Elder G. Beebe did; and the ability with which he defended the everlasting truth against such wonderful opposition is remarkable. It could not be but the Lord was his strength and his shield. I am glad, dear editors, that you are now republishing his late editorials through the SIGNS. Some say that the SIGNS has departed from the old landmarks. I confess that I am too blind to see it.

It is said, "Thou shalt call his name Jesus; for he shall save his people from their sins."—Matt. i. 21. Is there any place in the Scriptures that the new man, spoken of by the apostle Paul, is called his (Christ's) people, the people of God, the saints of God, the children of God, church of God, &c.? I understand that every manifested heir of eternal happiness has the new man within him; being born again, born from above, born of God, born of an incorruptible seed, by the word of God, which liveth and abideth forever. Previous to the time of God sending forth the Spirit of his Son into the heart of his people there is no warfare; they are at ease; they are at peace; they are not troubled as other men; they feel that they can turn and come to God whenever they please. They have been told that they were sinners, and

(Continued on page 94.)

## EDITORIAL.

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

## "A PRAYER OF MOSES THE MAN OF GOD."

THIS is the heading of the ninetyeth Psalm. It is in our mind to present a few reflections concerning the opening verses of this Psalm. "Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Many things in this Psalm have for a long time seemed very rich and precious to us, but none more so than the things contained in these first two verses. Moses in the whole Psalm sets forth the power and eternity of Jehovah, and his constant and abiding care over his Israel, whom he had chosen. But while Moses wrote, as he was moved to do, concerning Israel that then was, and concerning God's wonderful care over them in all their generations (or "in generation and generation," as the margin reads), there is, we believe, a prophetic looking forward in his words to the care that God should have over his spiritual people, who should be called out from the Egypt of this world to be followers of Christ, and to dwell in the secret place of the Most High, and to abide under the shadow of the Almighty.

We are not told at what particular time in his life Moses wrote this Psalm. Some things said in it sound as though it might have been written near the close of his life, when he was given to recount in his mind the past, with all its changes and vicissitudes, and to remember how the Lord had sheltered Israel, and led them safely along in their pilgrimage. There is a recounting of past mercies in this Psalm, coupled with a view of human weakness and vanity, and with a view also of the power and majesty and grandeur of that God in whose shadow they had found such a safe dwelling-place in all their generations. How sublime is the thought expressed in the words, "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Who can comprehend such a thought? What mortal mind can comprehend that mind where time has no place, to which there are no days nor years, and no succession of moments or events? What a conception was that which was given to the prophet

when he spoke of Jehovah as inhabiting eternity! Surely this must be revelation from God; for how could an inhabitant of time arise to such a view as that of a God who inhabits eternity? This thought in this Psalm is set over against the words, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." How brief this mortal state! How everlasting is God! How good that we poor worms have such a safe abiding place!

But to return to the opening verses. Moses wrote of the things which he knew. By inspiration he had been given to see and write the perfect record of the dealings of God with the chosen people, over which he had been made a leader. In the vision accorded him he saw Israel from the days of Abraham, safely kept and guarded and preserved from harm. He saw them in the midst of their own rebellion and idolatry, and in the midst of the assaults of open enemies, yet kept safe and unharmed; and as he contemplated these things, and wondered why Israel had not been swallowed up quick, the answer was given to his understanding that God had been their place of defense, their refuge and dwelling-place. The word burned within him, and straightway he longs to speak; and the testimony is true, "Lord, thou hast been our refuge, our dwelling or abiding place, in all our generations."

The word "generations" fixes and limits the meaning of the "man of God" here. The word is a common one in the Scriptures, and it always has a definite meaning. It signifies generally, "People of one age or time." Hence we read of people of the third or fourth or tenth generation. If the fathers be counted the first generation, then the children are the second generation, and the grandchildren are the third. So one generation passes away, and another takes its place; and we read in the Scriptures of "generations," "a thousand generations," "the generation to come," "this generation," and similar expressions. The word relates always to time and this present life. When it is used, as it sometimes is, to designate "them that fear God," or who are "the children of God," it presents them in their experience while here in this world. In the New Testament the word is once used (1 Peter ii. 9) in the sense of a race of people: "Ye are a chosen generation" (race). Once (Matthew i. 1) it is used in the sense of birth, origin: "The book of the generation [birth, origin] of Jesus Christ." Of course this relates to the man Christ, and, as what follows shows, presents his earthly origin or ancestry. But most generally it signifies (and always when used in the plural) the people of one or more ages or times.

The word relates to time and things in time, and never to eternity.

There can be no generations in eternity. Generations imply a succession—a passing away of one and the coming in of another. In eternity there can be no passing away and no ushering in. Such things belong to time. Change belongs to time, but not to eternity. The fact that the word "generations" is used in the text fixes the application of this text, therefore, to the people of God here and now. There can be no such thing as eternal generations. The very meaning of the word forbids the idea of eternity being connected with it, for the reason, as stated above, that the plural form of the word implies the succession of one after another; and there can be no succession of things in eternity. Whatsoever inhabits eternity must itself be eternal; and Jehovah only is eternal. As the plural form of the word implies a succession of one after another, so also the singular form of it implies a beginning; and that which inhabits eternity has no beginning. "Eternal generation" would be a contradiction of terms.

And so, as said before, Moses here declares that from the beginning of the history of Israel as a nation they had always had a safe abiding-place. As the Lord had dealt with the fathers, so had he also dealt with the children, and with each successive generation. He had been faithful to every promise, and had been to them what he had not been to any other people. At times they had seemed, to all human appearance, to be ready to perish; but yet they had not perished. Many times they had sinned, and had forgotten and departed from the right way; but yet their God had not forsaken them. What wondrous forbearance and mercy had God shown toward them! What wonder and praise and gratitude and love must have filled the heart of Moses as he penned these words! How in thought he must have contrasted the power and pity and faithfulness of God with their wretched weakness and rebellion and unfaithfulness! Moses farther down in the Psalm talks about the iniquities and secret sins of the people; and he declares that they were all known to God. He also declares that experience of the anger of God against sin, by which we are consumed and troubled. He sets forth the power of the anger of God against sin, and declares that its measure is to be found only in the fear which he puts into the hearts of his people; and yet he is our dwelling-place all the time. Yea, it is because he is our dwelling-place that we come to experience his fear and his wrath. As we dwell in him, and because we dwell in him, he is to us a consuming fire. This experience of his fear and anger, this setting of our secret sins in the light of his holy countenance, wherein they are made to appear exceeding sinful, is all the result of abiding in him; and by these experiences the soul comes to realize this abiding. These experiences are the evidences of this dwell-

ing in God; therefore Jeremiah could say, "I remember the wormwood and the gall; my soul hath them still in remembrance; therefore have I hope." The things most full of comfort and joy and hope to the believer now, are his former experiences of the wrath of God against sin; and as the believer journeys on it comes to pass at last that he prizes his present experiences of these things as being the most precious of all. There comes into the heart a great fear at times lest sin should cease to be the terrible thing to him that he has sometimes felt it to be. "O that I might see my sins, and realize thine anger against sin, and thy power to consume sin more and more," is the cry of his heart; and so he prays with the psalmist again, "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." This is the experience of the everlasting way. These are the evidences that the Lord is our dwelling-place—that we are abiding under the shadow of the Almighty.

What Moses here testified concerning Israel had a signification deeper than the care and mercy which God had extended to them providentially and nationally. This was all very true, considered in the merely temporal sense of the word; and we doubt not that this meaning was included primarily in these words. But Moses was not only a literal Israelite: he was also a spiritual man; and so he knew of a sense in which God had been his dwelling-place, and the dwelling-place of all who were spiritual, which was beyond and above his temporal care of the people. When we come to speak of the true Israelite, God is and has been not only his dwelling-place in a providential sense, but also in the sense of real intimate soul-communion. If Moses could say, "Israel has not been consumed, because God has always cared for them and sheltered them," much more can the believer say, "I still live, and my faith, hope and love still abound, because I have obtained help of God." In a sense beyond all power of language to express the believer feels and knows that in God he lives, moves, and has his being. Truly in all ages God has been the dwelling-place of all who from generation to generation have been brought to know and love him. How true to each one's personal experience is the language, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Since such an experience as this is given to the humble child, he is at times able to say, "Yea, though I walk through the valley of the shadow of death I will fear no evil; for thou art with me." In harmony with all this, in Ezekiel xi. 16 God says, "Yet will I be to them as a little sanctuary in the countries where they shall come." Only the words of God can express all that this communion with God

means. Who that believes is not ready to say at times, with Paul, "I have heard and seen unspeakable things?"

Now, in the second verse of this Psalm Moses speaks in high exalted strains of the unchangeability and eternity of this God, who is the dwelling-place of his people. Moses upon another occasion said to Israel, "The eternal God is thy refuge." Malachi, the last of the prophets, afterward declared that because God is unchangeable, therefore Israel is not consumed. The eternity and immutability of Jehovah is in the Scriptures presented as the ground of the security of his redeemed people. Because he changes not, they are not consumed. Because he is eternal, he is ever the same. Even the stubbornness and rebellion of his people, the ingratitude, the fickle-mindedness of their hearts, with the constant changes that are seen in them, do not change him. Because the eternal God changes not, he loves his people still. Even their waywardness cannot turn away his love. Nothing whatever, as Paul testifies, shall separate them from his love, which is in Christ Jesus our Lord.

It seems to us that the thought of Moses, expressed in the second verse of this Psalm, is that as Jehovah had been Abraham's God, so had he continued to be their God in all generations since Abraham. What he was to Abraham, just that was he to Isaac and Jacob and Joseph; and just that had he continued to be in every generation afterward. Abraham's God was the God of Moses. As he had revealed his goodness, his power and glory to the one, so was he revealed to the other. The testimony of Abraham would be the testimony of Moses. He was still God. Each intervening generation had found him the same; and just as he had revealed himself in the past daily travel of Israel, that had he been before the mountains were brought forth, or ever he had formed the earth and the world.

The word "art" in the last clause, "Thou art God," is supplied by the translators; yet if left out the same meaning is expressed, only the more emphatically. We are informed that the idiom of the Hebrew language requires that in the translation into English the verb "art" shall be supplied. Any one acquainted with the Hebrew tongue, as we are with the English language, would in reading this verse in Hebrew at once understand it as we do with the word "art" supplied; so that the translators have not done violence to the meaning. Not being acquainted with the Hebrew tongue, we do not know this for ourself, but do not doubt its correctness. At all events the general meaning is clear, that God is eternal and always the same, and that this God is the dwelling-place of his chosen and redeemed people in all their pilgrimage.

Out of this grows up the glorious truth of the perfect and final safety

of the people of God; and since here is the safety and confidence of believers, how can any child of God be indifferent to these truths? During the past few years it has seemed to us most important to know the character and attributes of him whom we serve. What is worship but ascribing to God that which is true of him? How can we worship God if we do not know him? Moses here worshiped God in ascribing to him eternity and unchangeability. We worship God when we ascribe to him power, honor and glory, and say, "Salvation is of the Lord." O how important that we do not fail to worship him in this way! What a terrible thing it is to limit the Holy One of Israel in any way! The being to whom we can set metes and bounds is not God. Unlimited power, knowledge, purpose, sovereignty, omniscience and omnipresence are his. Let us not limit him in any of these things. In all these things is our help. Because they are true, our dwelling-place is safe. Here believers have rested in all generations. Here may we rest.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

1 TIMOTHY II. 3, 4.

"For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth."

A sister has desired us to give our views on this passage of Scripture, and we have also on hand many other applications for our views on numerous other portions of the divine record. If the expression of our views on what God has communicated in the Bible can be of any use in enlightning, comforting, admonishing or instructing any of the Lord's little ones, it will give us great pleasure to serve them to the utmost of our limited ability; but we must beg the indulgence of our brethren, sisters and friends who have asked our views on other passages, with whose requests we have not yet been able to comply. Some applications have been deferred from a consciousness of our want of light on the subjects proposed, and others for want of time and space; but to the subject now in hand.

The declaration of our text is in form of a reason for the exhortation which precedes it, which is, that "first of all, supplications, prayers, intercessions and giving of thanks be made for all men;" and lest any should misunderstand the sense in which he used the terms "all men," both in the exhortation and in our text, he defines his meaning to be "for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God our Savior," &c. In praying for kings and for all that were in authority at that day, the christian church was called to abandon the long cherished

opinion that the Jews exclusively were the people of the living God; for at the time Paul wrote this, the Jews had no king of their own tribes; the sceptre had departed from Judah, and the lawgiver from between his feet, and Shilch had come, had lived in the flesh, died on the cross, risen from the dead, ascended into heaven, and the nation of the Jews were at the time ruled by Gentile governors under Cesar, the Roman Emperor. According to the tradition under which they had been brought up, they would have thought it wrong to pray for any king then holding power; but this restraint is removed by the apostolic declaration that prayers, &c., for them were good and acceptable in the sight of God, though it may have been quite the reverse in the sight of men. The object in praying for Gentile kings and others in authority, to be kept in view, was that God, who is above all human governments, might so overrule their administrations as to secure quietude and peace to his children, both Jews and Gentiles, who lived under the secular dominion of the kings and other dignitaries for whom they were to pray. This is good, otherise God by his apostle would not have directed it, and acceptable in the sight of God, because it was according to his word. The connection of the words, "In the sight of God our Savior," go to establish three very important points of the christian doctrine, viz

1. That it is the work of God to save sinners.
2. That God is emphatically their (the church's) Savior.
3. That Jesus Christ the Savior is truly, essentially and eternally God, as well as man and mediator; and his children being accountable to him for their conduct, have occasion only to know that what Paul exhorted them to do was acceptable in his sight. This was all the guarantee they needed. But to be still more clear upon this point, the apostle adds, "Who will have all men, [Gentiles under the government of Gentile kings, as well as a remnant of Israel according to the election of grace] to be saved, and to come unto the knowledge of the truth." As confirmation of the position that all men, or all sorts of men, Gentiles as well as Jews, were ordained to salvation, he says, "For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time; whereunto I am ordained a preacher and an apostle (I speak the truth in Christ, and lie not), a teacher of the Gentiles, in faith and verity." Now, if God had not ordained the salvation of any of the Gentiles, why was Paul ordained an apostle and teacher of them in faith and verity? The whole tenor of this chapter goes to show the sense in which Paul used the words "all men." Not all the children of Adam; for many of them were at that time suffering the vengeance of

eternal fire; but all that should be testified in due time, by the Spirit's work in quickening and regenerating them, washing and sanctifying them with the washing of regeneration and renewing of the Holy Ghost, according to the declaration made on the day of Pentecost, "For the promise is unto you, and to your children, and unto all that are afar off, even as many as the Lord our God shall call."—Acts ii. 39.

We are aware of the cavils of wicked men upon this text, who construe the words to mean that it is the will of God to save as many of the human family as he can, or even all of them, if they will allow him to do so; that his will is ineffectual with the majority, and they are damned because they will not allow the Lord to save them; and those who escape eternal wrath are not saved because God willed that they should be, but because they consented, or because they willed to be saved. But how silly the quibble. If God willed the salvation of every son and daughter of Adam, and a large portion of them were able to resist and prevent the accomplishment of his will, what is to become of them? If the immutable God should change his purpose and conclude to damn them, is it certain that they would allow him to do so? If he is unable to accomplish his will to save them, will it be easier for him to do what is in opposition to his will, in sending them to hell? Shocking absurdity! They who contend for the doctrine know not God; they cannot be savingly acquainted with him, or they would know that he doeth his pleasure in the armies of heaven and among the inhabitants of the earth. He will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion, and whom he will he hardeneth. Christ has all power in heaven and on earth, power over all flesh, that he should give eternal life to as many as the Father hath given him. And all that the Father giveth him shall come unto him, and shall in no wise be cast out. But no man can come unto him except the Father which sent him draw him, and he will raise him up at the last day; for this is the will of the Father, that of all he hath given to Christ he shall lose nothing, but that he shall raise them up at the last day.

MIDDLETOWN, N. Y., March 15, 1852.

LARGE TYPE SMALL BIBLES.

WE would especially call attention to the advertisement on last page, of small, light Bibles, printed in large full-faced type. While these Bibles weigh only from two to three pounds they are printed in large full-faced type that can be easily read by those whose sight is failing.

They are a most convenient size for holding in the hands to read, or to carry when traveling.

The extended covers lap over and protect the edges of the leaves.

## CORRESPONDENCE.

*(Continued from page 91.)*

they thought they believed it; but all at once, without any forethought or premeditation, the poor soul finds that he is a justly condemned sinner before a just and holy God. He begins to inquire now, What shall I do? My sins have gone over my head, and are too heavy for me to bear. He goes to work now to try to justify himself by the deeds of the law; but the more he strives, the deeper he sinks under the awful weight of guilt and sin that is resting upon him. Now the poor soul begins to cry, "Lord, save, I perish." All hope seems to vanish. But all at once a voice is heard, saying, "Peace; be still;" and God, who commanded the light to shine out of darkness, shines in the heart, and gives the light of the knowledge of the glory of God in the face of Jesus Christ. Now the poor soul is enabled to sing the new song,

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

He feels now that all his trials and troubles are gone, and that he will never sin any more; but before he is aware of it he finds that this old body is as full of sin and corruption as it ever was. The warfare begins. He finds the flesh lusting against the Spirit, and the Spirit against the flesh.—Gal. v. 17. He begins to doubt his hope, and feels that he has been deceived. He has not yet learned that these are the feelings of all the children of grace. He goes mourning day and night, and crying for mercy. Eventually Jesus presents himself to the poor sinner as the Savior of sinners, and hope springs up. Surely I am a sinner; and if saved I am saved by grace, and grace alone.

Dear brethren, I have extended this entirely too long, and the easiest way to dispose of it will be to burn it. May the grace of God rest with you and all the household of God, is the sincere prayer of your unworthy brother, if one at all.

J. G. FORD.

HOLLAND, Texas, Feb. 1, 1896.

DEAR BROTHER CHICK:—As I must shortly join the great silent majority that have gone to the tomb, I somehow want to offer a few thoughts for the readers of the SIGNS, or rather make a kind of confession. About the age of twenty-three years I entered the Confederate service, and was in General Lee's army. Just after the seven days' fight in the city of Richmond was where and when I received my little hope, if I have any. When the war was over I was set apart as one of the deacons by the church at Holly Springs, Newton Co., Ga. Elder J. L. Purington was our pastor. I was then in the vigor of manhood, and had a much better opinion of myself than I now have. I had a

considerable amount of Arminianism in my vile nature that had to be burned out, and the process by which it was done well nigh drove me to despair. I wanted to be a model christian, but somehow when I resolved to do better I did worse. "We are the circumcision which worship God in the Spirit, and have no confidence in the flesh." As yet I had confidence in the flesh, and vainly thought I could be so circum-spect in my walk and conversation that I would lead a quiet, peaceful life, and so argued with some of the members. In order to help me along I got two books; one was "Saints' Rest;" the other was Abbott's "Young Christian." I read them, and tried to follow their teaching; but right along here I got a terrible fall, brought reproach on the church, and awful sorrow and distress on myself. Brother Purington (bless his memory) and the members came to my relief. Here old self shrunk a great deal. I had learned a lesson, but somehow I was dull, and it required a great many falls to sweep away the refuge of lies wherein I was trusting; and I do not know that I am cured yet. The carnal mind is enmity against God, and I have that mind, with no hope of getting rid of it until this body dies. If the Spirit of the Lord does not keep it in subjection it is sure to manifest itself. I feel that the outer man is perishing, but cannot feel that the inner man is much renewed. Most of the time I am shut up in darkness and gloom. When I try to call on the Lord it seems as if my cries fall to the earth unheard. I know if I am saved it will be a trophy that grace has snatched from the very dregs of sin and woe; for I feel that I am the vilest wretch that ever claimed the name of the Lord. It is not what I used to be that so distresses me and poisons all my joys, but what I am now. I moved here twelve years ago, and have associated with many of the Lord's dear children, though there are some differences in sentiments among the brethren on the doctrine of predestination. Some believe the absolute predestination of all things, while some call it permissive decrees. Permissive decrees of Jehovah are just as certain of fulfillment as any others; hence every event in time is certain. I cannot see enough difference to stir up a fuss in the family. I believe the fall, with all its sad results, as we view it from a human standpoint, was all arranged in the wisdom and purpose of God ere time began, and was provided for; else how could the dear Savior stand as a lamb slain from the foundation of the world? No fall, no sinners; and the covenant of grace, made before the dust of the highest hills was formed (which all Primitive Baptists believe), would have been null and void, and heaven left uninhabited, because there would have been no sinners to be saved.

Before I drew my infant breath,  
From nature's prison free,

Crosses in number, measure, weight,  
Were written, Lord, for me.

Before I close I would like to say to Elders Wm. L. Beebe and J. G. Eubanks that they are held in fond remembrance by myself and wife. Both were pastors of our church for several years. My wife is still a member of the dear old church in Georgia.

To the dear readers of the SIGNS I will say, When it goes well with you remember me, a poor old sinner.

A. J. PHILLIPS.

ST. THOMAS, Ont., Jan. 3, 1896.

DEAR BRETHREN:—In the providence of our Lord we have entered upon another year, and I among the rest would like to give my little testimony of the goodness of the Lord to me. How thankful I ought to be for the many blessings both temporal and spiritual which I receive, coming as they all do from our covenant-keeping God. Of all people on earth we, the Old School Baptists, ought to be the most thankful; for when we are in our right mind, and the love of Jesus fills our hearts, we are enabled to give unto the Lord all the praise for time and eternity.

Dear brethren, how thankful I am for the dear old SIGNS, to see it come so regularly, filled with good news, giving God all the praise in the conversion of poor and puny man; for Jesus says, "Without me ye can do nothing." "Not of works, lest any man should boast." All is of grace from first to last, to know these things and have a hope of them.

"O for such love let rocks and hills  
Their lasting silence break."

Dear brethren, how much we ought to love each other, and forgive one another in love. Surely we ought, when we hope that Jesus has done such wonderful things for us, in giving us a hope of the forgiveness of all our sins.

I am much pleased and delighted with Elder Chick's communications, they are so clear and to the point, opposing work-mongers. All can see that he is the right man in the right place. One or two editorials last fall were worth all we pay for one year; particularly so was the one regarding Sunday Schools. We as Old School Baptists should keep away from all their system of works, and from all their meetings; for they are works of the flesh, and have a tendency to draw us away from following our dear Lord and Master. I hope the Lord will be with him in future as in past time, and that he may be sustained in his work of love. When we consider the number of God's people who are isolated or unable to meet with their brethren at stated times, the SIGNS to them is peculiarly precious. They see and read able communications from dear brethren in different parts of the country, telling what God has done for them, and bringing to view so many of their trials, doubts and fears, so that they too are encouraged to press forward, forgetting the

things that are behind, and by faith looking unto Jesus, the author and finisher of our faith. There are so many able writers for the dear old paper that I will name none. I hope they may continue to write to the children of God. I think I love them all in the Lord. How any one taking the paper for years, as I have done, can do without it, is something that passes my comprehension.

With love to all the household of faith, and wishing you a happy and prosperous new year, and that all will make an extra effort to pay up past indebtedness, and continue to subscribe for the paper, I remain, I hope, your affectionate brother in Christ,

A. J. BLACK.

P. S.—The last SIGNS came to hand just before mailing my letter, and, dear brethren, I felt so pleased and delighted with dear old Elder Beebe's article that I thought I would add a little more to my letter. He brought many useful lessons to the surface for the consideration of God's people, applicable to us now as when they were spoken. O that we all might take warning not to deny our Lord. After reading Elder Durand's article on the works of grace, so beautifully traced, I felt to thank our God for raising up and qualifying such dear ones as I have named, with many more, to comfort and instruct God's little ones like myself, who, if one at all, is the least of all.

A. J. B.

DURHAM, N. C., March 2, 1896.

DEAR BRETHREN:—Will you permit me to say through the SIGNS to the brethren, sisters and friends with whom I met on my recent visit, that I reached home last evening, and found my family enjoying the blessings of health and peace? I feel to thank God that he has remembered me in all the trials of life, and has ordered my footsteps so that Satan has not overcome me up to this time. I felt several times when I was with you to proclaim with the psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity," &c. I was truly glad to see the unity of sentiment which prevailed so generally among the Lord's children with whom I was blessed to meet. It appeared to me to be more so than usual. I did not hear an idea which embraced any doctrinal point but such as met a hearty welcome in my own heart, and was in agreement with my own experience. This is what I call true fellowship. When two come together, and as one expresses what God has taught him, the other feels the same truth springing up in his heart, these two are thus united in one, and fellowship goes out from heart to heart, and there is love and joy such as the world knows not of. How blessed to be able to feel to be among the solitary ones, whom the Lord hath set in families, and given the pure language of Canaan, so that each is

able to say of the other, "He is my brother; she is my sister," because of the sweetness there is in their conversation. When this is the case it is pleasant to be in the house of the Lord. It reminds us of that sweet unity which does and ever has existed between our Lord and his people, because of which they are saved in him. To-day it is true that we are dead, and our life is hid with Christ in God. There has never been any change in him, and therefore all that is in him to-day was in him in eternity. This does most certainly embrace our life which we now live in him, and shall ever live. Outside of this I can find no life for any of the Lord's poor and needy children. God has ordained this life for them and to them in Jesus Christ his Son, and in his purpose all things work together to the good of his people, and to the glorifying of the name of God, and we also are glorified in him. Who are we, that the spotless and pure name of Jesus should be named on us, so that we are all swallowed up in him? Thus as the outward man perisheth, the inward man is renewed day by day, so that as seeing ourselves we grow until we truly feel to be the chief of sinners and the least of all saints. Strange way to grow in grace, and yet so it is. What need we to fear, just so Jesus is ours, and we have the evidence in our hearts that we are his? If we possess him, his righteousness is ours. Surely if his righteousness appears, all our righteousness becomes filthy rags, and so fades away that we hunger for his fullness. He has said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." This is enough. He has said that it shall be, and he works and none can hinder. Where is the christian who could trust his salvation in any other Savior? In him alone we trust.

There were many dear brethren and sisters with whom I should have been pleased to meet, but they have my love. May the Lord lead us all in the way of peace.

In hope and love,  
L. H. HARDY.

SCIPIO SIDING, Ohio, Feb. 15, 1896.

EDITORS OF THE SIGNS OF THE TIMES—DEAR BRETHREN:—I see in the SIGNS of Feb. 12th a short article from Elder Chick on Predestination, to which I desire to reply, for the benefit of the brethren generally. Elder Chick cautiously states that he speaks only for the brethren in the east, and not for those throughout the United States. I wish to say to him, and to all the brethren everywhere, that I am extensively acquainted with the Baptists in the west, in Ohio, Indiana, Illinois, Missouri and Iowa, and I have never met a brother or sister to whom the statements in the article referred to would apply. They do not believe that God is the author of the sin committed in the crucifixion of Christ because he determined it before to

be done; but there are some who say that if the doctrine of God's determinate counsel be true, it makes him the author of sin. But that idea is not held or believed by those who believe the doctrine.

In reference to the other statements, they are among the firmest advocates of discipline and order in the churches, and in their living and walking before the Lord and before men they are among those who live and walk the most blameless, and in tribulation the most patient, cross-bearing and enduring, believing that all things work together for good, and that the hand of the Lord is in all their sufferings. Like Job they say, "Shall we receive good at the hand of God, and shall we not receive evil?"

I have had the happy privilege of meeting many of the brethren in the east, Elders Durand, Vail, Bundy, Bogardus and Hubbell, visiting the churches of the Chemung and Roxbury Associations, and also the Baptists in Canada, where I met Elders Wm. L. Beebe, Wm. Pollard and F. W. Keene. I have found them a unit with the brethren of every place I have gone, on the doctrine of God's determinate counsel respecting all events, all holding the same view and speaking the same things. I have ever found them, as a general rule, humble, fervent and sincere in the house of the Lord; worshipping God in the Spirit, rejoicing in Christ Jesus, having no confidence in the flesh; confessing their sins and shortcomings, and adoring the everlasting kindness of the Lord for so great salvation; adhering only to the standard of truth in preaching, praying, admonishing, and in singing psalms and spiritual songs, making melody in their hearts to the Lord. May grace abound to the Israel of God.

H. E. PURRIS.

LINDALE, Texas, Jan. 18, 1896.

EDITORS SIGNS OF THE TIMES:—In sending my remittance for the SIGNS I want to give an expression of my hearty appreciation of the paper; that is, the doctrinal sentiments advocated by its many correspondents, very few of whom I have met in person; but I feel like I am acquainted with most of them, and look forward to the coming of their letters in the paper with eagerness. I read them with much comfort and enjoyment. If I mention brother Curry's article in a late number of the SIGNS I hope others will not feel slighted, nor that Elder Curry will feel puffed up in his fleshly mind; for I know he is of the earth, nothing supernatural or immortal of him, save and except the life and Spirit of Christ that dwells in him. I know, too, that all he or any one else knows of the truth of the gospel of Christ is a gift from God. The article referred to is on the subject of Adam being able to stand and liable to fall. I want to say to brother Curry, that article was a source of comfort to me, a feast of fat things,

in perfect harmony with the fundamental principles of the doctrine of salvation by grace. The fall of Adam was the first link in the chain of circumstances, for the perfecting of the salvation of God's chosen people from their sins.

I want to say to the brethren abroad that there is a little church of Primitive Baptists in the town of Lindale, Smith Co., Texas, of which I am an unworthy member. Any brethren who anticipate moving to Texas, if they will write to me I will give them any information I can of the church, the town and the surrounding country.

FRANK LODEN.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—As I was writing a letter on business I decided also to write a few words, if I could. Indeed, I have been in such darkness and so low down that I felt as though I could never write again. I feel indeed to be the poorest of the poor, the lowest of the low, and the least of all. Gall and wormwood seem to be my meat, and only one Scripture has seemed to come to me to bring me any relief: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."—Hebrews v. 7. Again in Hebrews, "Consider him who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds." If this experience will fit me to comfort any one, how gladly would I be willing to suffer. It is for a purpose, I know, and a good purpose; for the very things which seem to work our destruction are for our salvation. This is all needful, and our God works all things after the counsel of his own will. But O how rebellious we often feel under his chastening rod! How unreconciled we feel when he brings these things to bear, and makes us feel our poverty and meanness and nothingness before him; when we are like a smoked bottle, like water spilled on the ground, like curdled milk, like a pelican in the wilderness, an owl in the desert; when the billows are rolling over us. Out of the depths we call, and there seems to be no answer. "My God, my God, why hast thou forsaken me?" My only hope is in God. For all this I must still cry and call upon him.

Yours in hope,

W. LIVELY.

EVERGREEN, Ala., Oct. 21, 1895.

DEAR BRETHREN AND EDITORS OF THE SIGNS:—I have been a subscriber to the SIGNS OF THE TIMES for a number of years, and with my whole heart indorse the doctrine it sets forth, and have derived great comfort from it, especially since I have been such a sufferer from rheumatism for nearly three years, and most of the time bedridden. I am now very much crippled, and denied

the blessed privilege of attending church meetings. I hasten to renew my subscription, which expires November 1st. I have in times past been delinquent for several months at a time, but hope with God's help never to be so again. I am surrounded by the "do and live" kind of people, and but for the dear old SIGNS, and an occasional visit from brother Lively, who is my pastor, I have but little communion with the saints of God.

Yours in hope,  
EUGENIA A. ROBERTSON.

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

T. H. Barker, Ky., \$1.00.

MARRIAGES.

By Elder T. M. Poulson, Feb. 26th, 1896, at the residence of the bride's mother, Parsonsburg, Md., Mr. Harry W. Perdue and Miss Minnie L. Hastings, both of Wicomico Co., Md.

FEB. 5th, 1896, by Elder J. Cline, at the residence of the bride's parents, Elder F. M. and Mary Jordan, in Douglas Township, Madison Co., Iowa, Miss Lillie D. Jordan and Mr. D. V. Crawford.

OBITUARY NOTICES.

DEPARTED this life Feb. 21st, 1896, near Berlin, Worcester Co., Md., Mr. **Kendle Timmons**, in his 80th year.

Brother Timmons was baptized in fellowship with the Old School Baptist Church at Indiantown, by the writer, in September, 1891. He was not a man of many words, but lived an exemplary christian life, bearing stronger testimony by his upright, steady walk than he possibly could with his lips only. I do not know what his family consisted of, except one son with whom he made his home. We as a church feel it to be our loss and his gain.

ALSO,

DIED—At his home near Berlin, Worcester Co., Md., brother **Littleton B. Beathards**, on Jan. 28th, 1896, about 42 years old.

He was baptized in fellowship with the Old School Baptist Church at Indiantown, Wicomico Co., Md., by the writer, Sept. 5th, 1880. Thus death is making its inroads in the church at the above-named place, the Lord taking whom he will. It did seem to our finite understanding that such a man could not be spared from his family, the neighborhood and the church. He seemed capacitated to fill a large place in every branch of life. His superiors are very rare. The truth he professed shone brightly in his entire life. The Lord alone can build up the waste places of Zion, cheer the broken-hearted companion, be a father to the three children, and comfort the dear old father, now eighty-six years of age, who says his best friend is gone. We all would like to be reconciled, but O how hard it is to say in truth, Thy will be done. We mourn with his family, and mourn for ourselves. He seemed to know nothing but firmness. The Lord has taken him from the evil to come. We deeply sympathize with his lonely companion, who is a member also. We pray that God's choice blessings may rest upon the heart-stricken family, which consists of wife, one daughter, two sons, one brother, two sisters and father. We believe that he rests in Jesus, to be awakened at the last trump, when he shall come forth.

T. M. POULSON.

MASSEY, Va., March, 1896.

**DIED**—Dec. 1st, 1895, our dear brother, **William Vannatta**, in the 79th year of his age. The subject of this notice was born Dec. 25th, 1816, in (I think) Fauquier Co., Va., his parents moving to Shelby Co., Ky., when he was but a year old. He was married March 21st, 1843.

He leaves a devoted companion in tribulation, six children, seven grandchildren and three great-grandchildren to mourn the absence of a devoted husband, parent and grandparent. But amidst the sorrow and gloom, there is a comforting thought in that he died in the full triumph of a living faith in Jesus.

Brother Vannatta joined the church at Bethel, in Shelby Co., Ky., by letter, in 1844, where he lived a faithful member, seldom absent from his church meeting. He was a man of but few words, yet always an attentive listener to preaching and spiritual conversation. It was my privilege to be at his bedside for several hours before his death. I never witnessed a more calm and serene frame of mind, a quiet resting and waiting for the full consummation of that blessed hope in Jesus, his countenance aglow with the heavenly knowledge that just beyond mortality should be swallowed up of life. I could but feel what a blessed boon it was to die, if so be that we have hope in Christ. There was but one regret, that of leaving his wife, our dear sister, and a widowed daughter, Mrs. Ida Duvall, so lonely and sad; but he said he desired to commit them to the faithful care of our Father in heaven. Faithful and loving hands ministered until the end, when he peacefully fell asleep in Jesus.

His funeral was largely attended at the family residence on December 3d, when the writer tried to speak words of comfort to the mourning ones; after which he was buried in the cemetery at Shelbyville.

Sister Vannatta requests the following lines added:

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

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

P. W. SAWIN.

NEW CASTLE, Ky.

**DIED**—In the city of Middletown, N. Y., on March 5th, 1896, sister **Mary Carey**, widow of brother Wm. P. Carey, who died April 8th, 1887, and daughter of the late Deacon Noah Kirby, aged 73 years, 11 months and 12 days.

An adopted son, Melvin H. Carey, four brothers and two sisters survive her, as follows: Garret V. N., William, Gilbert, Charles, Mrs. Catherine E. Osborn and Mrs. James M. Price, the latter a member of the Brookfield Church, but residing in Middletown.

At the time of her death sister Carey was a member of the Brookfield Old School Baptist Church. She received a good hope through grace many years ago, and was a meek and humble follower of her Redeemer, adorning the profession she had made. Her seat was seldom vacant in the assembly of the saints. For the past two years she had been in feeble health, and her mind so impaired by disease that she seldom left her home.

The funeral services were held at the Old School Baptist meeting-house in Middletown, on Sunday, 8th, and were conducted by the writer in the presence of a large congregation. The text used on the occasion was Luke x. 42. The interment was in Hillside Cemetery, Middletown, N. Y.

BENTON JENKINS.

THE

## "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED EVERY WEDNESDAY,  
AT TWO DOLLARS A YEAR,  
BY GILBERT BEEBE'S SON,  
MIDDLETOWN, ORANGE CO., NEW YORK,  
To whom all letters should be addressed, and  
money orders made payable.

EDITORS:

BENTON JENKINS, Middletown, N. Y. F. A. CHICK, Reisterstown, Md.  
B. L. BEEBE, Middletown, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, MARCH 25, 1896.

NO. 13.

D. L. Blackwell June 96

## CORRESPONDENCE.

WAVERLY, ILL., Feb. 4, 1896.

ELDER G. BEEBE'S SON—DEAR BROTHER IN THE LORD:—Having to write to you on business, to renew and pay up my subscription for the SIGNS OF THE TIMES, I concluded that I would give you a sketch of my life and my travel from nature to grace; that is, if I am one of that number. I have been requested several times by my friends and brethren to write something of the kind, and have written once or twice; but after I had written I concluded it was not worthy of publication.

I was born in Morgan County, Ill., about sixteen miles from where I now live, on October 13th, 1835, where I was raised to manhood, and strictly taught by precept and example that honesty and morality were both necessary qualifications for a respectable citizen. I was not raised in a Baptist neighborhood, and therefore know but little about the Regular or Predestinarian Baptists until I was about grown. My parents were never members of any church, and I never knew what their faith was religiously until after I met with a change, and told them my feelings. But from what I know of their mind and thoughts, drawn from them by the sweet conversation I had with them after I was grown, and especially with my mother, I am made to hope they had a foretaste of that heavenly love which exceeds all earthly blessings. My mother died April 16th, 1882, in the 74th year of her age. My father died May 18th, 1888, in the 90th year of his age.

I had serious reflections about death and eternity almost as far back as I can recollect, but naturally thought I could reform and become religious when I became older and had seen enough of the pleasures of this world. I was naturally of a lively disposition, and enjoyed the society of young, gay company; but I was arrested in my wild career, very unexpectedly to me. When I was eighteen or nineteen years old there was a protracted meeting going on in my neighborhood, and great excitement apparently among nearly all classes of people; but it seemed to have no effect on me until they talked of closing the meeting. Then the thought came to me one evening as I went to meeting, Why is it that I am not affected in my feelings as others? Am I worse or harder in

heart than any one else; or is it because I have been a quiet, moral boy, and been guilty of no great out-breaking wickedness? I went on to the meeting, still pondering these thoughts in my mind until meeting opened by singing and prayer, and the preacher arose and read his text, "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light."—Eph. v. 14. Then it appeared that all my sins at once arose like mountains before me and were staring me in the face. I recollect but little about the sermon, or what was said by the preacher, but the text seemed to be directed pointedly at me, and had just awakened me to see my sinful nature. Thus in anguish of soul I was made to mourn. They called for mourners, and trusting in their honesty of purpose, and feeling the need of the prayers of all God's people, I went forward, kneeling down, begging at the throne of grace for mercy. They in their way tried to encourage me by telling me to believe on Jesus, trust in the Lord, &c. One old father in Israel (as I always thought he was) would say to me, "O! John, just believe—believe that Jesus is able and willing just now to save you." I tried with all the power of mind that I had, but then I would say to myself, How can I believe without more evidence? My sins would arise before me, and I would feel that I was not worthy of God's mercy. I went on in this way two or three days in agony of soul, when one night it appeared that all hope had vanished, and there was no hope or mercy for me. I had done everything apparently that I could do, and all to no purpose. I cried, "Lord, save, or I perish. Here, Lord, I give myself away; it is all that I can do." As I felt myself sinking in misery, with no hope of mercy, just then a great calm came over me, and the thought came, Jesus died for sinners; he did for them what they could not do for themselves; and may I not be one of that number?" With this thought came a sweet peace of mind, a love for Jesus and his people, unsurpassed by anything I had ever felt. Everything appeared bright and lovely, and I thought I would never have any more doubts. But in this I have been sadly disappointed, for I am continually doubting; but there is an all-wise God overruling all things, and he will never utterly forsake his people; yet the trouble with me is, do I constitute one of that happy number? Then the recollection

of such passages of Scripture gives me some peace of mind, "We know that we have passed from death unto life, because we love the brethren." "Blessed are they that mourn, for they shall be comforted." "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

I firmly believe that the ever guiding and overruling hand of the omnipotent God has had something to do in the guidance of my footsteps religiously, as well as naturally; for I know that I did not follow the inclinations of my natural mind. My young associates and old friends of the Methodist church where I was raised, when they thought I had obtained a hope, began to urge me to join their church; but when they would talk to me about certain passages of Scripture, and I would give them my ideas, they would accuse me of believing the Old Baptist doctrine; but I would deny it, being prejudiced, and not knowing the real doctrine of the Primitive Baptists. I thought I had my mind fully made up where I would unite, and with what church; it was what was then called the United but now called Missionary Baptists. More than once I went to their meetings with that intention, but for some cause I did not. At one time I was so fully settled in my mind that I told my father and mother, and asked their advice. They answered that if that was my choice to follow the inclination of my mind and try to live right. When the meeting time came they both went along with me, expecting at the close of the services to hear me relate to the church the dealings of the Lord with me; but at that meeting there was no gospel food for my poor soul, or I was in no condition to receive it, and I went home cast down, and feeling as though I had been deceived myself, and had deceived my parents and others, and I did not want to deceive the church. My mother asked me as I went home why I did not offer myself to the church. I told her I did not know, but I had about come to the conclusion that I was not fit. So time rolled on with me in this way for about two years, making resolutions and breaking them, until the first of September, 1857, while I was living at home with my parents. I went with my brother-in-law, Allen Conlee, to the Concord Association of Old, Regular Baptists, held with Union Church, Green Co., Ill. This was about my first acquaintance

with the Old, Primitive Baptists' regulations and doctrine. Although my father and mother had often attended their meetings and associations, they had generally left their children at home. I had become a little acquainted with a few of their members and some of their preachers, one in particular, Elder John Record, who lived at that time in Winchester, Scott Co., Ill. He had stopped at my father's house several times while on his way to Apple Creek Church, near Waverly, Morgan Co., Ill. He was one appointed by the association to preach on Sunday. His whole discourse seemed directed to me and to suit my case. During the discourse he quoted several times the passage of Scripture that first appeared to arouse me from my dull, lethargical state of mind, and to give me a knowledge of my sinful nature, "Awake, thou that sleepest," &c. But it appeared to me at this time in a different light to what I had ever viewed it before. He presented it as being given or directed to the child of God in his low, dull state of feeling, not knowing what to do or where to go. In his discourse he traced the travel of my mind through all my changes, resolutions and failures, from the beginning of my trouble down to the then present time, apparently better than I could have told it myself. I felt that it was manna to my poor, hungry soul. I felt then, and I feel yet, that it was the first gospel sermon I had ever heard, and just suited my case. It appeared to me that these people, and he among them, were the most lovely people I ever looked upon, and I felt to say with one of old, "Entreat me not to leave thee, or to return from following after thee," &c. In his closing remarks we were admonished to go home to our friends and tell them what great things the Lord had done for us. I felt a great desire to tell him, but it appeared that I never had the privilege. On Monday morning he came where I was standing, spoke to me, appeared to know the state of my mind, and asked me to relate to him my experience. I felt as though I wished to do so, but before I commenced some one came up and called his attention to some other subject, and before they got through my feelings to talk on the subject of religion left me, and I walked off and left them standing there. This was the last time I ever saw Elder Record, for the next news we had of him he had died very

suddenly. I have always regretted not telling him my feelings at that time. I went home from that meeting pondering those things in my mind, and wondering if those were the people I had heard so much talk about as being so old-fashioned and selfish. This sounded different from what I had always understood their doctrine. I tried to drive the thought from my mind, as I had heard so much, and said so much myself, when I would be accused of believing their doctrine. But not being able to dismiss the impression from my mind that had been produced at this meeting, on the fourth Sunday in September of that same year (1857) I went to one of their church meetings at the church called South Fork Marovaisterre, and there I heard in substance the same discourse that Elder Record had preached at the association in Green County. My whole mind was drawn to that people, and I did not want to leave them until I had talked with them. I did not think so much about joining the church as I did about telling them my feelings. When the opportunity to relate the travel of mind was given, I went forward and told them some of the things I have here written. I was received as a candidate for baptism, and the time set for the ordinance was one week from that day. At the appointed time I was on hand, and was led down into the water by Elder E. T. Morris and hurried beneath the yielding wave, in the name of the Father, Son and Holy Ghost, to rise to walk in newness of life, as I trust. I will say right here to all who feel that they love the people of God, and feel their own unworthiness, and have never complied with duty in this act, You are depriving yourselves of the enjoyment of that peace of mind you never can realize until you submit. I now thought, Surely my troubles are over, and all will be peace. But in this I was again mistaken, for the tempter approached me in a way that I was not looking for him, saying, What have you done? Left all your young, kind and fashionable associates, and united with this old, despised people, with whom you can never enjoy yourself. These were sore temptations at that time, for one so young in life, and surrounded by all the gaities of the world, to break off and leave the young company with whom I had always associated, and attach myself to those who had always been ridiculed by the world; and not only that, but the very ones I had once despised myself. But there was a drawing here, and an attachment that led me to this people, that I cannot account for, unless it is the omnipotent hand of God, "Who worketh all things after the counsel of his own will." My mind was led there, and it was only with them that I could hear the word preached to suit my experience. I was told that these old people would soon all be dead, and then there would be no more of them. At times

when I would be in company with the gay and fashionable society I would become so enamored with their company that I would not want them to know it was with the old, despised Baptists that my name was cast. But again, when I would go to my own meeting and hear the gospel preached, as I believe, in its purity, I would then be drawn by the sweet cords of love, and would think, I will never be ashamed of them again. But, thank God, I have got entirely over these trials and temptations. The older I get the more firm the road appears to me in the walks of salvation by grace, independent any man-saving power. I do not care who knows what people my name is connected with religiously, but rather feel proud of it; and when any one asks if I am a Baptist, I answer in the affirmative, and want them to particularly understand what kind of a Baptist; not that I believe there is so much in the name, but in the doctrine and practice; for I have no use for those human inventions that are gotten up by men to christianize and evangelize the world.

I was married June 9th, 1859, to Miss Sarah A. Weller, daughter of Thomas and Eliza Weller, of Macoupin County, Illinois. She was not a member of the church militant here below when we were married, but was drawn by the sweet cords of love and made to enter the fold at the church called Head of Apple Creek, of Regular Predestinarian Baptists, in Morgan County, Illinois, on the 30th day of April, 1870; and with that church we still remain, and expect to, if there be no preventing providence, as long as the Lord permits us to live and enjoy this earthly pilgrimage. To us have been born four children; our oldest, Thomas J., born April 18th, 1860, died in the fourteenth year of his age. Our three daughters are grown and married.

I have now passed by three score years of life, and my dear companion is only about two years behind me. We know that we are now numbered with those who are called old people. We have passed the meridian of life, and have but a few more days of trouble, trials or rejoicing, as the case may be, in these low grounds of sin and sorrow.

Now may the love of God ever be with you and yours; may he be your strength and support through the remainder of your earthly pilgrimage; and the Lord grant that we may all be submissive to his holy will, ever "looking unto Jesus, the author and finisher of our faith."

Yours in humility,

J. R. SPIRES.

GHEAT, Ky., Feb. 20, 1896.

DEAR BROTHERS EDITORS SIGNS OF THE TIMES:—I am in receipt of a letter from brother and sister Jesse and Amanda Jones, of Standard, Oklahoma, in which they say, "Please give your views through the SIGNS on the 12th chapter of Matthew, from the 46th verse to the

close of the chapter." They further say, "We have no preaching here, only through the SIGNS OF THE TIMES." Perhaps it would have been more wise on the part of those dear inquirers after truth, who are strangers to me in the flesh, to have called into service some who are more capable of expounding to them the deep and mysterious truth declared by our Lord in that text; but if they should only get one crumb from what I may write I shall be amply paid for the poor service I have performed.

The text on which I am requested to write is as follows: "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, 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."

Evidently our Lord was not speaking of earthly relationships, but of that heavenly relationship which binds in one inseparable union all the redeemed of our God. He says, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Earthly relationships are constantly being severed by the grim visaged monarch of the tomb; but the dear saints rejoice to know that our glorious Lord hath abolished death, and hath brought life and immortality to light through the gospel.—2 Tim. i. 10. He knew the time was near at hand when he would pass through the agonies of the cross, be laid in the tomb, and rise a mighty conqueror over the shadows of death. In his triumphant resurrection, life and immortality was brought to light, and all earthly relationships were severed. Our Lord said to the Sadducees, "Ye do err, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven."—Matt. xxii. 29, 30. Our Lord was not disowning his mother naturally when 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." He was then talking to them about heavenly things, things which pertain to his spiritual kingdom, in which all are born of the Spirit. The Jews claimed that Abraham was their father, because they had descended from him naturally; but John the Baptist called them a generation of vipers, and said to them, "Think not to say within yourselves, We have Abraham to our father;

for I say unto you that God is able of these stones to raise up children unto Abraham." This presents to us the two relationships; the one earthly, the other heavenly. As there dwells no good thing in our flesh, which we possess by reason of our earthly relationship, there must be a higher and more holy relationship than anything earthly before any can entertain a well grounded hope that they are children of God and heirs to the glories of the celestial world. The fact that the descendants of Abraham were a "generation of vipers" is conclusive that we derive nothing from our earthly relationship that is spiritual. Our Lord said, "My kingdom is not of this world." He also said, "I am from above." All who are born from above are born of God, and are created in Christ Jesus unto good works; for they do the will of the Father because it is God that worketh in them both to will and to do of his good pleasure. The apostle says, "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren; saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." "Behold I and the children which God hath given me." They are children of God and joint-heirs with the Lord Jesus Christ. They are prepared to claim that great and glorious inheritance because they were chosen in Christ Jesus before the foundation of the world, and are born a spiritual birth; born of God. An inheritance does not pass to the inheritor because of his good works, but because of his relationship to his ancestor.

It is thus the glorious inheritance of the saints is secured to them, because they are one with the glorious Son of God. In that unity with him they have secured to them all things needful to prepare them for the enjoyment of their glorious inheritance, one of which is that eternal life which is secured to all the redeemed. He says, "I give unto them eternal life, and they shall never perish." Another one of those things is their preparation for the enjoyment of that eternal life. The apostle says, "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption."—1 Cor. i. 30. It is in that glorious oneness, that heavenly unity, that all those great and heavenly blessings are bestowed on all of God's chosen and redeemed people. Those bestowments were all made to fit the dear saints for the eternal enjoyment of their heavenly inheritance. They were not bestowed because of earthly relationships, but because of God's eternal and unchanging love freely bestowed upon his chosen people. Well might the apostle break forth in heavenly rapture and say, "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God."

As sons of God, and in no other way, do any of the dear saints do the will of our Father which is in heaven; and they do his will because their glorious Redeemer is made unto them wisdom and righteousness and sanctification and redemption. Then let him that glorieth glory in the Lord; not because they have descended from some great earthly ancestry, but because God in his infinite love and mercy hath created in them a clean heart, and renewed within them a right spirit. Those sweet and precious gifts are bestowed on the saints in the new and spiritual birth. The apostle says to you, "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." That anointing is bestowed on all the saints when they are born of God, who is righteousness. The same apostle says, "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."

Now, dear brother and sister, I have in my feeble way attempted to draw the contrast between earthly and heavenly relationships, which, it occurs to me, was plainly brought to view when our Lord said, "Who-soever shall do the will of my Father which is in heaven, the same is my brother, my sister, and my mother." But let us remember that in our earthly relationship we attain to nothing but imperfections; but we cannot sever that tie that binds us to earth and earthly things till we are disrobed of mortality. Paul said to the saints at Corinth, "Let no man glory in men; for all things are yours, whether Paul, or Apollos, or Cephas, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's." God has bestowed innumerable earthly blessings upon his people while they are here below, not one of which is unnecessary. All are given in love and mercy, and are needful to them while in their earthly pilgrimage. They have Paul, Apollos and Cephas to preach the gospel to them. They have the world with all its treasures on which to live while they are traveling toward the tomb. They have the life which now is, with that ever glorious hope of the life which is to come, with its eternal freedom from care, pain and sorrow. Into that life they will enter by reason of death having been given them. Then death is one of the blessings bestowed upon them. Then let them sweetly sing,

"I would not live alway—no, welcome the tomb;  
Since Jesus hath laid there I dread not its gloom."

If death had not been given to God's dear people there could have been no resurrection from the dead; our ever to be adored Redeemer would not have laid down his life

for his people. But glory to his exalted name, infinite wisdom was his. "Wisdom hath builded her house; she hath hewn out her seven pillars." All things needful for the salvation and final glorification of his people were fixed in the eternal mind, and all power was his, and was made manifest in the redemption of all that were given him in the eternal covenant of redemption, ordered in all things, and sure. In carrying out that covenant Jesus appears as the great High Priest to make one great offering. Under the law there were many offerings made on Jewish altars; but this great High Priest, who appeared at the end of that dispensation, was a Priest forever after the order of Melchisedec, who in his priestly office was "without father or mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually."—Heb. vii. 3. Under the legal dispensation the priesthood all descended from the tribe of Levi; and hence all had fathers and mothers, beginning of days and end of life; but our great High Priest did not descend from that tribe, and as the great High Priest had neither father nor mother, beginning of days nor end of life. The work of the high priest under the law was to make offerings and sacrifices; but the great antitype, the Lord Jesus Christ, made one great sacrifice, by which he purged our sins, and sat down on the right hand of the Majesty on high. In that priestly office he has done the will of his Father in heaven; but in that office he had neither father nor mother, had no earthly relationships, but was a Priest forever after the order of Melchisedec. But Peter addressing the strangers scattered throughout Pontus, &c., calls them elect according to the foreknowledge of God the Father, and says unto them, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." He calls them a royal priesthood, and declares the offering they should make, which was to show forth the praise of him who had called them out of darkness into his marvelous light. Then evidently they did the will of their Father in heaven, not because he had called them out of the darkness of that relationship into the marvelous light that shone in effulgent beauty and glory in and around that royal priesthood, that exalted place to which they had been called, not because of earthly relationships, but because they were a chosen generation, chosen in Christ Jesus before the world began, to whose great and holy name be all the glory.

If this is published, brother and sister Jones, and all others who may read these feeble thoughts, and who earnestly desire to walk in the old paths, will please accept what I

offer to them as a feeble token of my love for them. The afflictions with which I was suffering in January have measurably subsided.

Please dispose of these thoughts as you may deem best, and believe me affectionately yours in the fond hope of a blessed immortality where mortality will be swallowed up in glorious victory.

H. COX.

ADAM'S FALL AND REDEMPTION.

"So God created man in his own image, in the image of God created he him; male and female created he them."—Gen. i. 27.

"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.

Paul says, "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands. [Not only so.] Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." How is that? If all things are put under him why not see it yet? He says, "But we see Jesus [who shall put all things under his feet], who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." Man is now a captive of Satan. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." "And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them, who through fear of death were all their lifetime subject to bondage."—Heb. ii. 5-15. This is he who shall put all things under our feet, in destroying him who has the power of death, and deliver the captive slave. I will again take a look at the man as made. He was created "in the image of God;" and "God breathed into his nostrils the breath of life, and man became a living soul." Thus he was "made a little lower than the angels." All things were put under his feet. God gave him a law, and told him, "In the day thou eatest thereof thou shalt surely die." Man is now under law. He thus stood in his own moral rectitude, and

his disobedience brought death, both physical and moral. He died a moral death in the day he ate of the tree, and nine hundred and thirty years afterward he died physically. We inherit both forms of death. The law was a proper test of his disobedience. Peter's love was put to the test, and he fell; but he had an advocate. "I have prayed for thee, that thy faith fail not." It was answered by the Spirit convincing Peter of his weakness and sin, and restoring him. Adam was promised, in that self same day, that the seed of the woman should bruise the serpent's head; for sin is of the devil. Yes, the Captain of our salvation was there with the promise that he would destroy the works of the devil. "If any man be in Christ he is a new creature," or a new creation; not a reformation of character, but a renewal of the image of God in the man which has been effaced. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Thus they are not born of blood, nor of the will of the flesh, nor of will of man, but of God. The righteousness of God is man's only hope of salvation. The obedience of Jesus magnified the law. He was chosen of God and anointed for this end. It follows that it is impossible to entertain too exalted an idea of the regard God has for his holy law in condemning sin. He provided a Days-man who should bear our iniquities. See how heinous the fall, yes, how great. We see the price paid, the sufferings endured, in our stead. He was a man of sorrows and acquainted with grief. See him in the garden sweating drops of blood and crying, if it were possible, that the cup might pass. See him mocked, crowned with thorns in derision, and hear him cry, "My God, my God, why hast thou forsaken me?" This was for the fallen man. There is no inference in the Scriptures that this condemnation was not just. If so, then man must have been a proper subject to be put under law. Do we not feel in our experience that we are justly condemned, and have to say,

"And if my soul were sent to hell,  
Thy righteous law approves it well?"  
Was it not our first experience, and is it not our daily experience, that our crimes are great, and cause our chariot wheels to drag heavily? "Wherefore in all things it behooved him to be made like unto his brethren." He was made sin, in that he was born of a woman who was under the law. He was made under the law, that we might be made the righteousness of God in him. His righteousness differs from any other righteousness; it not only differs in its author, but it differs also in its nature, its extent, duration and influence from all other righteousness, of men or angels. In its nature this is twofold fulfilled, both the precepts of the law and its penalty. The ful-

(Continued on page 102.)

## EDITORIAL.

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## EATING AND DRINKING UNWORTHILY.

(1 Corinthians xi.)

WE recall that in our earlier experience, when the privilege and obligation of confessing the Lord in baptism was presented to our mind, among the temptations by which we were assailed, and by which Satan sought to hinder us, was this of eating and drinking unworthily, as presented by Paul in the above-named chapter. Hoping that our own exercises of mind, together with some general reflections upon this subject, may be of encouragement to some, we feel like briefly presenting them to our readers.

As this subject was presented to our mind as a temptation, it was misconstrued and perverted, as Satan always does when he quotes Scripture to the people of God. Knowing that if he came in his own proper person he could not distress the people of God, since they know that he is branded as a liar, and the father of lies, he adopts the appearance of an angel of light, and professes great reverence for the Scriptures, and great anxiety for the welfare of the people of God, lest they should do that which they have no scriptural authority for doing, and claim blessings that are not meant for them. In all this he speaks in perfect harmony with their own feelings; for certainly if there be one thing most apparent in any man where God has begun his good work, it is a holy, humble regard for the word of God, and an earnest desire to be guided in all things by it; and so one of the most common avenues by which Satan tempts and distresses and hinders believers is by quoting the Scriptures themselves, and then perverting their meaning.

About the time when, as we have said, the subject of coming to the church and asking admission there came up, we read this Scripture, and the reflections suggested to our mind were about as follows: You know that all who become members of the church are expected to be present when the supper is administered. If you come, and are received and baptized, this will also be your duty. But Paul says, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Now,

you know that you are unworthy. How then can you dare to eat and drink? This seemed for a long time an insuperable obstacle in our way. The text appeared to our mind to mean, Whoso eateth and drinketh, being unworthy, eateth and drinketh damnation to himself; and we surely felt unworthy. As we looked upon the members of the churches whom we knew, we believed them to be worthy, so that for a long time the question did not occur to us, How then can they venture to eat and drink? There was no trouble about any one else, but how could we dare to eat and drink ourself?

But after awhile we heard these same children of God complaining of their own unworthiness. They all seemed to feel that way. As we found this out, after a time the question occurred to us, How then do they venture to eat the bread and drink the wine? If the unworthy eat and drink damnation to themselves, how can these, who all say that they are unworthy, come to the table? Yet they did come. Surely, we thought, the text cannot mean what it has seemed to us to mean. This set us to more carefully reading it and its connection; and after a time it most blessedly and comfortingly dawned upon us that the text did not say nor mean, "Whoso eateth and drinketh, being unworthy," but that the word was "unworthily," an adverb of manner. The word did not describe the character of those partaking, but the unbecoming manner of their eating and drinking. We can never express the relief which was afforded to our mind as the Holy Spirit illuminated this Scripture, and we saw its true meaning. We were still unworthy, but the unworthy were not by this Scripture forbidden to come. So far as this text was concerned our way was no longer obstructed.

Now, then, we wish to turn to the text and the chapter, and suggest a few things that seem to us to belong to it. In verses eighteen and nineteen of this chapter Paul declares that he has heard, and partly credits it, that there were divisions and heresies among them. They were not of one mind in the gospel, and consequently there were rents or divisions. This must be so, he says, that they who are approved (tested and tried and steadfast, for so the word means) should be made manifest. But while this is so, and must be so, yet while this condition remains Paul says (verse 20) that when they come together they "cannot eat" the Lord's supper, for so is the literal meaning of this verse. Paul means, it seems to us, that while the church was in this condition of division and diversity of opinions there could not be a proper frame of mind and heart to eat the supper as it was given by the Lord. All who did this were to do it in remembrance of Jesus, the common Savior of them all; but while in such a state of divided opinions and schisms this

could not be. They might indeed come together in one place, but they were not in one heart and mind. They could eat the bread and wine, and satisfy the natural appetite, but they could not really eat the Lord's supper. They could not enter into its real meaning, nor nourish their souls by the body and blood of Christ.

In verses twenty-one and twenty-two Paul declares that growing out of this divided and alienated state, each one would take before another his own supper, and one would be gluttonous and another drunken. There was no consideration nor care nor waiting for their brethren. In eating and drinking they had come to such a condition through their divisions that they neither exhibited any reverence for Christ nor any love for each other. These two things are very sure to go together. If Christ be not held in reverence, neither will the love of the brethren abound. Through their carnality they had come to think that the supper, ordained to be observed in remembrance of Christ in the churches, was but little if any different from the heathenish feasts to which they had been accustomed all their lives. The supper of the Lord was not intended as a place of feasting. Let men eat and drink in their own houses at home. Even those who had no house of their own would be shamed by such conduct as this. Considering their motive and their conduct as it was, Paul says that he could not praise nor commend them in this ordinance. Far better not to observe it at all than to observe it in this carnal way.

In verses twenty-four and twenty-five Paul proceeds to state the true design of eating the bread and drinking the wine, as in verse twenty-three he declares that he had received it of the Lord. It was not for any fleshly gratification whatever, but in remembrance of the Lord. We have in these two verses the true design of the Lord's supper. It is a memorial feast. It is to remind us of Jesus. It means nothing more nor less. Every Romanist, then, be he priest or layman, is an idolater; and every priest, professing as he does to turn the bread and wine into real flesh and blood, the real flesh and blood of Jesus, is but a necromancer or a sorcerer. The Lord himself uses the word "remembrance," meaning literally "a remembering again;" and therefore every Romanist renders idolatrous service when the "host" is elevated, and the people bow down before it as to the real Christ. We have a right to call every Romanist, therefore, an idolater. It may be said that no Romanist will admit this. We reply, Neither will any man admit that he worships only an idol. The denial of the Romanist, then, goes for nothing. When men worship bread and wine, calling it their Lord and Savior, what is it but the grossest form of idolatry?

In verse twenty-six Paul declares

that the true meaning of eating the bread and drinking the cup is to show the Lord's death till he come. It is not to crucify him afresh, but to declare that he has died once. "This is my body that is broken; this is my blood that is shed." The language in this twenty-sixth verse has the force, not of a declaration, so much as that of admonition. It is "show ye," rather than "ye do show." The admonition was needful. This church had lost sight of what the ordinance signified; and in verse twenty-seven Paul follows up this subject by saying that those who did eat and drink as they had been doing were guilty of the body and blood of the Lord; that is, they showed as little real reverence for the Savior as did those who had put him to death. They were trampling Jesus Christ under foot, and accounting the blood of the covenant as an unholy thing. The apostle could be severe even to his brethren when the honor of his Lord was at stake, and their good demanded it. How needful, therefore (verse 28), that a man should examine himself, to see if possible with what spirit he comes to the table of the Lord! Is he coming to gratify the flesh in any way (and it may be gratified in a thousand ways)? Is he coming to proclaim his own goodness? Is he coming with no confession of his need of a Savior? Then let him forbear. But is he coming to show forth the death of the Lord, in which alone he hopes? Then let him come, and eat and drink.

Now (verse 29) Paul teaches that he that eats and drinks thus unworthily, eats and drinks to his own condemnation or judgment, for so the word "damnation" means. This is a simple statement of the truth, written upon almost every page of the Bible, that God judges and chastises his people for every evil act, for every idle word, for every foolish thought. Paul here teaches that all who have so failed to understand the true meaning of this ordinance, and who have so perverted it as to turn it into an occasion of gluttony and drunkenness, shall reap the reward of their folly. It is not because they are unworthy, but because their manner of doing this is so wrong that they are judged. God judges his people, and the chastisement of wrong doing is sure; and it is "to themselves" that they eat and drink condemnation. The condemnation is right with them, right in their manner of eating. The chastisement was not something to be inflicted after a time. The judgment was not at some future tribunal. The judgment and the chastisement were annexed to the wrong itself. In eating and drinking the bread and wine unworthily they also ate and drank damnation or judgment. They could not do the one and escape the other; and so Paul says (verse 30), "For this cause many are weak and sickly among you, and many sleep." While we are not wiser than other men,

and would not dare to claim any superiority of understanding in the Scriptures above others, yet we must say that the view of some concerning this verse seems to us exceedingly foolish. It is that Paul meant that many of the brethren at Corinth were afflicted with physical infirmities as the result of their perversion of the Lord's supper. It will be apparent at once that if the weakness and sickness were physical, so also must have been the sleeping. Paul says they were in a state of sleep. It is absurd to suppose that Paul meant here that the brethren at Corinth were any of them fallen into a sleep lasting over days or weeks. There can be no question that he means here by "sleep" just what he does in Ephesians v. 14, when he says, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light," and in other places where the word is used figuratively to express the state of heaviness and sloth and dullness into which the people of God sometimes fall. Now, if the word "sleep" in this thirtieth verse be used figuratively, so must also the words "weak and sickly." They were spiritually in a state of weakness, sickness and sleepiness. Just as wrong doing and abuse of any natural blessing will result in physical disease and heaviness, so had their folly in spiritual things resulted with them spiritually.

Therefore Paul would have them (verses 31 and 32) judge not others, but their own selves, and (verse 33) be thoughtful for each other; and by tarrying one for another, show that they were possessed of the humble, helpful spirit of the Master, and (verse 34) to eat for the satisfaction of their hunger at home, so that they should not come to the Lord's supper to their own condemnation.

Thus Paul clearly presents the object of the supper, and the necessity of rightly understanding that object, and of a decent and orderly administration of it; but chiefly he shows the necessity of discerning the body of Christ in it, and of eating and drinking in remembrance of him.

There are one or two reflections with which we will close this subject. First, we are not left in the dark as to the design of the supper. Jesus said, "As oft as ye do this, do it in remembrance of me." Again, it is said, "Ye do show forth the Lord's death till he come." How merciful and pitiful was the Lord to our weakness and forgetfulness! The one object of this ordinance is to remind us of him, to keep his death for sin in our minds.

Second. What a token of the enduring and undying love of Jesus is the supper; for it is said, "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end."—John

xiii. 1. Then occurs the account of the supper and the feet-washing. Just as our loving Lord entered into the very shadow of the garden and the cross, with all its conflict and agony of both body and spirit, he yet remembered and gave a last token of love to his troubled disciples and to us.

Third. A deep sense of unworthiness, so far from keeping us away from the supper, is the very best preparation that we can have to enable us to eat and drink discerning the Lord's body, and so to eat and drink worthily. The very best preparation for the supper is to feel our own sinfulness; for it is only by realizing the exceeding sinfulness of sin that we can discern the body of Jesus, the Savior of sinners.

Fourth. When Paul says, "Let a man examine himself, and so let him eat of that bread, and drink of that cup," he does not mean that he is to discover in himself any sort of goodness or righteousness by which he may boldly eat and drink; but let him examine himself to see whether by reason of an experience of his own sin he has come to hope only in Jesus, and whether it be his desire to gratify his natural appetites in any way, or to exalt the salvation of God. The poor, humble, sinful sinner cannot eat and drink unworthily, or to his own condemnation.

Fifth. All that is said of the supper in the New Testament restricts it to the churches of the saints. It is emphatically a restricted or close communion.

C.

EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.

ISAIAH LIX. 20, 21.

"AND the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord: My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

It may be considered somewhat hazardous, while differences of opinion exist between some of our more enlightened brethren on many portions of divine revelation, and especially on those passages which involve the subject of seeds, seminal union, &c., for us to hold up our little taper to those who have failed to see plainly in the radiance of their flaming torches. But we have read the certain dilemma of all the servants of the Lord who seek to save their own lives; and we know by experience that to withhold more than is meet tends to poverty. We do not feel satisfied that we have any right to withhold from our readers such light as we have, be that light ever so small, when it is called for by them, so far as we are favored with opportunity, either from the pulpit or from the press.

In the text proposed for our consideration and comment we have the

positive prediction of the advent of the Redeemer to his church, made with unerring certainty, more than seven hundred years before he was born of the virgin Mary. Notwithstanding the awful degeneracy of national Israel, as testified in the preceding part of this chapter, the purpose, promise and decree of God was unshaken. Unto Zion the Redeemer came in the fullness of time, and unto all the Israelites who turned from transgression in Jacob; for there were of Jacob a remnant according to the election of grace, embraced in the redemption of this Redeemer, whose work was to turn away ungodliness from Jacob. To all such the Redeemer was to come, for so the Lord said.

"As for me, this is my covenant with them, saith the Lord." The covenant here mentioned is the Lord's covenant; and it is with them, namely, with Zion, and those that turn away from transgression in Jacob. Not a covenant to be made, but a covenant in the possession of God. This is my covenant with them. We do not understand, by the term covenant, a bargain or article of agreement between parties, as when covenants are made between man and man; for in such cases both parties share alike in making it; and they are always yea and nay covenants, involving stipulations and conditions. But the several covenants which God has made with men are his covenants with, or made to embrace them. This particular covenant with Zion and her citizens is definite and particular in regard not only to the people with whom it was made, but also as to its provisions, strength, &c. This covenant recognizes Zion and the reformed members of Jacob as of heavenly anointing. God's Spirit was upon them, and his words he had put in their mouth, and there to remain through out all succeeding generations forever. Here let us observe the sealing of the heirs of immortality, by which they are to be identified in all ages. The Spirit of the Lord God is upon them, and his word is in their mouth; therefore none can be included in the provisions of this covenant who are destitute of the word and Spirit of the living God. Those who are born of God are sealed with the Holy Spirit of promise, which is an earnest of their inheritance; and as God's Spirit and his word are in harmony, they go together, and all who are made partakers of the Spirit also taste of the good word of life, and also of the power of the world to come. On the other hand, God puts his words into the mouth of none who are not quickened by his Spirit. We are of God, said the apostle: they that are of God hear us; they that are not of God hear not us: hereby know we the spirit of truth and the spirit of error. Boasting is excluded from all those who have the word of God in their mouth; for God himself claims that he has put it there. By the Spirit of God upon,

and the words of the Lord in, the church and all her members, we understand that they are all born of his Spirit; and they are also all taught of God, and all governed by the Spirit which is upon them, whom the world cannot receive, because it seeth him not, neither knoweth him. His word is in their mouth, not only as the food on which they subsist, the fat things full of marrow on which they feast, the new song which they sing, but his words are in their mouths as the theme and subject of their testimony. His words to them are like apples of gold in pictures of silver; the saints eat them, and find them sweeter than honey or the honey comb. His words are in their mouth as their countersign or Shibboleth; for "if they speak not according to this word, it is because there is no light in them." But this covenant provides that the Spirit of the Lord "which is upon thee [Zion and the redeemed ones of Jacob], shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed," forever.

We now approach that part of the text on which our brother desires us to dwell more particularly, "Thy seed," and "thy seed's seed," &c. If we are correct, and we think we cannot be mistaken, in understanding the Zion or church of God and her members to be spoken of in the third person, "them," then is the Lord's covenant with his church and people, and the seed to whom the Spirit and word of God is secured is the church's seed, &c. Who then is the seed of the church? Our pedobaptist neighbors solemnly aver that it is the natural progeny, after the flesh, of the church members; but our Bible tells us that they who are the children of the flesh are not the children of God. And as flesh and blood cannot inherit or constitute the kingdom of Christ, Jerusalem which is above is not the mother of the flesh. For ourself we have no difficulty in understanding that Christ is the seed of the woman, which was to bruise the serpent's head. The church is evidently represented in Rev. xii. 1-5, "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God and his throne." The prophet Isaiah in the connection of our subject identifies Christ as the recipient of the very provisions of this covenant, saying, "The Spirit of the Lord God is upon me," &c.—Isaiah lxi. 1.

Having, as we trust, shown that the promise of the covenant in our text was made to the church, and that her seed was Christ (unto her he was a "child born," and a "son given," whose name is Wonderful, Counselor, the Mighty God, and the Everlasting Father, and the government is on his shoulder—the Redeemer who came out of Zion, to turn away ungodliness from Jacob), we have next to speak of her seed's

seed. And truly it was ordained that her seed should be the Everlasting Father of a seed, as it is written, "A seed shall serve him, it shall be accounted to the Lord for a generation. He shall see his seed, and prolong his days, and the pleasure of the Lord shall prosper in his hand." The children of God are fully recognized as his seed or children. "In bringing many sons unto glory." "Behold I, and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same," &c. Now, in this view of the text we regard the covenant to secure to the church of God the pledge that the Spirit of God which was upon his people from of old, from everlasting, and the words of God which began to be spoken by holy men of old who spake as they were inspired by the Holy Ghost, and which have been subsequently spoken unto us by his Son personally and in incarnation, shall never depart from the Head or body or members of the church of God forever. The same Spirit that inspired the prophets of the Most High God was without measure upon Christ in his Mediatorial Headship of the church; and that same Spirit confirmed the same words and clothed them with omnipotent power to execute the designs of their author; and that same Spirit is upon all the members of that mystical body of which the Anointed One is the Head; and the covenant of God assures us that neither the Spirit nor the words shall ever depart.

MIDDLETOWN, N. Y., April 1, 1852.

#### CRUDEN'S CONCORDANCE.

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

#### LARGE TYPE SMALL BIBLES.

WE would especially call attention to the advertisement on last page, of small, light Bibles, printed in large full-faced type. While these Bibles weigh only from two to three pounds they are printed in large full-faced type that can be easily read by those whose sight is failing.

They are a most convenient size for holding in the hands to read, or to carry when traveling.

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#### CORRESPONDENCE.

(Continued from page 99.)

fillment of the law in its precepts is all that could be required of man in his sinless condition, and also of angels. The second man, even our Brother, the Lord from heaven, was different. He was made under the law, but it was a broken law. Thus he was made under its curse. This is implied; for he was made of a woman who was a transgressor, and thus he was made a curse for us.—Gal. iii. 13. Justice required that he should fulfill not only the precept but also the penalty of a broken law; all its threatenings as well as its demands. The law is not abolished even now if the love of God is in the heart; for his law is now written there, fulfilled for us and in us, the righteousness of God, the most important of all Scripture, and least understood. The gospel is the power of God unto salvation, because therein the righteousness of God is revealed. It is not a method of salvation, nor divine clemency, nor does it consist in man's conformity to the divine will; but it is God's righteousness itself given to man by faith, or by the Spirit, whereby we cry, Abba, Father. It is ours by gift, by promise, by an assurance of faith. His righteousness is imputed and imparted unto us. "By one offering he hath perfected forever them that are sanctified." "By his own blood he entered in once, having obtained eternal redemption." This reaches back to the fall and to eternity. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Adam's paradise was an earthly one; it was corrupted and defiled, and faded away; but God's people are begotten unto "an inheritance which is incorruptible and undefiled, and fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation." All our enemies must be subdued. "For he must reign till he hath put all enemies under his feet."—1;Cor. xv. 25. "For this cause was the Son of God manifested, that he might destroy the works of the devil," and thus deliver the captive. The Redeemer has a feeling knowledge of man's slavery to sin and Satan. The work of the Redeemer is to turn man from the power of Satan unto God. "But now hath he reconciled us by the death of his Son." Thus the judgment of God hath found its completion in the death of his Son, and through him are we reconciled unto God, with his blood. In addition to this, he hath made us kings and priests unto God. "By one man's disobedience many were made sinners." These are the only objects of salvation. The promise was made to the woman, and her children were predestinated to have a vital covenant union, when as yet here were none of them. All spiritual blessings were given us in him before the foundation of the world. The

life of the Son of God is one of them, and given unto us in time. To redeem means to take back that held by one who is not the proper owner, and that there was something due that is now paid, or one in bondage is delivered. Jesus is our kinsman to redeem, having the right as a brother and by gift. "Thine they were, and thou gavest them me." Jesus said, "No man can come to me except the Father which hath sent me draw him." The Father draws his rebellious children to the Redeemer, to be brought back to God. Christ hath obtained eternal redemption for us. The redeemed must be brought back, and away out of bondage. For the dominion of the Spirit of life in Christ Jesus has made me free from the dominion of the law of sin and death, from even the law of sin that is in me through the fall. Christ is a quickening Spirit, giving life from the dead. Yes, "You hath he quickened, who were dead in trespasses and sins." Jesus has made me free from the dominion of sin. The Spirit beareth witness with our spirits that we are the children of God. This restoration to communion with God is revealed to have sprung from God, who promised it to the first aggressors, and it has been the beacon light to man under the patriarchal and the legal and prophetic dispensations, and especially under the lost inheritance ordained by a near kinsman, who was therefore entitled the redeemer of the family, to whom the inheritance belonged. Thus the heirship of a patrimony was to be recovered and preserved entire in the family; not by an alien, but by next of kin, or brother. Nor was this all: if his brother's or kinsman's blood was shed, he became the avenger of that blood. Thus our Brother hath avenged our death. He came into the world to destroy the works of the devil, who had alienated our inheritance. "When he ascended up on high, he led captivity captive, and gave gifts unto men." "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Eph. iv. 8-13. "Blessed be the Lord God of Israel; for he hath visited and redeemed his people."—Luke i. 68. The language of heaven is, that Jesus has redeemed his saints unto God by his blood.—Rev. v. 9. "Thou, O Lord, art our Father, our Redeemer; thy name is from everlasting."—Isa. lxviii. 16. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." "You hath he quickened, who were dead in trespasses and sins." I make the point, "who were dead." Can a thing be dead that had not lived? Have we not felt both the

death and the life? Jesus said, "I give unto them eternal life, and they shall never perish." We cannot live even then alone; but Jesus said, "Because I live, ye shall live also." Our life is not in our keeping, but is hid with Christ in God. So it is not what we are in and of ourselves, as was Adam, but what he is to us. "He that hath the Son hath life; and he that hath not the Son of God hath not life." Thus, being joined to the Lord, we are one spirit with him; and with open face, beholding as in a glass the glory of the Lord, we are changed into the same image, from glory to glory, even as by the Lord the Spirit. "They shall be my people, and I will be their God." Paul said, "The life I now live in the flesh, I lived by the faith of the Son of God," or as led by the Spirit, and kept by the power of God through faith, and taught by the Spirit. The fallen man is now redeemed from Satan and endowed with the Spirit of Christ. "He that believeth on the Son of God hath the witness in himself." Some say, "Exercise faith; take God at his written word. A simple faith in a simple fact is all that is necessary." But we want the witness with our spirits that we are the children of God. That witness is sure and steadfast. What unspeakable hope and praise are in those who believe in Jesus! How good to find God's word to man in all ages agreeing in the same truth, confirming the same, and giving knowledge of salvation.

"Grace fits the new-born soul for heaven,  
But truth informs him how."

He learns from experience and the Scriptures that he still has his fallen nature; that he cannot do the things he would; that sin is to be abhorred; that the power of the serpent is still felt. But sin does not reign. Grace reigns. "For the law [or dominion] of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." That is, that which has been hitherto the actuating principle within us (sin and death) is now to be met and mastered by another principle, the law of life, of which the holy Spirit of God is the author and sustainer. As by natural life we are connected with the first Adam, and made partakers of his fallen nature, so by the Holy Spirit we are now united with the second Adam, and made partakers of his glorified nature. Then is redemption complete for time. The flesh is not made spirit, and hence the warfare. We have to feel the plague of the fall while here. Jesus said, "The spirit is indeed willing, but the flesh is weak." That is our experience. "But God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." This is putting all things under our feet by the Captain of our salvation, who shall bring the redeemed off more than conquerors, having now the mind of Christ. He

shall change these vile bodies, and then will redemption be complete for eternity. Thanks be to God who giveth us the victory through our Lord Jesus Christ, who came into the world to destroy the works of the devil.

JOHN THORNE.

709 CALVERT ST., BALTIMORE, Md.

BRUNSWICK, Maine, Dec. 29, 1895.

ELDER BENTON JENKINS—MY DEAR BROTHER:—I was glad at the coming of your letter, and prized it very highly, for I know your cares must be many. You would have received two more letters from me before this time if I had not been so busy, for I have wished many times that I could have a talk with you concerning the things which are so precious to me. The Lord is good to me; for with my daily work and cares he leads my mind into the truth, and gives me the joy of his salvation, so that I often forget I am working while I have a feast of fat things. Sometimes a passage of Scripture is unfolded to me, and the work of redemption shines so beautifully that my heart is filled with a song of praise to God. I cannot always use my voice to sing on account of a throat trouble caused by diphtheria, and at such times I am made to realize more fully that the sweet song of praise in my heart is the Lord's work. It rises up like incense, and no earthly music can be found which is so satisfying as the "new song." At other times one after another of those whom I esteem highly in the truth comes into my mind, and I have an association, for it is pleasant to feel that gladness spring up in my heart which is felt when I am permitted to meet the saints face to face. When you and others whom I have heard declare the unsearchable riches of Christ come into my mind, even if I cannot remember the words you used to express what the Lord gave you, yet that truth is so written in my heart that not one particle of the sermon is lost—the preaching is still there. If the kingdom of God has been set up in my heart it can never be overthrown. There have been many times when I have felt the sweet assurance that the "righteousness, and peace, and joy in the Holy Ghost," were the kingdom of God within my heart.

"A kingdom which can ne'er decay,  
While time sweeps earthly thrones away;  
The state which power and truth sustain  
Unmoved forever must remain.

"There shall your eyes with rapture view  
The glorious Friend that died for you;  
That died to ransom, died to raise,  
To crowns of joy and songs of praise."

When by faith we have a view of the kingdom of God, we see the meek and lowly Lamb of God bearing the sins of his people in his own body on the tree, going down into the tomb, and finally rising from the dead, bringing all his chosen ones with him, so that death could have no more power over them. "O death,

where is thy sting? O grave, where is thy victory?"

I thought when I began this that I would try to make a suitable reply to your welcome letter; but my pen has followed my mind, and I am afraid now that you will never receive just such a letter as I would like to write. I am glad you are willing that I should write to you when I have the desire and opportunity, and I will try not to impose upon you. I am also glad that you still have fellowship after meeting me. It is a comfort to me to be assured by my brethren that they have gained the evidence that I have been taught of the Lord, have walked and talked with Jesus, and learned of him. I have been made to realize that no good thing can ever be found dwelling in my flesh, and that my heart is deceitful above all things and desperately wicked, full of enmity against God; and I cannot express the loneliness and desolation I feel when the sweet spiritual comforts are not in exercise. It has been the will of God that these night seasons should not be very long with me; but he leads me in a way to have no confidence in the flesh, and causes me to know that when "joy cometh in the morning" it is a rejoicing in Christ Jesus. He is the one I desire to praise and exalt, for he is my all and in all. There was one sentence in your letter which remained with me many days, and I wished I could write you all my thoughts. It was in regard to your preaching. "I hand out to them such as I hope the Lord gives me." I have felt so many times while listening to preaching that the Lord filled the earthen vessel, and the ministers could not break the bread. It must be broken by Jesus, and given to them; and you all do hand out just what the Lord gives you, and not a crumb of the glorious gospel is lost. He feeds every child of grace, and nothing can hurt which comes from him. I used to think that ministers did not know much about darkness, were not troubled with evil thoughts, and were always ready to preach; but I soon found they were the very ones who knew the plague of their own heart, were made to realize their dependence upon God for words to speak, and were led so that they could comfort the people of God with the comfort wherewith they had been comforted. The Lord calls and prepares his ministers to preach Christ and him crucified, and they cannot hand out any works of man to merit salvation. The work of redemption is all in Jesus.

I am shut in for the winter, but the days are passing swiftly away. Many blessings are bestowed upon me every moment, and when I have an opportunity to write I wish to be found speaking of the goodness and power of the Lord. In being kept from meeting the saints I think sometimes makes me prize their company more highly than if I met them every Sunday. Then again I feel sure that

if the love of God were not kept in exercise in my heart I should not desire to meet with them as I do, and if it were in exercise I should enjoy seeing them every day. I am made to realize that I am dependent upon God for everything. How good it is that there is a throne of grace to which we can go, and where we find a God who knows all that we need before we ask him; who gives us the spirit of prayer, and enables us to say, "Thy will, not mine, be done." He gives us reconciliation to his will, and we can desire no more.

When I learned that Elder Beebe had sent another of my letters for you to publish, my first thought was, What will Elder Jenkins do with him? The next thought made me smile, because it cleared Elder Beebe from all blame, as I was the one you would have to settle with. I do feel that you will not allow a sentence in one of my letters to be published which does not declare the truth. I was pleased when Elder Keene told me that you wrote him you liked to have correspondents who did not wait for you to answer their letters, for I like to write to those who are busy, and do not want them to feel that I am waiting for an answer. I should expect a letter by return mail if I wrote not the truth. I am truly glad to receive letters; but if the brethren answered every one I should not dare to write so many as I do. I hope that next year you will be able to attend both meetings in Maine, and sister Jenkins come with you. May our God draw near unto us, and make us realize that he will guide and direct us.

Your sister in hope,

ATTIE A. CURTIS.

ANSLEY, Neb., Feb. 25, 1896.

BRETHREN EDITORS:—On Sunday morning, Feb. 23d, the writer took the morning train at this place for a visit with the brethren at York, Neb., it being the regular meeting day of the church at that place. I had intended to go the day before, but was hindered by sickness in my family. Arriving at York at 11:10 a. m., I hastened to the house of Elder Waggoner, who is the only one of the York brethren I had ever met, and learned that the forenoon service was to be held at the house of brother B. R. Simmons. I reached the appointed place in time to hear all the service, which, on account of the Elder's extreme weakness, occasioned by an attack of the Grippe, was very brief. There was quite a company of lovers of the truth present, and all seemed to enjoy the meeting. The Elder thought best not to try to talk in the evening, but he continued to preach to us whenever we were not engaged in singing, all the time we were with him. His voice was very weak, but his well chosen sentences were powerful to the expounding of the deep and mysterious truths of the Scriptures, and exposing the errors and deceptions of the popular religions of the day.

His mind seemed to grasp nothing else, and I thought within me how true are the words of Christ when he said, "Ye cannot serve God and mammon." I have often wondered why a faithful servant of God is incapable of maintaining himself and family in the ordinary business of life, and think I can see the complete solution of the problem in the case of Elder Waggoner. He loves the brethren, and no duty seems impressed upon his mind but simply ministering unto them.

After a very refreshing season with these precious brethren I started for home at 12:36 on yesterday, fully determined, if the Lord wills, to attend the next regular meeting of the church, which will be the fourth Sunday in March and the Saturday before.

Elder Cooper, who is the pastor of the York Church, had been called back to David City by a message announcing the death of a relative; hence I did not enjoy the privilege of meeting him.

Your unworthy brother in a precious hope,

J. M. AMSBERRY.

NOTICES.

SOUTHAMPTON, Pa., Feb. 29, 1896.

DEAR BROTHER BEEBE:—As I am receiving inquiries as to whether our Hymn and tune books are gone, since the notice was taken out of the SIGNS, will you allow me to say that I expect to have both shape and round notes always on hand. Price, \$9.00 per dozen, sent at expense of purchaser, and \$1.10 for single copy, sent by mail, post-paid. I also have two or three hundred of Mary Parker's book on hand yet. Price reduced to sixty cents, sent post-paid. Also my book of Meditations, price, \$1.00.

SILAS H. DURAND.

EDITORIAL NOTICES.

ILLUSTRATED CATALOGUE.

OUR illustrated catalogue of Bibles and other books and publications published and for sale from this office, is now ready, and will be mailed on application to parties wishing to purchase.

MARRIAGES.

By Elder G. N. Tusing, at his residence, Feb. 26th, 1896, Mr. Thomas P. Johnson and Mrs. Carrie M. Allen, all of Columbus, Franklin Co., Ohio.

OBITUARY NOTICES.

DIED—Near Monongahela, Pa., Feb. 23d, 1896, sister Louisa Shanton, wife of brother John Shanton, aged 76 years.

She was baptized by Elder Winnet on June 1st, 1872, in the fellowship of the Maple Creek Primitive Baptist Church, of which she continued a faithful member while she lived. Previous to her death she had been a sufferer from dropsy, which, together with paralysis, caused her death. In her last suffering she expressed a desire to die, and she did not

fear death. She also said that she believed she was one of those for whom Christ died. Her husband and friends have the comfortable evidence to believe that she has gone to rest, there to dwell with God, with Christ and his redeemed forever.

The writer was called from his home by telegraphic message to attend the funeral, and preached from Revelation xiv. 13, to a large and attentive congregation, though it was a mixed multitude, composed of members of several denominations; after which the body of our dear sister was conveyed to the Frey cemetery, there to await the resurrection day, when this mortal shall put on immortality, this corruptible shall put on incorruption, and our vile bodies shall be changed, and fashioned like the glorious body of the dear Redeemer.

Sister Shanton left no children to mourn the loss of a mother, and brother Shanton seems to be left alone in his declining years. May the Lord bless and comfort him with the blessed consolations of the gospel of our Lord and Savior Jesus Christ, is the prayer of your unworthy brother,

J. N. BARTLETT.

ASTOR, W. Va., March 8, 1896.

Lucretia Gipson departed this life Feb. 28th, 1896, at the home of her daughter, sister and Mr. J. B. Rish, near Adell, Parker Co., Texas.

Sister Gipson was born in Monroe Co., Ky., March 23d, 1819, and was a daughter of John and Lavira Ray. She moved with her parents to Morgan Co., Ill., and afterward she moved to Caddo Parish, La., where in 1843 she was married to Leray L. Gipson. To them were born four sons and four daughters. Two sons and two daughters preceded her to the grave. She professed a hope in the dear Redeemer and was baptized about the year 1855 in the fellowship of Mt. Gilead Church, Upshur Co., Texas, by Elder Alfred Heifner. Her husband died June 4th, 1865. She was a widow indeed. She had been a reader of the SIGNS OF THE TIMES more than thirty years. She had the first volume of the book of "Editorials," which with her Bible she prized above all things. She had the satisfaction in her old age of seeing one of her sons, Elder S. Gipson, of Rice, Texas, ordained to the work of the ministry, and of hearing him preach the faith once delivered to the saints. She was indeed a mother in Israel, always ready to encourage her brethren and sisters in the discharge of duty. Her seat was never vacant in the meetings of the church when it was possible for her to be there. Her membership was in the Poolville Church. Her sufferings were great from a complication of diseases, and of a dropsical nature. I visited her several times, and spent one day and night with her a few days before she died. In the midst of her dreadful sufferings she would extol the Lord for his mercies, and said, "The will of God be done." She often told me that she was ready to go, and prayed for a speedy release. It is impossible to speak of all she said and did.

At the family residence, on the 29th, by request of the relatives, I tried in much weakness to speak words of comfort to them from Hebrews ii. 6; after which her body was followed to the family burial-ground by a large concourse of relatives and friends, and there laid at rest, to await the resurrection morn.

I will say to her children, We are satisfied that our loss is her eternal gain. Though dead, she yet speaketh. Try to emulate her example, deny yourselves, take up your cross daily, and follow Jesus through all reports. May God bless you all, and give you to say, The Lord doeth it all well.

JAMES A. RUTLEDGE.

PEASTER, TEXAS.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, APRIL 1, 1896.

NO. 14.

## POETRY.

### PSALM CXXII. 1.

WITHIN the temple thou hast built  
Dwells, Lord, perpetual praise;  
Ten thousand souls redeemed from guilt  
Their happy voices raise.

Within these gates the holy tribes  
With willing feet have trod,  
And each, exulting, glad ascribes  
Salvation to the Lord.

But chief among the glories there  
Is the all-glorious one!  
Let each beholding saint prepare  
A new and nobler song.

The God of glory deigns to dwell  
With men of sinful race;  
Within his temple sinners tell  
The triumphs of his grace.

Abiding here, with gladdened eyes  
They see the God of peace;  
Their souls are filled with sweet surprise,  
And all their conflicts cease.

O Lord, my chief desire is this,  
That I may enter here,  
Dwell with thy saints, and share their  
bliss,  
And banish all my fear.

C.

FEBRUARY 11, 1896.

### FAINT, YET PURSUING.

(Judges viii. 4.)

BEAUTIFUL children of Jesus, who stray,  
Faint, yet pursuing, o'er life's stormy  
way;

Blossoms of peace in this desert of sin,  
Homely without, but how glorious with-  
in!

Not with the beauty which springs from  
below,  
But the oil of the Spirit in rich overflow.

Beautiful children of Jesus! their song,  
Swollen to river, flows ceaselessly on;  
Sweeter than cooing of dove to its mate,  
Tenser than passion, and stronger than  
fate.

One is its substance, and one its refrain,  
Unto him that hath bought us and washed  
from sin's stain.

Beautiful children of Jesus! their tears,  
Bottled away, like hid crystals, through  
years;

Crushed from wrung hearts that were full  
with a woe  
Which the son of the alien feels not, nor  
can know.

They mourn, as did Mary, that ravishing  
sight,

Which, just as they caught it, swift van-  
ished in light.

Beautiful children of Jesus! that throne  
Where they silently gather, apart and  
alone,

Is central to each, as the sun in the sky,  
Whence the voice of the Shepherd drops  
tender and nigh,

"It is, O my loved one, my fair, chosen  
bride,

In the cleft of the rock I have bidden thee  
hide."

Beautiful children of Jesus! they sup  
Of the wine he hath poured in their life's  
trembling cup;

And now it is bitter with sorrow for sin,

And now with thanksgiving flows over  
the brim.

Mysterious puzzle, so old, yet so true:  
Rich saint and poor sinner, he's one, and  
yet two.

Courage, fair children of Jesus, who  
stray,

Faint, yet pursuing, o'er God's purposed  
way;

Softer than stars of the twilight ye shine  
In the blue heaven's firmament, each in  
his time;

Held in his hand, as the wheat in the ear,  
Till, like century flowers, fully blown ye  
appear.

MRS. J. STREET.

BRANTFORD, Ontario.

## CORRESPONDENCE.

### GENESIS III. 8.

"AND they heard the voice of the Lord  
God walking in the garden in the cool of  
the day; and Adam and his wife hid  
themselves from the presence of the Lord  
God amongst the trees of the garden."

By the request of W. A. Burns,  
Hope, Indian Territory, I will write  
some of the thoughts which I hope  
the Lord has given me on the above  
subject. I trust I do feel the solem-  
nity of such an undertaking, with  
the certain knowledge that unless  
the Spirit of the same Lord whose  
voice Adam and his wife heard walk-  
ing in the garden dictates the  
thoughts and guides the pen it will  
be of no use to brother Burns or any  
of the Lord's dear people. The  
church of God never has, nor ever  
can, feed upon husks. When the  
natural ear alone is tickled and the  
natural senses awakened by natural  
seed falling into the ground (even if  
it is good ground and prepared of  
the Lord), it will not take root,  
neither bear fruit, because there is  
no life in that kind of seed. But the  
Lord God of Israel, if it so pleaseth  
him, can make even my pen write  
things to the praise of the glory of  
his grace, and to the comfort and  
satisfying of his waiting, hungry  
poor. Our God never does aught in  
vain. If he prepares food for his  
flock, he also prepares the flock to  
receive it. He causes them to hun-  
ger and thirst after righteousness,  
and for righteousness' sake they are  
filled.

"And they heard." Although the  
Old Testament Scriptures abound in  
figurative language, in types and  
in shadows of momentous events yet  
to come to pass, still the same in-  
spiration that guided the pen of  
the early writers does in this gospel  
day lift the veil of the mystery of the  
invisible things of God to the eye of  
faith. Therefore we must conclude  
that the experience of grace in the

hearts of our first parents was the  
same experience of grace that pos-  
sesses the hearts of the children of  
God now. The same things that  
Adam and Eve "heard" while in the  
garden, are also heard by every one  
that is born of God. The secret  
things of God are invisible, yet we  
see them with the eye of faith. They  
are also out of reach of the hearing  
of the natural ear, but they are dis-  
tinctly heard by the ear of faith.  
The work of grace in the heart of  
man does not change with the natu-  
ral changes produced by time. God  
does not change, neither is there any  
variableness in him; therefore he  
saith, "For I am the Lord, I change  
not; therefore ye sons of Jacob are  
not consumed." But in the onward  
course of time changes in nature are  
constantly occurring. The environ-  
ments of our first parents were not  
the same as is the surroundings of  
the church at this date; and when  
we read that which Moses was in-  
spired to write, we are apt to be led  
away from the path of light by the  
natural theory that Adam and Eve  
heard with their natural ears the  
supernatural things that were spoken  
to them, they being the selfsame  
things which are brought to our  
hearing through the faith of the Son  
God.

"The voice of the Lord God."  
This is the voice Adam and Eve  
heard. They had sinned, they had  
died, as God told them they would  
"surely" do. They were now realiz-  
ing the terrors of conviction under  
a broken and violated law. Before  
eating of the forbidden fruit they  
rolled sin as a sweet morsel under  
their tongue, yet unconscious of the  
terror of the result. They were  
tempted by the serpent, and the  
temptation was pleasant and seduc-  
tive. The serpent lied to them, 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." As Jesus  
said of him, "He is a liar, and the  
father of it." But now the act of  
disobedience has been accomplished,  
their eyes are opened, they know  
that they are naked. As the rich  
man who died and was buried, "And  
in hell he lifted up his eyes, being in  
torments," so these two in the tor-  
ment of conviction for sin, hear the  
voice that brings terror to their  
souls. The thunders of Sinai were  
not greater than the terrible voice of  
an offended God. It is not the voice  
that is audible to the natural ear.

The rich man was dead and buried,  
yet he saw Lazarus in Abraham's  
bosom. Adam and Eve were dead,  
and buried in an abyss of sin, and  
they heard. Who of the Lord's peo-  
ple will not say, Why, this is just  
my experience when I became a  
conscious sinner, when I found my-  
self justly condemned, dead and  
buried, yet alive to see the exceeding  
sinfulness of sin, and to see the  
church of the living God separated  
from me by a great chasm, and alive  
to hear the voice of condemnation  
driving me out of the garden of  
pleasant fruits I once occupied. Of  
course it is your experience; and  
that voice was no clearer or louder  
to the two in the garden than it was  
to you; yet you can say of a truth,  
My natural ear heard no voice.

Of him whose voice they heard, I  
would say a few words. "The Lord  
God." The deep signification of this  
double title given to our heavenly  
Father is made manifest clearly, in  
our experience alone. The awful  
sublimity of the character of the  
Creator of all worlds and of all peo-  
ple enters into our soul only when  
our eyes are opened to the deformity  
of our depraved and carnal nature.  
"God!" The infinite, omnipotent,  
omnipresent, omniscient, author and  
finisher of all things, upon whom no  
man could look and live. "Lord!"  
The sovereign ruler of all events,  
reigning and ruling in providence  
and in grace, with holiness, justice,  
judgment and goodness. When the  
eyes of Adam and Eve, and of every  
child of Jehovah, are opened, and  
they know they are naked, they be-  
come cognizant also to a very small  
extent of this divine character whose  
voice they heard "Walking in the  
garden." Just as the Scripture  
reads, so is it. They verily heard  
the voice of the Lord God walking in  
the garden. But we must keep in  
mind all the time that they heard not  
with their natural ears, but under  
the exercise of faith. The thief who  
has stolen his neighbor's goods,  
thereby violating the law of his com-  
monwealth, has his natural ear  
strained for every footstep, every  
sound, his mind is continually upon  
his pursuers. The sighing of the  
wind, the babbling of the brook, and  
every noise, causes him to stop, and  
tremble, and listen, then slink away  
to some hiding-place. So the sinner  
under the conviction for sin. He re-  
alizes his just condemnation, and he  
shrinks from it. He dreads the  
coming of his Lord. The cry of his  
whole being is, I have sinned. His

blackened soul listens for that dread coming. And now the voice comes. It is as though the whole garden is full of footsteps, and all coming to him filled with accusations. Everything that he sees and hears condemns him. Even the beasts of the field that he has just named say unto him, Thou hast sinned. The trees that were so pleasant yesterday to look upon, seem now to frown upon him and droop their heads in very shame. Walking in the garden? Yes, all created things take on the voice of the Lord God, and come towards him, filling him with the terror of the guilty.

"In the cool of the day." Brother Burns requested that I write especially on this clause of the subject, and I will gladly do so if I am given thought upon it. The things of time are used by the inspired writers to present to our finite minds things spiritual. At best we all see but as in a glass darkly while in the flesh. We see in part, and know in part. Our understanding is so limited that we must have contrasts and comparisons in order to portray the view of heavenly things arrayed before us. The "cool of the day" suggests to us the evening tide, when the sun with its warmth and vitalizing rays has hidden behind the western hills. A time of solitude and quietness. The dew is falling upon the parched ground and withered grass. All nature seems to be hushed as though awaiting the approach of darkness. The heat of the day is past, and tired nature seeks a resting-place. Cool zephyrs spring up from the mountain side and pearly brook. The excitement of the day is over, and we can now sit down with pleasant meditation of duties performed, and God's mercies shown; or mayhap painful regrets of disobedience in sinful lusts fill our soul. Surely the latter was the case with the two in the garden. The sun had set upon their abiding place among the pleasant fruits. No more could they enjoy the things that were before so delightful to them. You have sinned, is the echo that comes from every quarter of the garden. The "cool of the day" then in nature is when everything that has been alive through the day is swallowed up in the fast coming darkness. And the "cool of the day" in the christian experience is when everything that was bright and pleasant in the world is being enveloped in the darkness of death because of sin. "Where sin abounds, grace doth much more abound." The strong man is bound at the coming of the stronger. And now, as it was with the apostle, as it was with Adam and Eve, so also it is with you and me, "I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment which was ordained to life I found to be unto death." When the convicted first parents realized the enormity of their act of disobedience, and heard the voice of the Lord God walking

in the garden, they manifested that experience which is presented in the "cool of the day." Everything was for the time swallowed up in the blackness of the darkness of sin, so great that it could be felt, their sorrow for it, and their anguish and fear because of it.

"And Adam and his wife hid themselves." The depravity of their hearts was made known to them. Their vile nature lay naked and open before him with whom they had to do; and for very shame and fear and dread they hid themselves. It was at such a time as this in the trials of Job, when he said, "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it. Let the blackness of the day terrify it." And was it not also a time with you and I that we wished we had never been born, or that we had been a beast of the field, instead of a conscious, heavily burdened sinner, so laden with guilt that we could hide ourselves from everything that reminded us of a just and holy God?

"From the presence of the Lord God." Through all our pilgrimage journey in an experience of grace the only glimpse of heaven we obtain is the "presence of the Lord God;" and this is heaven. When Jacob in his night vision in the wilderness saw the ladder reaching from heaven to earth, and on it the angels ascending and descending (The ladder, Jesus, the Mediator of the New Testament between God and fallen man), he said, "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." The poet said, "'Tis a heaven below my Redeemer to know." But Adam and Eve had not yet come to know the heaven of joy in redeeming grace. They were not in the felt presence of the Lord God. His voice they heard, and by the thunder of that voice they dreaded his presence. They were crushed under the law thunders of Sinai. But Jesus was not yet revealed as "the end of the law for righteousness." Is it any wonder, then, that they fled from the awful presence of the Lord God, and hid themselves?

"Amongst the trees of the garden." What was the first thing you did when you first became a conscious, sensible sinner? Did you not go right to work trying to save yourself? Did you not flee from the presence of the Lord God, and do your very best to obtain favor in his sight by your own works? Did you not think by bringing many sacrifices of "wood, hay and stubble" that you would palliate the anger of a holy God? And in doing all that, did you not hide "amongst the trees of the garden?" or, in other words, did you not shun to ask counsel of God, depending upon creature efforts

and a fleshly arm to obtain your salvation? The trees of the garden are clearly typical of the works of the flesh, which works are antagonistic to the fruit of the Spirit. The Spirit's work in the children of disobedience is life and light, showing them a heart "deceitful above all things and desperately wicked," a tongue unruly and difficult to curb, feet prone to wander into forbidden paths, a mind which is enmity to God; indeed the whole body a charnel house of dead and evil things. Adam and Eve, writhing under a guilty conscience, recognized in their knowledge of good and evil the warfare going on within them. Hiding amongst the trees of the garden, hiding in the lusts of our sinful flesh, we find not to be a secure hiding-place from the all-seeing eye of the Lord God. He knoweth even the secret intents and thoughts of every heart. He searcheth our reins, and comprehendeth every evil thing in us. We would often flee from his presence, but he is everywhere present. The psalmist concluded this when he said, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." We cannot at all times realize his gracious presence, though he be always with us. And when we feel that our way is hard and difficult to travel, that the mercies of the Lord God are clean gone forever, our trials almost more than we can bear, we see no rift in the cloud. But after the storm-cloud has passed over we can look back, realizing that the Lord has directed every step of our journey in infinite wisdom and love. "Whom he loveth he chasteneth, and scourgeth every son whom he receiveth;" yet "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness to them which are exercised thereby." All that the inspired writer tells us in these first chapters of Genesis of Adam and Eve, sets forth in figure, both typical and conclusive, the wisdom of God in the way and plan of salvation, which way and plan includes the condition of man before the fall, the temptation, the fall, and every subsequent necessity, from the city of destruction to the cross of Christ, to the celestial city. First, the condition of man; not made able to stand, neither liable to fall, but according to the unalterable decree which proceeded out of the mouth of the Lord God. "For in the day thou eatest thereof thou shalt surely die." Second, the temptation. This presents God's absolute sovereignty over all things. The weakness of man and inability to withstand the temptation was given him of God according to his sovereign pleasure.

The serpent had power only (also given him of God) to present the temptation; beyond that the serpent's power could not go; but the divine decree was above and beyond all. Third, the fall, or rather that which is called the fall. Man did not fall. From whence could he fall? He merely manifested in the transgression that which was already inherent in his creation, and all that followed is but the manifestation of the things which were all completed in the mind and purpose of God before the worlds were made.

B. F. COULTER.

1910 N. 22d St., PHILADELPHIA, Pa., }  
March, 20, 1896. }

Ghent, Ky., March 1, 1896.

DEAR BROTHERS EDITORS SIGNS OF THE TIMES:—I am in receipt of an interesting letter from sister Margaret A. Jacobs, of Lancaster, Iowa, in which she speaks of her being an old, lonely widow, and says, "I would like for you to give your views on the sixth vial of God's wrath poured out upon the earth."

Now, dear sister, you have imposed upon me a task which I fully realize I am incapable of filling, and would not attempt to do so if it were not for your earnest desire to know more of the teaching of the Spirit, and your lonely condition, as expressed in your letter, in which you say we are strangers in the flesh, but, you hope, not in the Spirit. If we are not strangers in the Spirit, evidently we are members of the great family of our God, and children of his spiritual kingdom. Surely the members of the same family should not hesitate to talk to each other upon the great, wonderful and to us seemingly mysterious truths given to them in love and mercy by their heavenly Father. He says to them, "He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. ii. 7.

John addressed the seven churches which were in Asia, and said, "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."—Rev. i. 4. In the Scriptures seven is a perfect number; and the seven churches in Asia, and what was said to each of them, applies to all the true churches in all ages, lands and climes, from the period in which John received and wrote on that lone isle those great, wonderful and (to the natural man) mysterious prophetic revelations, and gave them to us in symbols. Then verily the children of the kingdom should not hesitate to talk to each other upon those heavenly truths, although what they may say or write may be feeble and far from affording them comfort, as I fear what I may now offer to that dear old sister may be. But our glorious Lord set up his kingdom, his church, in the world where sin and iniquity abound. In the long lapse of time, from the giving of those revelations to John up to the

present, persecutions of the most revolting character have been extended to God's dear people by bloodthirsty, wicked men, because those dear people were not of this world, and would not worship the gods of this world. But the apostle says, "It is written, Vengeance is mine, I will repay, saith the Lord."—Rom. xii. 19. God from the dawn of time has taken vengeance upon the wicked. Cain was wicked, and in his wickedness slew his brother. But the Lord said to him, "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee its full strength. A fugitive and a vagabond shalt thou be in the earth."—Gen. iv 11, 12.

The prophet says, "Art thou not from everlasting, O my God, mine Holy One?" "Thou art of purer eyes than to behold evil, and canst not look on iniquity."—Hab. i. 12. The prophet Isaiah says, "Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him."—Isaiah iii. 11.

But John says, "And I heard a great voice out of the temple saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth."—Rev. xvi. 1. He says in the twelfth verse, "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." It may be that this is prophecy given to us in symbol, and should not be regarded in its literal import. Surely at no period in the history of the world has the great river Euphrates, which Moses saw from the heights of Pisgah, been dried up. Then it behooves us to inquire as to what is symbolized by that language. God in his infinite wisdom has in all ages provided for the punishment of the wicked who have oppressed his people, as he did in the case of Pharaoh, who would not let the people go, but was drowned with his host in the Red Sea for his iniquity and rebellion against God. So it was with Catholic Rome, which extended to God's redeemed people the most cruel oppressions and punishments; but, like Pharaoh, he must let the people go. I believe that the commencement of the pouring out of the sixth vial of God's wrath was the beginning of the decline of Rome. God had raised up Luther, Calvin, Zwingle and others, who boldly protested against the corruptions of the old Mother of Harlots who rode upon the scarlet colored beast. As soon as those protests were made known, true Christians began to rejoice and take courage, for the dawning of the day of their delivery from the power of that Roman oligarchy had then begun. But it required time, as it did in the delivery of the children of Israel from Egyptian bondage. In the eighteenth century it, to a great ex-

tent, culminated by the great wars in Europe; but the pope was not entirely shorn of his power till in the nineteenth century; yet all Europe was effected more or less by the spirit of Catholicism. They brought many of the relics out of that most corrupt organization, and attempted to store them away into what they called Protestant churches; for that they were justly called the daughters of the old Mother of Harlots. Henry VIII., king of England, established or founded the Episcopal church. It was called a Protestant church, and he was made head of that church. The true church has but one Head, and he is King of kings and Lord of lords. But the church of England was established by the laws of that realm, and sustained by taxes levied upon the people in a form similar to laws and taxes enacted by Rome and levied by that government to sustain the Catholic church. Hence both of those so-called churches were of this world. But our Lord said, "My kingdom is not of this world." Our Lord has said, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."—Luke xviii. 7, 8. The time had come in the eighteenth century when he would avenge his elect. Then the waters of the Euphrates were dried up; or in other words, all hindrances to the removal of the great enemies of Europe were removed, and they were brought together in deadly combat.

Of the opening of the sixth seal, which was synchronous with the pouring out of the sixth vial of God's wrath, John says, "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood." No natural phenomena produces greater commotion among the people than a great earthquake. Dread, fear and alarm seize all classes where it prevails; and this was the condition of the people throughout Europe in that century while those great wars were going on. Gunpowder had been invented and was freely used as a motive power in battle. Thus to the soldiers, while in those deadly conflicts, the smoke obscured the sun, and it became as invisible to them as if it had been a sheet of sackcloth, and at night the smoke caused the moon to appear to them as blood, or red as blood. Then these symbols fitly represent those great conflicts when a wicked and perverse people were suffering from the pouring out of the sixth vial of God's wrath. Then God was avenging his own elect, who had cried unto him day and night. Alas! how awful it is for us poor beings of earth to fall into the hands of the sin-avenging God.

I may have erred in regard to the period of time when the people who had persecuted God's dear people

first began to suffer from the pouring out of the sixth vial of God's wrath. Perhaps it may have begun at the downfall of Constantinople in 1453, and continued to the close of the French Revolution in 1815. But be that error or not, it is known to all who have seriously thought on the subject that the suffering of the people of Europe during that period was most intense. One historian says, "The history of the world has no parallel to that long night of darkness and suffering, because it has none to the guilt which preceded it. Tyranny never assumed so hideous a form, because licentiousness never required so severe a punishment. So terrible was the spectacle, so vehement the agitation of the multitude, that numbers compared it to the awful spectacle that awaits us at the day of judgment."—Allison's History of Europe, Vol. 1, page 224. The same historian says, "In the short space of four years there was destroyed of both sexes and of all ages in battle, with the sword, by shooting and with the guillotine, at least two millions of persons in France alone, besides what died of disease and famine. When we remember that all Europe was engaged in that deadly strife, we are made to believe that the number who lost their lives almost baffles calculation." Surely God doeth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?—Daniel iv. 35. He will avenge his own elect. The pouring out of that vial of God's wrath, though beheld by John centuries before it was accomplished, yet it was done to punish a wicked and corrupt people who had led thousands of God's people to the scaffold and slaughter, because they would not sacrifice to the gods of this world. We rejoice to know that God has ever had a people on earth who are the sheep of his pasture, the remnant according to the election of grace; and he will avenge them, and has avenged them ever since he sent Cain out a poor vagabond on the earth for slaying his brother. The spirit that predominated in Cain is the same that has controlled the unregenerate in their persecutions of God's dear people through all the past ages. The offering made by Abel was in faith, and to it God had respect. Cain was a tiller of the ground, and his offering was the result of his own works; and because his offering was not accepted he was very wroth, and his countenance fell. And so it is, has been, and will ever be, that the natural man, whom Cain fully represents, being ignorant of God's righteousness, goes about to establish his own righteousness, which is a system of works; not knowing that pure water cannot proceed from a corrupt fountain; not knowing that which is pure does not proceed from that which is impure; not knowing that he is under the curse of God's law by

reason of sin, and that all his works are like himself, impure and unholy. He does not know that God is holy, and will not accept an unholy offering, an offering which proceeds from that on which the curse of God rests. Therefore his system of works on which he is depending, in whole or in part, is all under the curse of God. The earth was cursed for man's sake, and Cain offered the fruits of the earth on which that curse rested. The natural man has been, in all the ages of the world, offering his own works as the ground of his claim for life and salvation from the curse of that law which declares to him, "The soul that sinneth it shall die." Because his offering is not accepted, he has made war on all who trust in the Lord, hoping and trusting that in the Lord Jehovah is everlasting strength. The vials of God's wrath have been poured out on the earth during past ages, and will continue to be so poured, till the seventh vial is empty. Then the end will come, and God will call his redeemed from the cold caverns of the tomb, clothe them with a blessed and glorious immortality, and take them to dwell with him throughout the unending cycles of eternity. There may we meet, dear sister, and join the heavenly host in one eternal chorus of praise to him that sitteth upon the throne, and to the Lamb, to go out no more, is the sincere prayer of this old and afflicted one.

It is with some reluctance that I now attempt to write for the press, owing to the greatly deranged condition of my nervous system; but the brethren editors of the SIGNS will please bear with me, as it is evident that my pen will soon cease to either give sorrow or comfort to the blessed children of our heavenly King. Please dispose of what I have now written as you deem best. I know it is feeble and falls far short of reaching the depths of this deep and wonderfully mysterious subject. Were it not for the joy and comfort I derive from the investigation of such subjects my days would be sad and lonely in the extreme. But the heavenly beauties that shine forth from the ever wondrous truth of God's holy word sometimes greatly strengthens my hope and enables me to rejoice in God, who doeth all things well. Yours in that hope,  
H. COX.

PINSONFORK, Ky., Jan. 27, 1896.

EDITORS SIGNS OF THE TIMES—

DEAR BRETHREN IN CHRIST:—I have concluded to send you a synopsis of a letter that I recently wrote to a very precious brother on what he calls "Fatalism." I do not know that it will be of any benefit or comfort to any of the Lord's people; however, your better judgment will at once determine this matter. I shall withhold his name.

DEAR BROTHER IN CHRIST:—Your welcome letter of recent date

(Continued on page 110.)

## EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1896.

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

## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
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B. L. BEEBE, MIDDLETOWN, N. Y.*All letters for this paper should be addressed, and money orders made payable as formerly, to*GILBERT BEEBE'S SON,  
Middletown, Orange Co., N. Y.

## EXHORTING TO DUTY.

ELDER F. A. CHICK—DEAR BROTHER:—I want to ask you a few questions, and I want you to answer through the medium of the SIGNS OF THE TIMES.

Is it right for any preacher or member of an Old School Baptist Church to say to any one who has a hope in the dear Savior to stay away from the church if they can? or if they can keep from joining the church that it would be wrong for them to join? Is this the right kind of teaching? Should we not admonish all who believe in and have a hope in God's mercy to obey Christ, and should they not do so? Please answer as soon as possible. I have been an unworthy member of the Old School or Primitive Baptists since November, 1868. I began talking in public in March, 1870. I was ordained in March, 1871. I am now getting old in the ministry, and if I know myself I want to live and teach the truth in the way that God will be honored and his people edified. I have taken the Bible for my guide in preaching, and I believe that I have preached the truth; but I know that I am fallible, and therefore I may have erred in my earnest exhortations to people that I believe ought to be in the church. I have been told by many (some in and some outside the church) that I need not be so anxious about the matter; that God will bring them in at his pleasure. "Hope deferred maketh the heart sick." That is my condition in this matter. I am anxious for the readers of the SIGNS in this part of the country to hear from you on the subject.

One more question. If a church dies out for want of members, when there is plenty of material (people who have a hope), does it not prove that there is a wrong somewhere?

Yours in hope,

FRANK QUERRY.

RAYMOND, Ill., Feb. 11, 1896.

## REPLY.

IN reply to the above request from brother Querry we desire to say, first of all, that we often feel a great hesitancy in endeavoring to reply to many questions that may be propounded, lest we should say too much or too little, and so fail to clearly express our real meaning, and confuse the minds of those who may read what we write. We however think the matter presented by brother Querry is well worth a careful consideration, in that it refers to an important part of the order of the church; and as we have long held decided views upon this matter, we do not feel at liberty to withhold them.

Brother Querry's first question is this, "Is it right for any preacher or member of an Old School Baptist Church to say to any one who has a hope in the dear Savior to stay away

from the church if they can? or if they can keep from joining the church that it would be wrong for them to join?" In reply we will say this first. It seems to us almost inconceivable that any preacher or member of an Old School Baptist Church who has the love of God in his or her heart, which always prompts to obedience, should exhort any other child of God to disobedience, for such teaching would amount to no more nor less than this. If the disobedient are chastised, what shall be the chastisement of those who teach others to disobey? We might pause with this answer, but we feel like going on and presenting some general reflections that occur to our mind. If by grace any one has been united in heartfelt experience with the people of God, by what right does any man forbid water that such a one should be baptized, when in the very heart of such a one the ordinance is written?

The practice of worldly churches should not be our guide in our teaching or practice, and neither should their wrong practice drive us away from the right practice. We believe that this has sometimes been the case. Brethren have been so disgusted with the utter disregard paid by carnal religionists to the character of those whom they urge continually to unite with them, that they have naturally gravitated to the opposite extreme. The fear of urging those who are not fit to come forward for baptism and church membership has sometimes, we think, driven good brethren to the opposite extreme, until they have neglected to exhort the Lord's own children to loving and prompt obedience to the commandments of God. Paul was inspired to exhort his brethren, in whom first God had wrought both to will and to do of his good pleasure, to work out what God had wrought within. He never once said, "Do not obey as long as you can help it;" neither did he use any other such expressions in writing to his brethren. To say the least of it, such expressions as the above, and, "I would rather preach two people out of the church than one in," and, "It is wrong for you to join the church if you can keep out of it," are rash and misleading, and cannot be considered scriptural nor to the honor of God. Because others run wild with the lust for numbers, is no reason why we should put up the bars in the faces of the humble children of God who are coming tremblingly and fearfully, and say to them, "If you can pull them down or climb over them you may come in."

It is sure that obedience is enjoined upon believers again and again. Jesus expressly said, "If ye love me, keep my commandments." He did not say, If you feel worthy, if you have had a great experience, if you have great wisdom, if you can overcome great obstacles; but simply, "If ye love me." It is sure that if anything is enjoined in the word

upon believers baptism is. It stands at the beginning of the profession of the name of Christ. Without complying with this commandment first of all there can be no acceptable obedience in anything. Jesus, at the beginning of his public ministry, was baptized, and said, "Thus it becometh us to fulfill all righteousness," and received the witness of the Spirit that in so doing God was well pleased with him; and as Jesus began his public work in this way, so is it sure that we can never walk in the narrow way except we enter, as did the Savior, by baptism. It is then a command of God; and if we understand the obligations resting upon ministers and members alike, one of them is to enjoin upon each other obedience to every command of God.

But let it be remembered that the commandments of God under the gospel are all to believers, and to believers only. We have never felt any hesitancy in urging upon those who had obtained a hope in Christ the duty and privilege of confessing his name in his appointed way; but we have desired a clear witness that such ones had passed from death unto life. We have also felt that we must see that there was a heartfelt desire to walk obediently, and that all the backwardness and hesitancy arose out of a sense of the greatness of the way and of personal unworthiness. We have never believed it right or scriptural to urge the ordinance of baptism, or any other gospel command, upon any one who did not already possess a hope in the finished work of Jesus. "If thou believest, thou mayest," is the rule, as it seems to us, in every case; and great care should be exercised to be sure that this rule is not departed from. We have long felt, and do still feel, that the order of the gospel demands of us that we discriminate in this matter. We think that ministers cannot be too careful in judging where to encourage and where not to; but still, when convinced that any one is a child of God, we should be faithful to exhort them to walk in the ordinances of the Lord's house blameless.

We do not read anywhere in the New Testament that delay was enjoined upon any who believed, and who came asking for baptism. If there be any such instance we have never seen it. There was no delay upon the day of Pentecost. We do not read of any delay being suggested in the case of Paul, of the eunuch, of the jailer, or of Lydia. There not only was no delay suggested, but on the contrary obedience to the ordinance was enjoined; and we have never been able to see any Scripture which justifies the putting of any one upon a term of probation. That is an unscriptural Methodist practice, that we feel bound to oppose in whatever form it may present itself. No matter who it may be, nor what manner of a man it may be, whether a persecuting Pharisee, like Saul of Tarsus, or a thief, like the one upon

the cross, who has come to believe in Jesus, and who, thus believing, comes to the house of God, there is no authority for suggesting any delay in any case.

Why make a difference, such as we have been treating of, between baptism and any or all other admonitions enjoined upon the children of God? We mean this: would we think ourselves justified in saying to a brother called to the ministry, Now, do not go upon this mission as long as you can help it. Do not attempt to preach at any time until you are compelled to do so. Do not visit the sick as long as you can help it. Do not go to your meetings if you can avoid it. Do not contribute to the poor, to support your pastor, or for any other purpose, until you are compelled to do so. Why then single out the ordinance of baptism and say such things concerning it? If it be not right to say such things with regard to other obligations resting upon believers, it is equally wrong to so teach concerning baptism; and if it be right to say such things concerning this obligation, it is equally right to say them concerning every other obligation. Believers are no more enjoined to the doing of any other good work than they are to be baptized; and if it be meet to stir up the pure minds of the brethren to remember any other command of God, it is certainly most becoming to enjoin this first of all commandments in the gospel upon them. Baptism is no more nor less an obligation resting upon believers than is any other command of the Lord to them. It is simply the first step in the believer's life of obedience. Every commandment of God is sacred. There is nothing in the command to be baptized that gives it any peculiar sacredness above any other commandment of the Lord. We have ever felt like exhorting to obedience to this command, just as we have judged it our duty to do with reference to any other command. We would not dare to say to any child of God, Misbehave yourself in the house of God just as long as you can; neither would we dare enjoin disobedience with regard to baptism.

Our own observation has been that the Lord's humble little ones need encouragement rather than discouragement. Their humility is so great, their sense of unworthiness so keen, their fear of doing wrong, and of being presumptuous in claiming too much, so overwhelming, that they have needed tender words of encouragement and warm greeting, lest they should be utterly cast down. Our own personal experience was the same; and we can never forget the strength, the comfort and the hope which the kind words of the late Elder Gilbert Beebe ministered to us just before we were strengthened to come to the church at North Berwick, Maine, and ask for membership with them. We were oppressed very much at the time by a

sense of unfitness, and a fear that we might, if received, one day bring a wound upon the cause that we loved; and Elder Beebe spoke words just suited to our need, which under the blessing of God removed our hesitancy, and strengthened us to go forward.

We have always remembered the words of the late Elder Hartwell, as we learned of them when once he performed the ordinance of baptism at Southampton, Pa. Standing at the water's side, among other things he said, "There may be some standing here who are looking upon this water with desire to follow their Savior in baptism. Some would say to you, 'Do not come as long as you can help it; stay away as long as you can. When the Lord's time comes he will compel you to come in, and then you will know that it is his will.' Now," said Elder Hartwell, "suppose I should visit your homes and sit down among your children, and should say to them, 'Do not obey your parents as long as you can help it. When they get ready for you to obey they will compel you to do so, but do not obey until you are compelled,' &c. Suppose I should teach your children thus; what would you say? I know what you ought to say. You ought to compel me to leave your house, and never enter your doors again. Now, what penalty ought to be visited upon me if I should exhort the children of the heavenly Father to pursue a similar course?" We felt when we heard of them, and we feel still, that these were solemn, weighty words of truth. They need no commendation from us; they carry their own weight.

Brother Query speaks in his letter of a feeling of anxiety with regard to those who have a hope in Christ, that they may be found dwelling among their brethren in the house of God. We do not know how it is possible for a called servant of the Lord, upon whose heart God has himself laid the welfare of the church, to avoid feeling anxious for all such ones. Right or wrong, we confess to sharing this feeling. We are not anxious about the final salvation of any of the Lord's chosen ones, but we have and do still feel anxious to heed the admonition of Paul to Timothy, "Take heed unto thyself, and unto the doctrine [teaching]; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." It is a sad thing for a child of God to live away from his Father's house. It is a fearful thing when such a child is ensnared in the meshes of the net of Babylon. What a blessed thing it is to save them that hear us! Was not Paul anxious for his brethren when he said, "My little children, of whom I travail in birth again until Christ be formed in you?" Was not John anxious when he could say, "I have no greater joy than to hear that my children walk in the truth?" It seems to us a part of a pastor's duty to care for the flock of

God; and he must be a very careless or unfeeling shepherd who has no care for those lambs who are bleating around the fold. Hard as our heart often is, it has never been so hard yet that we could not be touched by the distress and anxiety of those who longed to enter the fold.

Yet we have ever felt the need of wisdom, and of exercising great care lest we should, even by a hair's breadth, anticipate the work of grace in the heart. We are sure that it is not right to exhort any one to follow the Savior until that one has felt the assurance of salvation in Christ spoken to their heart. There could be no joy in baptism, no witness of the Spirit from heaven attending it, unless first the soul possesses a trembling hope in Jesus. "If thou believest, thou mayest." "If ye love me, keep my commandments." To urge one to go forward before this belief and this love are realized, is to urge upon them to testify what they have not yet felt—what is not yet true of them. God forbid that any of us should do this. We have ever felt that the responsibility of a pastor in these matters is very great. "Who is sufficient for these things?" Thank God, our sufficiency is of him.

With regard to our brother's last question we can only say that it would so seem to us; but where the wrong might be perhaps no one could tell. We heard a brother, who is yet living, say once that he knew of just such an instance in the state of Georgia. A church there became extinct when there were at least fifty people in the vicinity who loved the cause enough to send a letter to the association asking that it should appoint its next session to be held with them; and yet they all stood outside the church, and it had become extinct. We feel sure there was something wrong there, but what it was we cannot judge. At all events we know that to the church at Ephesus the Lord said that he would remove her candlestick (her visibility), because she had left her first love. We have tried to write plainly and carefully concerning this matter as it has long seemed to us. We trust that we have said nothing unscriptural or amiss.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

JOHN XIV. 27.

BROTHER BEEBE:—When you have leisure, please give your views on the text found John xiv. 27, "Peace I leave with you," &c.

Yours as ever,

DANIEL DURAND.

HERRICK, Pa., March, 1852.

R E P L Y .

THE peace which our Lord Jesus Christ has left with his people may be considered doctrinally and experimentally. Doctrinally, it has reference to the atonement which he made and by which he has effected a reconciliation of his people to God,

removed the middle wall of partition which separated between the Jews and Gentiles, blotted out the handwriting of ordinances which were against and contrary to the latter, and of twain making one new man, and so making peace. This the apostle informs us he has made by the blood of his cross. "By him to reconcile all things unto himself, whether they be things on earth or things in heaven. And you that were some time 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 unreprouched in his sight," &c. —Col. i. 20-22.

This peace, reconciliation or atonement is provided for, left with, and forever entailed upon the heirs of salvation by our Lord Jesus Christ. It is a peace established upon honorable and just principles, in which the holy law of God is honored, all its claims satisfied, its thunders hushed, and its dominion canceled. In this peace, "Mercy and truth are met together, righteousness and peace have kissed each other." All the perfections of God are sustained, sin is put away, Satan vanquished, hell conquered, and death destroyed. This peace is justly claimed by our Lord as his own: "My peace;" for he is the author of it, and the Prince of it, and as such he has left it with his children—given it to them. "Not as the world giveth;" for the peace which the world affords is very transient and fleeting, because the world has no power to give a lasting title to any of its gifts; but Christ, as the Prince of peace, has power to secure it to all his children forever by an everlasting tenure.

Experimentally.—"Great peace have they that love thy law, and nothing shall offend them." In the world they are sure of tribulation, but in Christ they shall have peace. He has overcome the world, and given the spoils of victory to his saints. When he had finished transgression and made an end of sin, and in all respects finished the work which his Father gave him to do, he went up with a shout and with the sound of a trumpet; but in his ascension he did not leave his children comfortless. His peace he left with and gave unto them for their comfort and support while encountering the tribulations through which it was ordained they should pass while in the house of their pilgrimage.

This peace cannot be described to the understanding of any who have not actually experienced it. No stranger intermeddles with it. It is associated with grace and mercy in the apostolic benediction; and it came from God the Father, through our Lord Jesus Christ, and it is on all them that believe.

To know it experimentally we must be born again; for there is no peace unto the unregenerate; and every one that is born of God can witness that it was never found by

them in their unregenerated condition. When they were first quickened, and thereby brought to contemplate the purity and holiness of God, and the perfection of his holy law, in contrast with their own vileness, the enmity of their carnal nature becomes so apparent to their view they are perfectly astonished to find that they have been all their lifetime at war with God and with every principle of holiness; and they wonder with amazement that they have not been cut off in their mad career and sent down to hell. Here they deeply feel the enmity of their fallen nature; they perceive that a state of warfare exists, the batteries of heaven are opened upon them in the exhibition of the spirituality of the law. They feel the need of peace, but how to effect a treaty they find not. They are told by their own corrupt nature, by the devil, and by his Arminian allies, to make their peace with God. One of poor old Job's miserable comforters comes to them with exhortation, "Acquaint now thyself with him and be at peace." And this they attempt to do by every means, by every effort, and by all the power they possess. They propose to confess, reform and do better; but while laboring to effect a reformation they have such large views of inbred corruption as to make them believe they are growing worse and worse. Their prayers and tears on which they had depended fail them, and they finally despair of ever being able to make their peace with God, and conclude if God does not provide for them peace they must remain eternally at war. But when Jesus is revealed to them as their Redeemer, who has borne their griefs, carried their sorrows, and on whom the chastisement of their peace was laid, they are made to realize that "with his stripes they are healed." The way of peace which they had not known is now gloriously manifested, and they lose their burden of guilt, fears of wrath, and agony of despair. Christ is indeed their peace, in him they have both righteousness and peace, and they rejoice with joy unspeakable and full of glory.

This peace is not only experimentally enjoyed at the time of their first deliverance from bondage and despair, but it is so entailed that the enjoyment of it is to be experienced by them in a greater or less degree from time to time until they shall pass from the earnest to the complete fruition of it, in the uninterrupted enjoyment of it, in the unclouded vision of their God and Savior, without a glass between, where they

"Shall bathe their weary soul  
In seas of sacred rest,  
And not a wave of trouble roll  
Across their peaceful breast."

MIDDLETOWN, N. Y., April 1, 1852.

ILLUSTRATED CATALOGUE.

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## CORRESPONDENCE.

*(Continued from page 107.)*

came to hand some days since, with Minutes inclosed. Please accept thanks. I am truly glad to have a letter from you at any time, for you are more than a precious brother to me. You have a warm reception in my heart, and have had ever since I first saw you. As you have so kindly conceded to me the privilege of writing to you on "Fatalism," I will try to do so, the Lord being my helper, and having all confidence in you, as you have said that you will not get hurt at me, even if we should not see alike on this subject. I am well aware that we almost see eye to eye in most things. I shall simply show you my opinion on the principle of reasoning, and if I am wrong no one is responsible for my wrong but myself. In connection with what you call "Fatalism" I shall suggest a few thoughts about absolute predestination and election, as mentioned in your letter.

First, I will say that my conclusions are that what you and some other good and precious brethren are calling "Fatalism" is nothing more nor less than the result of the fixed purposes and unchangeable decrees of God. You say, "Go to the dictionary, and it will tell you what Fatalism is;" and so it does. It says, "Fatalism is the doctrine of an inevitable necessity overruling all things;" and the word "inevitable" means unavoidable. Then Fatalism is an unavoidable event—something that is sure to take place, and sure to take place just as it does, and when it does, and by whom it does. These unavoidable events Arminians have been calling Fatalism ever since the days of Cain. We will call a few of them in question, and examine them in plain, logical reasoning upon Bible teachings. Could any one have baptized Christ but John the Baptist? No; for Christ said, "Thus it becometh us to fulfill all righteousness." "Us" here means Christ and John. Then this was the result of the predestination of God and his eternal design, and was bound to take place just as it did, when it did, where it did, and by whom it did. This was an unavoidable event. Do you call this Fatalism? Again, could any one have betrayed Christ but Judas? Was he not bound to have betrayed Christ just when he did, and where he did, and as he did? This was an unavoidable event. Do you call this Fatalism? Or was it the result of God's purpose and decrees? Was it not God's eternal purpose for Christ to be betrayed? Yes, of course it was. Well, was it not also his eternal purpose for Judas to betray Christ? Yes, of course it was. Was not one as much bound to take place as the other? Yes, of course it was. Well, if one is Fatalism, is not the other also? Yes, of course it is. Forasmuch then as the crucifixion and betrayal of Christ was an eternal purpose of God, could

this purpose have been carried out without wicked men, and without a devil Judas?—See Acts ii. 23. It was as sovereign and as righteous an act of God to raise up a devil Judas to betray Christ, as it was to raise up a John the Baptist to baptize him. Also, it was as sovereign and as righteous an act of God to raise up a wicked Pharaoh, as it was to raise up a meek Moses. The Lord said of 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."—Rom. ix. 17. The word "even" means exactly or precisely; just the same as to say, I have raised thee up to do and act precisely as you have done, to a jot and to a tittle. Pharaoh was bound to do and act just precisely as he did do and act in everything. If he had done otherwise he would have defeated God's purpose; or if he could have done otherwise he could have defeated God's purpose; for the Lord said, "Even for this same [identical] purpose have I raised thee up." Do you call this Fatalism, or is it the result of the decree of an omnipotent God? In the narrative of Pharaoh it is said nine times, I think, that God hardened Pharaoh's heart. God hardening Pharaoh's heart did not make him wicked. Sin made him wicked. God did not harden Pharaoh's heart to make him wicked, for he was already wicked; but he hardened his heart in order to carry out his eternal purpose or design in him, and that was that his name might be declared throughout all the earth. It was impossible for Pharaoh to have given up the Israelites any sooner than he did, and it was also impossible for him to have kept them one moment longer than he did keep them. The Lord did not only harden Pharaoh's heart, but he hardened the hearts of his servants also, as can be seen with reference to Exodus x. 1 and xiv. 17. Now, do you think this is Fatalism? If these things are not Fatalism, what is Fatalism? If these things are Fatalism, what is the difference in Fatalism and God's eternal purposes? My dear brother, it seems to me that when we are fighting what some call Fatalism, we are fighting the principle that we believe, and that the Scriptures teach, God's eternal purposes, and are weakening the Old Baptist cause. I will now consider briefly the word "absolute," together with predestination and election, as you have spoken of them in your letter. "Absolute" means certain, unconditional, &c., and we use it as a qualifying term to make our ideas more clear and our views more forcible. You say, "Predestination and election is enough." Now, my brother, is it enough just to say Baptist, or Baptist Church? Are we not in duty bound to say "Old School" or "Primitive Baptist," &c., using some discriminating term? If we just say Baptist, we cannot be distinguished from other orders of Baptists. The

people called John John Baptist; but Jesus called him John *the* Baptist. Jesus himself used the qualifying term "the," which is very discriminating, very definite. Now, my dear brother, you may ask the worst Arminian on earth if he believes predestination and election, and he will say, "Yes, I believe it as much as any one does, for the Bible teaches it." But if you ask this same man if he believes in the absolute predestination of all things, he will say, "No, I don't." Also, ask him if he believes in eternal and unconditional election, and he will say, "No, I don't." So you can at once see that any Arminian will accept any of these terms unqualified. Hence it seems to me that just to preach predestination and election is not enough; but we must discriminate. I think we have as good a right to use the word "absolute" as we have to use the words Old School, Primitive, &c., to distinguish us from other Baptist denominations. We could not be known alone in the earth as the church of Christ by simply being called Baptists; neither can our doctrinal sentiments be known by simply preaching predestination and election, for the Arminians will accept this. I think we should qualify our position and discriminate in our doctrine. "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth."—Isa. v. 8. That is, laying down our line of doctrine side by side with theirs, without discriminating. The word "eternal" is not used in direct connection with election, but the Bible teaches plainly that election was before the foundation of the world; therefore we know it is eternal election, and also that it is unconditional. Hence we are scripturally authorized to preach the doctrine of eternal election. Neither is the word "absolute" used in direct connection with predestination, but the principle is in every sense of the word; for the word "absolute" means sure, unconditional, &c., and predestination itself means an absolute certainty. Anything that is sure is absolute; so we are fully authorized to use any qualifying or discriminating word to make our ideas clear, just so we do not change the meaning of the Scriptures. Everything that is predestinated is absolute, for if it is not absolute it is not predestination. One cannot exist without the other. The way some of the Old Baptists come to be fighting something and calling it Fatalism is because they have caught it from the Arminians, who have been telling the people from time immemorial that the Old Baptists preach Fatalism; meaning that they preach predestination, election, and the unchangeable decrees of God. Fatalism among the Old Baptists is a borrowed tool, an old, rusty, Arminian cudgel, without a doubt; and Baptists have taken hold of it and are fighting themselves with it.

I think we ought to return it home to the Arminians, where it belongs. They have been battling God's people with it in every age of the world in some form or other.

The Scripture says that God "set the bounds of the people."—Deut. xxxii. 8. Now, in talking or preaching on this point we frequently say, "God set the immovable bounds of the people," thus using the qualifying term "immovable." The Scripture does not directly say "the immovable bounds;" but we know that they are immovable, for God appointed them, and whatsoever God doeth is forever.—Ecclesiastes iii. 14. Therefore we are fully justified in saying "the immovable bounds;" and on the same principle we say absolute predestination; for just as sure as it is predestination, just that sure it is absolute.

W. J. MAY.

ELK, Ind. Ter., Jan. 7, 1896.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN IN CHRIST JESUS:—I feel to write a little of the past of my life. I was born in Pontotoc County, Mississippi, November 25, 1858, my father moving to Parker County, Texas, in July, 1875, where, on Jan. 7th, 1881, as I believe, he fell asleep in Jesus. I, being the youngest of the family, with my mother was left alone. During the summer of 1880 I attended protract-meetings, and was told that all I had to do was to give up my sinful ways, and Jesus would bless me, and that otherwise he would not; so upon every opportunity I gave my hand to be prayed for. Thus I went on until the fall of 1881, reading my Bible most of the time, until it became as much against my will to go to the meetings as at the start it was to stay away. I tried all the time to believe Arminianism, but the reading of the holy Scriptures kept me back. In March of 1883 I went to the state plains in northwest Texas, leaving my mother with one of my married sisters. I was very wild for mischief, and much habituated to swearing; but during all this time occasionally a sensation or feeling would come over me which would make me feel sad, and my heart's desire and prayer to God would be that I might be saved; but I found no comfort in it. In the summer of 1884 I returned home, and in the fall of 1886 my mother and I came to the Indian Territory. On the first day of September, 1887, I was married. In the summer of 1893 it was impressed on my mind that my wife would ask me what the matter was with me. For some time I did not tell her; but finally I told her that my sins were as mountains before me. It seemed as though my heart would burst with trouble. I would read my Bible, but instead of finding any comfort every passage seemed to condemn me; but to ward off these troubles I kept up my bitter habit, although my conscience would at times check me. Thus I went on.

until in August, 1894, when I was so cut asunder that it seemed I must surely sink down and be lost unless relieved. I went out of the house, not knowing what to do. I fell down on my knees and tried to pray; but it seemed as though my thoughts would choke me, and I could not utter a word of prayer. The next thing I knew I was standing on my feet and looking into the heavens, and it seemed to me that even the stars were jumping with joy. O what comfort it gives this poor heart of mine when my heart goes back in reflection of that sacred moment when my burden was taken away; not because of prayer, but because the fullness of time had come that God's will must be done, which he had purposed in Christ Jesus before the world began. It seemed to me that I would never doubt so plain a thing as my peace and calling of the Lord that night. I went on in happiness for awhile. On the third Saturday in September, 1894, I, with my wife, united with the Old Baptists, and we were baptized on Sunday following, which is another blessed moment to be remembered by me. It seemed to me that every one around the water's edge was praising God. But before the setting of that day's sun Satan appeared, and it seemed to me as though a voice said, "You are deceiving God's people." Then I was thrown into a state of despair; but, thanks be to the God of love, there is no more laid upon his people than they can bear; so let us thank and adore his great and holy name that we are not left comfortless; for we are more than conquerors through him that loved us. He always makes a way for our escape. Although sometimes left in the dark valley of sin and sorrow, yet the arm of Salvation is underneath us to bear us up; for he has promised us that he will not utterly forsake us; but he will visit our transgressions with the rod, and our iniquities with stripes; so then, if we are visited with chastisement, we are sons, and not bastards.

As I am fearful that I have already taxed your patience with my poorly composed letter, I will close by saying that I am seventy-five miles from our church, and no other church nearer that I know of that is sound in the faith. My wife and I find great comfort in reading the dear old SIGNS OF THE TIMES. Trusting in the finished and complete atonement of our Lord and Savior Jesus Christ, I am your brother in hope of eternal life,

G. W. HELLUMS.

PLYMOUTH, Ill., Nov., 1895.

DEAR BRETHREN EDITORS:—According to promise I will try to write a few lines for publication in our dear family paper, the SIGNS OF THE TIMES, for the benefit of some of my dear brethren and sisters in the Lord, and near kinsmen in the flesh, whom I had the pleasure of

meeting while on my tour through the dear old state of Ohio; especially my dear cousin, John T. Neel and his wife. Their house is ever open for the friends of Jesus, and they are willing to do anything for their comfort. I had the pleasure of meeting some of the ministers from different states whom I had never met before. I was glad to find them proclaiming the same good news of Jesus and his love. They came in the fullness of the gospel of Christ. I was glad to see so many of my dear brethren and sisters who were strangers in the flesh, but, I hope, not strangers in the Spirit. All seemed to be of one family. I had the pleasure of attending two associations, and the letters that were read from the several churches expressed that they were in peace and harmony among themselves, and are registered in my heart never to be forgotten, but will stand among those bright spots upon which memory will dwell with delight. When we retrospect our lives very many things are called to mind which cause the heart to heave a sigh, or the eye to send forth a tear in bitter recollection; but here and there are bright spots that we fondly linger around and cherish, and which sweeten the cup of our afflictions, and fill the heart with grateful emotions. In the last few years I have been called upon to pass through some of the most severe trials of my life. Often times I thought the time of my departure was at hand; but amidst the gloom there has been here and there a sunny day that I register in my mind; for the Lord is good, his mercy is everlasting, and his truth endureth to all generations. It is truly soothing in the hour of distress and persecution to call to mind the language of our blessed Savior, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Then let us take courage, and be content with the testimony God has given us in his word and revealed to us by his Spirit. May we have no desire to follow after new, strange and vain theories; but let us feel grateful to him who is our Keeper, who is able to keep us from departing from that form of doctrine which was originally delivered to the primitive saints. May the Lord enable us ever to be found hunting for the old paths, and walking therein. We are a poor and afflicted people, hated and persecuted by the world. Instead of augmenting each other's sufferings by adding fuel to the fire, we should be fellow-sufferers together, helping to bear each other's burdens, and so fulfill the law of Christ. It is being declared all over the land that the Primitive Baptists are nearly all dead; but could such reporters have been with us at those associations in Ohio, they would have

thought differently, for they were the largest associational gatherings I have ever attended. It looked to me that Ohio was alive with Baptists.

Now, dear brethren editors, although I am a stranger to you in person, I humbly hope we are not strangers in the one covenant Head. I am well pleased with the editorials. As my subscription has about expired I feel disposed to forward our mite, that the cause in which we feel so deeply interested may be sustained, and that you may feel encouraged to stand a little longer at the wheel. May the grace of God sustain you in your labors. Though we are scattered about now, may we meet around the throne of God in the world to come, and sing unto our God, Not unto us, not unto us, but unto thy name be all the praise.

MRS. BELLE FRAZEE.

WOODSTOCK, Mich., Feb. 7, 1896.

EDITORS SIGNS OF THE TIMES—ESTEEMED FOR THE TRUTH'S SAKE:

—The onward flight of time and the surroundings remind me again of remitting for our old-time paper, which has been a welcome visitor to my home, and has, I trust, made glad many of the dear tried ones of the dear Redeemer's kingdom, and been a sweet solace and soul-comforter to many a dear one that could not have heard the sweet and joyful sound of the pure gospel in any other way. This midwinter morn, being fatigued in body, and more than that, shut up in "Doubting Castle," while all help seemed to be leaving me, low and faint, with scarcely a ray of light in me, I sank into my chair and picked up my dear herald of truth, the last number of the SIGNS. My eyes fell upon the communication of one who signs his name Newton Peters, of Portland Indiana, his subject being, "Is the law against the promises?" Dear ones, I trust, who love the same soul-cheering gospel, it was cheering to one so weak and poor as myself. At the conclusion I said from my very soul, Bless the Lord for putting it into the brother's mind to write those Bible truths, which I trust will stand while time lasts. Yes, I am of the humble opinion that the all-powerful Jehovah was well aware of what it would cost to redeem that man that was formed of the dust of the ground, and into whose nostrils he breathed the breath of life, and he become a living soul. It makes no difference who says it was all chance. It stands as sure as the eternal hills. Who wants to limit his power? He is God, the great and eternal God, and none can limit his power. The end was known to him from the beginning. I am weak in body as well as in mind, but I dare to hope in such a great Sovereign ruler of all worlds and of the destinies of all his creatures. I cannot doubt his bounteous love and immeasurable kindness. To his unerring, gracious will be every thing resigned.

With love to the dear household, I remain the least of all, if one at all,

M. P. LEWIS.

EDITORIAL NOTICES.

YOUNG'S ANALYTICAL CONCORDANCE.

WE are now prepared to send the above named book, postage and expressage paid by us, to any address, at publisher's prices. All who are acquainted with the work will doubtless agree that it is well worth the price charged. See notice on last page.

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Ebenezer Clark, Ohio, 1. C. L. Buracker, Ill., 1.—Total, \$2.00.

MARRIAGES.

By Elder G. N. Tusing, March 19th, 1896, at the residence of the bride's parents, in Hocking Co., Ohio, Mr. Marion F. Hensel and Miss Clara Hartsel, all of Hocking Co., Ohio.

OBITUARY NOTICES.

DIED—Near Thornville, Ohio, March 8th, 1896, sister Mary Grove, aged 75 years, 3 months and 15 days.

She was born Nov. 23d, 1820, and was united in marriage to Abraham Grove in March, 1839. To this union were born three sons and one daughter, the children all being present at her funeral. She united with the Primitive Baptist Church on the fourth Sunday in June, 1859, and was baptized by Elder Thomas Harper. She was a beloved, faithful and worthy member all her years, manifesting a christian spirit, and died as she lived, in peace with God and man.

Her funeral was largely attended on Tuesday following, Elder G. N. Tusing officiating on the occasion, and speaking words of comfort to the sorrowing friends and neighbors; after which her body was laid away to await that glorious day when she shall come forth, with all the redeemed of God, to die no more, being a child of the resurrection.

G. N. TUSING.

DIED—At her residence near Little Georgetown, Fauquier Co., Va., Dec. 20th, 1895, Mrs. Lettie Cockrill, aged a little more than 69 years.

Brethren and friends who have visited the Upper Broad Run Church in late years will remember the home of this christian woman, it being the only house near the Old School Baptist meeting-house where that despised people were welcome guests. Sister Cockrill was the widow of brother Thomas Cockrill, whose death occurred several years ago. It was my privilege to baptize them both at or near the same time, soon after I came to Virginia, in the fellowship of the Broad Run Church. Sister Cockrill was of a meek and quiet spirit, faithful to her obligations to the church, always filling her place in its assemblies, and unwavering in her faith.

She leaves a numerous family of children and grandchildren, the latter numbering between seventy-five and eighty, to mourn their loss, together with the church.

J. N. BADGER.

ALDIE, Va., March 25, 1896.

DIED—Nov. 28th, 1895, at the home of her parents, Iona, Ontario, in the tenth year of her age, Bessie Jane Kerr, youngest daughter of John T. and Sarah Kerr, and great-granddaughter of the late Elder McColl.

Her disease was catarrh of the bowels. How very mysterious are the ways of God! He has seen fit to lay his afflicting hand upon this dear family, and take from their fond embrace this lovely little girl, who before her sickness was the picture of health. Little Bessie was much beloved, being of a very affectionate disposition. When attending the yearly

meeting of the church in Dunwich, and staying at her father's hospitable home, I have wondered that it gave her so much pleasure to have the Old Baptists there; but since hearing of the wonderful testimony she left behind that she was taught of the Lord, I have ceased to wonder. Her father writes as follows:

"Our darling was taken sick on Sunday evening, but not anticipating any danger we did not call in a doctor until Monday afternoon. He did not think it a serious case; but as he failed to give her relief, and she was growing worse, we called in another on Wednesday, who gave us very little encouragement to hope for her recovery, and indeed by this time we were seriously alarmed for her. On Thursday morning, as I was sitting at her bedside, her mother came in, and hearing her complaining somewhat, said, 'Are you worse to-day, Bessie?' To which she replied, to the great astonishment of all present, and without the least intimation from any one that she was not likely to get better, 'O mamma, you nor papa nor the doctors can do me any good. I am going to my happy home. Do not weep for me.' There were nearly a dozen people in the room at the time. She called each by name, bidding them good-by, saying that she was going to her happy home, and telling them not to weep for her. After talking in this way for awhile she laid quiet for a little; and then, seeming to feel as if she were going, she put one of her little hands over to me and said, 'Is my hand cold, pa?' I said, 'No, Bessie, it is warm yet.' After a little she threw out both arms and said, 'Good-by; I am going home.' After lying still for awhile she looked up at those at her bedside and said, 'I want you all to sing the hymn commencing with the words, "The hour of my departure's come."' In the midst of deep emotion we endeavored to comply, and sang it through as best we could. Little did we think that our little darling had ever paid any attention to the words. Awhile after we had finished singing she turned her face toward me and said, 'You are not my father now. I have a Father above,' raising her right hand. O how wonderful! Words fail when I attempt to describe the scene. Our feelings, while hearing such utterances from the lips of our dying darling, may be more easily imagined than described. They were full of joy, yet full of sorrow. Of joy, because of the blessed assurance that our darling was enabled to leave us that she was going to her Father above. Of sorrow, for the loss of our little flower. We feel to hope that our loss is her great gain, and that we do not mourn as those who have no hope. May we, like Job, be enabled to say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' She was laid to rest on Sunday, Dec. 1st. Elder Pollard preached an unusually able discourse, to a very large concourse of people, taking as a text 1 Corinthians xv. 22, 23."

May the dear Lord comfort the bereaved ones.

BERTHA WELLS.

BRANTFORD, Ontario, March 22, 1896.

### THREE DAYS MEETINGS.

THERE will be a three days meeting held with the Sidling Hill Church of Old School or Primitive Baptists, in Fulton Co., Pa., to commence at 10 o'clock on Friday before the first Sunday in May, which will be the 1st, 2d and 3d days of May, 1896.

We extend a cordial invitation to all who feel a desire to come. Those coming by railroad will come on the Baltimore & Ohio R. R. to Hancock, Md., where they will be met on Thursday, April 30th. Try to be there as early in the day as possible, as it is a distance of twenty miles to the place of meeting.

AHIMAAZ MELLOTT.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED EVERY WEDNESDAY,  
AT TWO DOLLARS A YEAR,

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 15.

## CORRESPONDENCE.

OWEGO, N. Y., March 9, 1896.

DEAR PRISONERS OF HOPE:—I would like to be able to tell you of some of the strength and rest I have experienced, as the blessed Lord has been pleased to turn me to the stronghold, even to himself, who is filled with mercy and grace, during the past year, while I have been much shut out from the society of those whom to love gives us sweet evidence at times that we have passed from death in sin to life in Christ. Five or six preceding years have been years of great trial and anxiety, with a little strength, and a little gleam of light, as my day demanded; for in all our changes God changes not, and "is not slack concerning his promises, as some men count slackness." I know I ought not to speak of the blessed light and strength, the favors of God, as being little, for the word marvelous would more truly express it, since a taste of spiritual manna and a cooling draught from the fountain of life give complete rest for the time. There have been times when I would be in such darkness and sorrow that life has been a burden, growing heavier as the days passed, until I would be almost in despair, and seemed shut out from every thought or feeling that could raise me from my stumbling, groping condition. I was just able to realize that I was truly wretched and miserable. My thoughts were confused as to God's perfect wisdom, for I felt no joy in it; yet I dared not dispute his justice. I could feel none of the joy and the strength, nor any good resulting from God's rule as a perfect King in Zion. I cannot describe the depths of my woe; but my dear friends will understand, if my trials are such as God's dear children experience. Then, after such a long, dreary season, while in the midst of some undesirable duty, or when I would feel most keenly my desolation, I would be suddenly surprised by a feeling of rest and joy, with a sweet assurance that God would deliver in every trial. Then how perfect his wisdom would appear to me, and in a moment of time the change had come, and I would be abundantly satisfied with the goodness of his house. No questioning or doubting now. Once the words of Scripture, "More to be desired are they than gold, yea, than much fine gold," so filled my soul that all care was gone. I could ask for nothing

more. I could not put away that for which I was starving, and was so glad to run into that strong tower, his blessed name, and be safe. I found delight in reading Psalm xix., for there I read that the law, testimony, statutes, commandments, the fear and judgment of the Lord, are more to be desired than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. "Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? Cleanse thou me from secret faults." The whole Psalm was choice. At another time David's words concerning the mercy of the Lord, "Thy loving-kindness is better than life," came with sweetness and power, and they still comfort me. We go into darkness when we look for joy in the things pertaining to the natural life, and by terrible things in righteousness are brought to know how much better than life is God's loving-kindness. I had oft-recurring thoughts upon the words, "I will run the way of thy commandments, when thou shalt enlarge my heart." How precious seemed the words, and do still. I longed that God would mercifully enlarge my heart. I felt that those who were thus favored of God would be thoroughly furnished unto every good work, and that while in that state there could be no envyings and fightings among them; but sweet charity, which is the bond of perfectness, pure and peaceable, and full of good fruits, would dwell richly in them, causing them to think no evil. I feel to crave the guidance of my faithful Deliverer, and beg that he may keep me from presumptuous sins, and let them not have dominion over me. "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

The subject is so full of sweetness, and the wonder so great to me, that I am thus favored. I am so conscious of the truth of the Scripture by David, as applied to myself, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" that I find it hard to attempt any conversation on the subject; and yet at times I have longed to sing, in an earthly measure, the blessed songs he gives in the night. My thoughts go out as on the bright wings of the morning to my precious kindred in Christ, with love and a longing which only they

can know who also have been "built up and pulled down, turned and overturned," with whom is the secret of the Lord, even them that fear him; not as a hard master, but as a gracious, merciful friend, whose sacred life and work so fills us with a sense of its purity and perfectness that we fear the expression of natural pollution in thought or act, so out of harmony with the pure heavenly joys. Such fear cannot be slavish, but to the contrary is fraught with earnest desire to walk worthy of the high calling of God in Christ Jesus, that the conversation may be with grace.

Since beginning to write my mind is carried back to the days of my youth, when I was first made to hope in God's name, and a holy solemnity seems to fill my heart as I recall the weary hopelessness of my case, as I viewed it, with all the bitter pain and conflict, without hope and without God in the world; and later, the application of precious words to my sin-sick soul like these, "Come, ye blessed of my Father," and "Enter thou into the joy of thy Lord," causing a little hope to spring up, so that I rested for a season, and sweetly contemplated the wondrous love. Then the sweet unfolding of the word gave me great peace, and the nourishing gospel in doctrine and experience fell like dew upon the parched ground. Truly this is the valley of hope. How greedily my famished soul partook of the strengthening truth, until I could exclaim, "My soul doth magnify the Lord. I will rejoice in the God of my salvation." So eager was I for the food which satisfieth that I remember many of the subjects of sermons I was permitted to hear during that period, chief among them, perhaps, from the words, "A man shall be as a hiding-place from the wind, and a covert from the tempest, as the shadow of a great rock in a weary land," by brother Durand. Another sweet discourse was from these words, "Therefore ye are no more strangers and foreigners," &c., by brother Wm. J. Purinton. Also another I must mention, it being the first that I had an ear to hear, by brother A. St. John, "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." They, with many others, were rich and full. The poet made no mistake when he said,

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

Indeed, our stammering tongues at best can but poorly express the riches of grace abounding to the chief of sinners. I do not wish what I may write to be brought to the notice of the dear readers of the SIGNS, to the exclusion of that which is more edifying and useful. I only desire to send loving greeting to you all as dear ones who are often brought into trying straits, who are shut up and cannot come forth, with what seem like impregnable walls surrounding you, until he who holds the key of his kingdom mercifully opens unto you his storehouse of treasures, and bids you eat and drink abundantly, giving you rest beside the still waters of his love, until you realize something of the fullness of his meaning when he says, "My yoke is easy and my burden is light." "Turn ye to the stronghold, ye prisoners of hope." What a meaning is in this effectual call of our God, when we are so filled with darkness and carnal questioning, rebellious, ungrateful and miserable, unable to recognize the hand of God in his dealings with us, and almost ready to despair, with only darkness and blackness everywhere. Can there be any sound more joyful to the ear of faith, more soothing and sweetly melting, than the voice of the Beloved saying, "Arise, my love, my fair one, and come away?" For lo, the winter is past, and the joyous spring voices are heard. To lose sight of carnal self, if only for a brief time, is to be freed from prison; and to rest in the stronghold, in garments of praise, is enough to cause the poet to say,

"My willing soul would stay  
In such a frame as this."

Dear living children, saved by hope, may we not count it all joy when we fall into divers temptations, since we have an Advocate with the Father, and the trial of the faith worketh patience? We know this to be the case with others; but with myself there seems but little patience, I am such a slow learner. Do we ever come boldly to the throne of grace except as we are turned to the stronghold by divine mercy as liberated prisoners? Then is the time of love, when the freed soul can say in sweet confidence, "My Lord and my God," as did Thomas, who entered into the sufferings of Jesus, and was solemnly but surely convinced and strengthened. There are so many times in our rejoicing, hoping, sor-

rowing life when we are so oppressed with sin and sorrow, strife and care, bowed down in spirit with a bitter anguish, and fearful even to cry out in prayer; and how glorious the calling to be a "prisoner of hope." While at the Chemung Association at Cammal, in 1894, I thought a great deal upon the subject. Brother Beebe spoke from the words while there very sweetly, and they remain with me as a name most suitable to the child of God.

I am sorry to have written so lengthy a letter, and, as is usual with me, I am not satisfied with it; but I place it in faithful hands, and address it to those who possess that charity which suffereth long and is kind. May it not appear if it contains no comfort for the prisoners of hope.

Affectionately and unworthily yours,

W. A. BEARD.

GAYLORD, Kansas, March 9, 1896.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN:—I send you my dear father's and mother's experiences, with the request that you publish them in the dear old SIGNS, if it is not asking too much. I have been a reader of the SIGNS for several years, and can truly say that I love to read it. I enjoy reading the experiences, for it seems they all tell the same sweet story. The writers are all taught of God, and when telling their experiences they tell my feeling better than I can. I feel encouraged to hope that I also have been taught in the same school. I feel to be the most unworthy of all God's people, if one at all.

ROSA AYDELOTT.

GAYLORD, Kansas, Dec. 29, 1895.

DEAR ROSA:—This evening I will try in my poor weak way to comply with your oft repeated request that I should write a sketch of my travel from darkness to light, or what I sometimes hope is my experience; but when I take a retrospective view of my life it falls so far short of filling my standard of what a Christian's life should be; I am made to ask, Can one who has seen themselves a sinner, and known the mercy, grace and love of God in pardoning their sins, live such a life as I do? but God knows.

My parents belonged to the "New Light" or "Christian Church," and I thought they were about right; yet when I was about eleven years old I attended a revival meeting in Newton, Iowa, they having moved to that town the fall before, or in the fall of 1853. I thought I got religion, and joined the M. E. Church, and began to work my way to heaven. I got along finely until the fall of 1857, when a change came over me. I lost my first religion. I saw then that instead of Christ being unjust if he did not save me for my works' sake, I could not see how he could save such a wicked wretch as I now saw myself to be, and still be just. Then

I went to work in earnest to better my condition, believing that I had the power to work out my own salvation, not remembering the whole of the quotation, "For it is God which worketh in you, both to will and to do of his good pleasure." Well, the more I tried to better my condition, the worse did it seem to get, and I was made to feel that I had sinned away my day of grace, and that mine was an outside case; yet I felt that

"If my soul were sent to hell,

God's righteous law approves it well."

There was another revival meeting going on, and I attended it, hoping against hope that I might find the right way; but of all the testimonies of those claiming to be converted, none seemed to have been traveling my way, and I got no rest or comfort. Finally, after trying every way possible to better my condition, and coming out worse and worse every time, I thought my time on earth was about done, and that God would surely cut me off. I went into my room, fully believing that I would never see the light of another day; that the people would find my body cold in death. After I had closed the door I felt to try once more to ask for mercy; but when I knelt my lips were sealed, and no word could I utter; but the desire of my heart was, Lord, have mercy. While in that situation something like this came to my mind; I thought I was hanging over a deep pit, supported by a slim pole that I could span with my hand, and the pit was so large that I could not throw my feet to the wall on either side. I was in a desert place, with no one within reach to lend a helping hand, and I had not strength enough in my arms to draw my body up to get another hold. My strength was failing fast. Finally my grip gave way, and I started down, down, to irretrievable woe. When I realized that the last hope was gone, and I was fast going to my doom, I was made to cry, "Lord, save, I perish." The next thing I knew I was praising God for my deliverance. I felt like I wanted to awake the household and tell them what a dear Savior I had found; but finally I concluded to wait until morning; and again I concluded I would wait until meeting-day and that then I would tell everybody; but before the time came to testify, those who had spoken all testified what great things they had done for the Lord, while poor me had nothing to tell that I had done for the Lord, but that he had done all for me. I thought perhaps it was a dream, and that I had better keep still; so I put it off from time to time. At the close of the series of meetings the preacher told us that if his church was not a home for any of the young converts he wanted them to find a church that would be a home for them; so I concluded to look for a church that would be a home. I went among the different denominations that I knew

of, but no one talked as I felt. I discovered this, that each church thought they were a little the better, and they would urge all to come and go with them; yet they all claimed to be members of the same body. In looking around among the churches and seeing the strife for supremacy I was made to believe that there was no reality in religion, and that I was one alone; but in turning to nature I was made to believe that there was at least an overruling power that kept the sun, moon and stars in place, and that caused animal and vegetable life to exist, each after his own kind. Then I was made to rejoice in such a Ruler. O what a difference when I turned to those churches! Well, there was one church that I had not visited; but I had no faith in it being the church I was looking for, as everybody I overheard say anything about them called them the selfish old Hardshells. Well, my mother being dead, I had no home, and in working out my health failed, so that I was not able to do much work. I wanted some place that I could call home, and so I talked with my father about trying to find a home. When we would be together on Sundays we would try to think of some one that would likely give me a home. Finally I thought of "Uncle George Ewing," as he was called by everyone who knew him. When I told my father about him he thought perhaps I could stay with them awhile at least; so the arrangement was made that I should try to live at Uncle George's. On October 14th, 1858, I went there, not knowing whether I could stay. They finally concluded to let me stay with them that winter. On Saturday before the fourth Sunday of the same month he invited me to go to meeting with them, and I went, still having the desire to find a church that would suit me, and yet not knowing what church they belonged to. When we got to the meeting there were only a few old people there, and I thought there would not be much meeting; but after a while others came in, and the services began. I thought the singing was the sweetest I had ever heard.

"Amazing grace! how sweet the sound!  
That saved a wretch like me?" &c.

"I am a stranger here below,  
And what I am 'tis hard to know," &c.

These were the hymns they sung. When the speaker began to speak I was dumfounded. When the proper time came a motion was made to liberate Aaron Wood to speak in public. He pleaded his unworthiness, and in his remarks related his travels. Imagine if you can my feelings in having found one who talked as I felt. But would they still want him liberated? I thought. Yes, they did, and they liberated him there and then. I thought, Now I have found a people that I believe I could make my home with if they would have me. But I thought, Here I am, a homeless boy, and they will think that in order to get on the good side of these old people, so

they will keep me, I am trying to make them think I believe as they do. I lived with them until the fall of 1865, when I married Miss Harriet E. Finefrock, and the next spring we went to keeping house on a place near by. About a year thereafter "Aunt Jemima Ewing" passed away, and we moved back to the home of "Uncle George Ewing," and lived with him that season. In the fall we had all arrangements made to move to another county, calculating to start on Tuesday after the October meeting, when, as I thought, I would not be bothered any more about going to meeting. On Saturday morning "Uncle George" wanted us to go to meeting with him, as it would be the last time. Well, my wife did not go, but finally I concluded to go. Old Elder Isaac Sidwell preached, and when the church took up the regular business I felt that I wished I were out of that place; but as I was occupying about the middle of a long seat, with a long desk in front, I could not get out very well, and so concluded to sit still; but when the invitation was given, and an old friend, John M. Newhouse, arose and started toward the stand, I felt that I could not remain in the house. I arose and worked my way toward the end of the desk near the door, and thought I would soon be outside; but the next thing I knew I was shaking the preacher's hand. Then I thought, What have I done? But I consoled myself with the thought that I had nothing to say that they would receive me on; but I was mistaken, for when the vote was taken I was received for baptism on the next day. Then I thought, What will my wife say? for we had never talked any on the subject of religion. I thought, She knows me so well, she will know I have deceived the church. When I reached home I could not face her, so I stopped outside at the end of the house, and was worrying over what I had done, when she came where I was, too full to utter a word; but her arms were about my neck almost before I knew she was near me. Can you, Rosa, imagine what were my feelings? I thought I had deceived my wife as well as the church. When we met at the water the next day an invitation was extended to any who might wish to talk to the church, when my wife and the wife of brother Newhouse came forward, were received, and we were all baptized. It seemed then that my troubles were forever over, and that we would sing praises to the Most High for his goodness to us. But alas! how soon was I in doubt again lest I had been deceived and had deceived the church. Still we are traveling on. Sometimes I have a little glimmer of light; but O! so much of the time I seem in darkness, and I can but say, If I am saved it is not through worth or merit in me, but alone through the mercy and goodness of God. It is all of grace, and grace alone.

Now I have written a partial

sketch of my travels, and I hope you will take this for what it is worth.

As ever, your father,  
J. P. AYDELOTT.

GAYLORD, Kansas.

DEAR DAUGHTER AND SISTER:—

As you have requested me to write some of my travels from nature to grace, I have for a long time felt to do so; but I have put it off from time to time, feeling so sensibly my unworthiness. Now, God being my helper, I will try to do so.

I was born in Waynesburg, Stark County, Ohio, in the year 1848. My parents moved to Texas when I was eighteen months old, where they settled and lived until I was six years of age, when my father was taken away, and O how lonely we were. After a little more than a year my mother married again. She belonged with the Methodists, and I attended the Sunday School. The first thing that caused me to study about heaven was this: when my mother would talk about my father she would say that we would meet him in heaven and know him when we died. I thought if we were to meet him, why was it that he had to die and leave us. In the year 1863 my mother was taken away from me; but I could not weep for her, as she had been so badly treated, and I thought there would be a way provided for us children. Her last words to me were, "Harriet, I want you to join some church and be a good girl." I felt I could join whenever I pleased; so the first opportunity that offered, feeling that I wanted to grant her request, I went to a quarterly meeting, and they said if any wanted to join that now was the time. I went forward and gave them my name, but O such feelings as I then had! I felt as though I had done the worst deed of my life. Tongue cannot express how I felt. But as I thought I was in for it, I would try to do like the rest. That night I thought I must try to pray, so I went away from the house to find some lonely spot to pray. When I had gone some distance I stopped, thinking I would kneel in prayer; but I could not say anything more than "O Lord," when my throat filled. I stood there awhile and then went into the house. Then and there my troubles commenced. I had no more use for that church. It seemed to me that no one cared for me, and I had to work out for a living. I felt awful, but did not tell anyone of my troubles. My health began to fail, but I kept on working. After my mother's death in April, I went to stay at Uncle George Ewing's house while the family went to an association. When they came home they wanted me to stay and make my home with them. I thought while I had the chance to get such a good home I would accept it. After I had been there awhile, and still having those lonely feelings, I went up stairs one day to read. Those people took

the SIGNS OF THE TIMES, and I found in a box a number of copies. I thought I would look at them, and read enough in them to become interested; but I read them on the sly, as I did not want the family to know I was reading them. My health grew worse all the time. On October 7th, 1863, I was married. I had a long sick spell. What my troubles were I never can express. One night during that winter I dreamed that I was in a very large mansion, the most beautiful place I had ever beheld. It looked like a rainbow, and all who were in there looked the same. I thought there was a man in the pulpit preaching, and that he looked like Christ. After he had stopped preaching he came down the aisle, and we all followed him out, with the same rainbow appearance all the time. Then he appeared on a horse, and there was a field, and the people were as sheep, and he was herding them. They were all the same size. I seem to see it now. This dream afforded me relief beyond what I can express. Then I felt that I wanted to go to the church. I had gone to the Old Baptist meetings enough to know that there was my home. I found out that my husband felt the same; so I tried to console myself, and concluded not to join until he did so. On Saturday Uncle George (the one I went to live with, for we still lived there, his wife being dead) and my husband went to meeting. It was before the fourth Sunday in October, 1865. When they came home Uncle George came in the house, but my husband remained outside. Uncle George said, "Harriet, you can't guess what Jess has done to-day." I replied "Well, I don't know, unless he joined the church." He replied, "Yes." I asked, "Where is he?" He replied, "He is out there." O the joy I felt! I ran out where he was, but do not know how I did. I now felt that I could go with him if the church would take me. On the next day they met at the river to baptize the candidates. They sang a hymn and said if there were any others that wished to come and go with them to make it known. I went forward and have never regretted it, only on account of my unfitness. I feel my unworthiness more and more. I often have many fears lest I may become a castaway. When I would do good, evil is present with me. That which I do, I would not; and that which I would not, I do.

Yours in hope,  
HARRIET AYDELOTT.

SOUTHAMPTON, Pa., Feb. 27, 1896.

DEAR BRETHREN:—I believe this letter of sister Rose Tamsett will be read with comfort by many "of like precious faith," and therefore I send it to you for publication in the SIGNS, if you think best.

Your brother in hope,  
SILAS H. DURAND.

OTEGO, N. Y., Jan. 7, 1896.

DEAR ELDER DURAND:—I feel

a desire to write to you this evening and tell you of the comfort I received in reading your first letter in your book of "Meditations;" and then, too, I feel to shrink from writing to one that has been so deeply led into these good and glorious things of the Lord; but I will try and tell, in my poor way, hoping to be led by the Spirit, a little of the way I have been comforted by the Lord, and made to sit together with the saints in heavenly places in Christ. I had been for a long time in great soul trouble, and in an unexpected time it pleased the good Lord to reveal his smiling face to me, which was on the first day of December, while I was at meeting. While Elder Bundy was preaching, and came to these words, "Ye are complete in him, which is the head of all principalities and powers," I was made to feel it was I, and O what a rest. I felt "gathered into the fold, with believers enrolled." My deaf ears were unstoppered, my blind eyes opened. I felt that the Lord had lifted me up out of the horrible pit of mire and clay, and set my feet upon the rock Christ Jesus, and put a new song in my mouth, even praise to his most holy name. That day was the first sermon I ever heard to my comfort (though I have heard Old School Baptist preaching with my natural ears ever since I was ten years old), and it was most wonderful. I felt that I could have sat there all day and listened, and was so sorry when Elder Bundy closed the book, instead of being glad as I had been many times before. But I must tell how I went to meeting feeling that day. I felt I would like to stay at home, for I was lost, and never could find any comfort in these things; for I had tried so many times and failed. But I went because I was in the habit of going, though I was not going to listen to hear anything. But the Lord was better to me than all my fears. I was made to stand still and see the salvation of the Lord. But you see how far I have gone from what I began to tell you. Tuesday after my deliverance on Sunday, while I was dusting the secretary, I saw your book of "Meditations," and for some cause picked it up, and opened it to the first letter of yours to Elder Beebe, and began to read, and it described my feelings much better than I could tell them. Those words were written by you years before I was born, and for my comfort after all these years. I have enjoyed that sweet comfort ever since. "When the Son shall set you free you shall be free indeed."

FEBRUARY 2, 1896.

YOU will see that I began this letter nearly a month ago. After writing it I looked it over and felt that it so poorly told what I wanted to tell that I laid it aside, thinking I would not send it at all. But to-day I feel the desire again so strong to write you that I will send this to you, feeling that if I should try

again to tell you about it I could not do any better. So I will send it to you, hoping you will overlook all imperfections. I do wish I could tell you the joy and comfort I received in reading that letter of yours in your book. To think that such a poor, weak one as I feel myself to be should be made to feel as you told it in that letter. You did tell in words just how I felt, and I could not have put it in words. Also the next letter in the book, from the words, "Ye were sometime darkness, but now are ye light in the Lord." Yes, indeed, "light in the Lord," not in yourself. Oh, it is most wonderful. "Tongue cannot express the sweet comfort and peace of a soul in its earliest love." When I read your letter I had not yet told any one of the change I had felt; but that same day these words came to me with much force, "Let your light so shine that others may see your good works and glorify your Father which is in heaven." I then felt it was not for me to keep alone; that I must tell it to the Lord's people. So I went up to Elder Bundy's, and the way was opened for me to tell them a little. I could not tell half. My cup was full and running over. I truly felt the glory of the Lord shone round about me. I had indeed entered into his banqueting-house, and his banner over me was love. How true the words, "Except a man be born again he cannot see the kingdom of God." Once I did not know what that meant, but now I feel it has been made plain to me by him who "speaks and it is done, commands and it stands fast." I then was made to feel a desire to be baptized, and I felt I could not wait for the next meeting time to come, I did so desire to tell the dear people of God what the Lord had done for my poor soul. But when the day did come, which was January 4th, I felt such a trembling in myself that I had better stay at home; but these words came to me, "This is the way, walk ye in it," and I went to the first covenant meeting I had ever attended, and they did all talk so good. But when it came to me I told so little, but was received by the church, as were also my sister and her husband the same day, and we were buried beneath the yielding wave by dear Elder Bundy, Sunday morning, January 5th, at 10 o'clock. It was a solemn, happy time for me. I felt that "In all the Lord's appointed ways, I'll go at his command." And since then I have had great pleasure in reading and talking of these great and glorious things of the Master's kingdom. The half can never be told. "Glorious things of thee are spoken, Zion, city of our God." Today we have been to meeting and listened to a great sermon by Elder Bundy, from Eccles. vii. 13, 14., "Consider the work of God," &c. It was indeed good to be there. I felt carried away from self. Elder Bundy is truly a great preacher, if I know anything of these things. But I

(Continued on page 118.)

## EDITORIAL.

MIDDLETOWN, N. Y., APRIL 8, 1896.

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## PARABLE OF THE SOWER.

(Luke viii. 4-18.)

BROTHER Robert Scates, of Highgate, Ontario, has requested our views upon the parable named above, and we feel like trying to respond to his request.

The same parable is also recorded in Mark iv. and in Matthew xiii., with some slight verbal differences. We will not here quote the parable, as it is lengthy, and no doubt familiar to our readers. It would be well for all to carefully read the narrative of the parable and its connection as given by all three of the evangelists. It is not our purpose here to do more than to briefly call attention to a few things which seem to us to be embraced in the parable and in its connection.

This is one of those parables which the Savior himself explained to his disciples; so that all that seems to be becoming to us is to speak of the explanation of the parable given by the Savior, rather than of the parable itself, referring to the parable only as by it we may see more clearly the Savior's meaning in the explanation. It must also be noted that whereas the parable was spoken to the "much people" which had come to him out of every city, the explanation was spoken only to his disciples, who asked his meaning; and to them he assigned as the reason of this difference that to them it was given to know the mysteries of his kingdom, while to the rest it was not given. A parable means a similitude or likeness. All might understand the literal terms of the parable itself. All could comprehend the idea of a sower whose seed fell in different places and on different kinds of ground, and with correspondingly different results. Probably all had seen instances of the very things he was describing. Thus far all could see, as well as his disciples, what he was saying; but the disciples had been given power to understand what the others could not understand. They could not only understand the earthly things of which he spoke, but also the heavenly things which were, along spiritual lines, like these earthly things; and so Jesus said to his disciples (verse 10), "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that see-

ing they might not see, and hearing they might not understand." That is, others could hear only the parable, and not the spiritual truth set forth by it. They could see the similitude, but not that of which the parable was the similitude. They could hear the parable, but could not understand what was set forth by it in the kingdom of God. Therefore Jesus does not seek to explain the meaning of the parable to the multitude, but only to the disciples, to whom it had been given to understand. The word "mystery" here literally means "that which is known only to the initiated." The disciples had been initiated into the kingdom of God; the others had not. Jesus teaches here precisely the same lesson that he did when he said to Nicodemus, "Except a man be born again [from above] he cannot see the kingdom of heaven."

It has long seemed to us that the first question to be settled concerning this parable is, For whose benefit was it spoken? What class of men may be said to be subdivided into these four classes? It has long seemed to us that the words which will help us answer this question are found in the eighteenth verse: "Take heed therefore how ye hear." This was unquestionably spoken to his disciples, and not to all men. In Mark iv. 24 Jesus is recorded as saying, "Take heed what ye hear." This may also be translated, "Take heed whom ye hear." Mark also shows that this was spoken to his disciples alone. We would remark concerning this difference in the two narratives, that it is true that if we would take heed how we hear, we must most certainly take heed whom and what we hear; and it seems evident to us that Jesus would not have addressed such an admonition to his disciples had it not been true that they might hear in the four various ways named in the parable. If there were nothing of warning for disciples of Jesus in this parable, we do not see why Jesus took care to explain it to them, nor why he should tell them, "Take heed how ye hear." If there be no danger in the way, there is no need of carefulness, no need for going softly. Even though the world travel the broad way, yet disciples may also enter and journey there. Though they be not dead, they may sleep, and lie down among the dead. So while it may be true that the hearing of the world is embraced in the wayside, the rock, the thorny ground of the parable, yet unless disciples themselves are in danger also of hearing in that way, there is no use in the admonition to take heed, and no need to take heed, or be careful.

We shall therefore speak of the parable as we understand it to apply to believers themselves, and as it teaches them to beware of being forgetful hearers, but rather to be doers of the work.—See James i. 21-27.

It does not seem to us of chief importance here to consider who the

sower is. Jesus does not himself say anything about that; but we may suggest that Jesus himself first preached his own word, and that he by his indwelling still preaches through his servants. This sowing does not relate to that writing of his law upon the heart in experience which can never be in vain, but to the proclamation of the truth in the ears of men, which if a man has ears to hear it is said, "Let him hear." Paul did not speak concerning the word as it is written in the heart, but concerning the preaching or teaching of the word, when he said (1 Cor. xv. 2), "Unless ye have believed in vain;" and the seed, which Jesus said (Luke viii. 11) is "the word of God," is that word as it is proclaimed either by himself or through his servants. The original word here is *logos*, which is well translated "word," and which shows that the seed sown is a proclamation of Christ, who is the "essential word" of God.

Now, they by the wayside are they that hear, but to whom the devil straightway comes, and takes away the word out of their hearts, lest they should believe and be saved. Matthew says that these are such as receive the word and understand it; and in fact the expression, "sown in the heart," signifies not only an understanding, but a loving of it. Such ones hear and know and say that it is true and good. They listen well. They are for the time good hearers; but immediately we meet them, and it seems as though they had not heard at all. Their minds, their thoughts, their hearts, seem full of something else. We cannot see that the word abides with them; and it does not abide with them. The devil has caught it away. They are wayside hearers. Many worldly things have trodden by that way. They have lived near to the way where the world goes. The ground of their hearts is hard by reason of the procession of worldly things through it. The plowshare of trouble, soul trouble, has not been driven that way. The ground is not so prepared that the seed can fall into it, but only upon it. So far as the parable tells us, there is no difference in the quality or kind of soil, but only a difference in preparation. We have no doubt that many children of God will for themselves bear witness to just such an experience in hearing. They received the word, they acknowledged its truth, they had a love in their hearts for it, but in a moment it was gone, gone; not from their memory only, but it had had no power and sweetness in it, it had not stirred the heart at all, it had had no effect. The devil, like a fowl bird, had caught it away; and he had caught it away "lest they should believe and be saved." The word may have been a statement of some deep truth pertaining to the redemption which is complete in Christ, upon which the believer must rest if he is to know the joy of sal-

vation. That truth is a good and suitable one. It is just suited to the soul's need; but the soul looks, and it is gone. It may be a word of admonition, which if believed would save that soul from some sin, some false way; but the devil has caught it away, and that child of God goes on still in his folly. The word "believe" here means to adhere to, to trust, to rely on. It means more than simple assent; it means such a belief as leads to its proper results. O how often the soul must complain because his hearing seems to be so unprofitable. The word is caught away, and bears no fruit. How full of joy and wonder the heart is when the soil is all broken up, and he hears no more to at once forget, but when the word so lodges in the heart that it abides, and moves, and grows, and produces fruit. What a change it is for a wayside hearer to be prepared to hear as does the good ground!

"They on the rock are they which, when they hear, receive the word with joy; and these have no root, which for awhile believe, and in time of temptation fall away." The word "believe" still means to adhere to, to trust, to rely on; and we will say that this is to be understood all through the parable. The thought is not here of seed falling among stones, but upon a stone with but thin earth over it. The language is in Matthew, "Because they had no deepness of earth." In Luke it is said, "It lacked moisture." In Mark it is said, "Immediately it sprang up, because it had no depth of earth." This is all true to nature. We ourself were familiar with this very thing when young. Now, there are some who receive the word with joy. Their hearts at once respond to it. They seem more joyful and eager than many others. Looking at appearances, we should expect great things from them. But after all the soil is not broken up to any depth; and while for this very reason there is a prompt profession, a quick response, yet there is nothing to cause the word to endure or have any lasting effect. The sun of adversity arises, temptation assails them, and at once the blade withers away. It was but a tender thing, as all things of rapid growth must be, and it had no power to resist temptation. The same trouble existed here that existed in the wayside hearers. The ground had not been deeply broken. The difference was this: the ground by the wayside had not been stirred at all, while this had been broken up to no depth. How many times have believers been compelled to confess that the hopes, joys, desires, comforts and purposes stirred up in their hearts through the word which they have heard have soon withered through the power of temptation and reproach and opposition which they have met. We have felt this ourself, and we have seen it in others whom we must regard as the children of God.

"And that which fell among thorns

are they which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." This last expression simply means incompleteness, imperfect. It is not said that these bear no fruit, but that they bring none to completeness. The word is in their hearts, but it is choked. It grows, but grows very weakly. They are children of God, but are under the control of cares and pleasures and riches of this world. These are they of whom an apostle testifies that having coveted riches, they have erred from the faith, and have pierced themselves through with many sorrows. These are they who sell their birthright for a mess of pottage; and we know that Paul exhorts his brethren not to do this, as did Esau. We doubt not that instances will occur to all of those who have received the word, and of whom once much of usefulness was expected, who have surrendered themselves to care, or to acquiring riches, or to pleasure of some sort, and whose usefulness has been dwarfed. They could not be said to be totally without fruit, but the fruit was very imperfect; and to come still closer home to our own selves, which of us can say that we have not felt often that the cares, riches or pleasures of this world have not hindered our growth, our comfort, our usefulness in the house of God?

In view of all this, does not the admonition of the Savior take on a solemn weight of meaning, "Take heed therefore how ye hear?"

Before considering the good ground we would call attention to the gradual way in which the Savior leads up to the good ground hearers. First, the devil takes away the word at once. It has no effect at all. Then the seed does spring up in the thin soil, but as soon as any trial or persecution comes it withers. It has sprung up; it is not like the seed by the wayside, but neither is it like the seed among thorns, which does bear some fruit, though imperfect. Notice, too, the first is by the wayside, where seed cannot take any root at all; the second is on stony ground, where the seed can find root, but not sufficient to nourish it against opposition; and the third is in ground soft and deep and rich enough to bear fruit, but being choked with thorns could bear no fruit to perfection. There are three results belonging to three different situations of the ground. It has seemed to us that the dear Savior has here covered everything that makes the people of God fruitless, or that hinders the full effect of the word which they hear.

"But that on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Matthew and Mark both add, "Some thirty, some sixty, and some a hundredfold." The word "honest" here is not used in its ordinary sense of that which is the oppo-

site of deceitfulness, but in the sense of "excellent." The meaning seems to be that such a heart is prepared for the sowing of the seed, and is made suitable for its growth, and for the production of perfect fruit. These so understand and love the word that they treasure it as great riches; and as it abides with them and in them, they bring forth the fruit in their hearts and lives with patience; that is, with endurance or continuance, for so the word "patience" signifies. Our experience and our observation is that the humble-hearted children of God are more ready to count themselves with the unprofitable ground than with the good ground; but christians are not their own judges. It seems to us that the general meaning of the Savior is in substance what Paul means when he says, "Let the word of Christ dwell in you richly in all wisdom," &c. Or what Peter means when he says, "Add to your faith virtue," &c. As we have said before, we repeat, that the force and design of this parable are found in the words, "Take heed therefore how ye hear." We have but glanced at a few things, but will add no more now.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

JOHN XVI. 12.

"I HAVE many things to say unto you, but ye cannot bear them now."

How deeply interesting was the season and how peculiarly trying the occasion when Jesus addressed these words to his little band of disciples. The last valid celebration of the Passover had been witnessed; Judas had received the sop and left the company of the disciples to be numbered with them no more; the devil had entered and taken possession of him; still Judas and Satan combining in one person all the opposition of earth and hell to the person of Christ and the purpose of God, could only exert their malice so far as to carry out that purpose which they sought to annul; the sacramental supper, by which a remembrance of the awful solemnities of that night should be perpetuated throughout all subsequent ages, had been eaten, an appropriate hymn had been sung; the disciples' feet had been washed by their Lord, and a lasting lesson of christian humility and brotherly kindness had been impressed on the hearts of the disciples; the seclusion of Mt. Olivet afforded a well adapted retreat where Jesus, in accents of love and bowels of the tenderest regard to his little chosen flock, disclosed to them such things as they were able to bear concerning the things which they were soon to witness, mingled with words of encouragement and instruction for them to bear in mind when they should see and converse with him in the flesh no more. Time and space would fail us in this article to dwell on all

the important things communicated to the disciples in this discourse which seemed to occupy the whole space of time which intervened from the institution of the Supper to the surrender of our Lord to the infuriated mob which was headed by the perfidious Judas. Our text however implies that in this discourse Jesus disclosed all that the disciples were able to bear, and that further important disclosures were reserved to be made by the Spirit of truth, whom Jesus promised to send to them in his name. But our design was to offer a few remarks on the passage at the head of this article.

1. Notwithstanding all that had been communicated by our Lord to the disciples, not only on this particular occasion, but during all the time he had been personally with them in the flesh, he had yet many things to say to them. They were not even yet in possession of all that knowledge of divine things which God had in store for them to know; and their knowledge of eternal things was to be progressive, and that progression to be as they should be prepared to bear it. "Many things." Well might the inspired psalmist exclaim, "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them they are more in number than the sands; when I awake, I am still with thee."—Psalm cxxxix. 17, 18. There is something most awfully grand and sublime in contemplating the infinity of God, especially in regard to his purpose of grace, his thoughts in reference to his people. They are more than the sands in their number, and greater than the highest conceptions of finite beings in their magnitude. How utterly inadequate are we to count the sands which compose the earth on which we have our transitory dwelling, yet less able to count the still larger number of God's thoughts unto his people. The medium through which thoughts are communicated from one to another is called words. God's thoughts in all their inconceivable greatness are communicated to us only through him who is the essential Word, and whose name is called "The Word of God."—Rev. xix. 13. Paul assures us that all the promises of God in the gospel which he preached are in him yea, and in him amen, unto the glory of God by us.—2 Cor. i. 20. And all his purpose and grace was given to us before the world began, and he has blessed his people with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world, &c.—2 Tim. i. 9; Eph. i. 3, 4. Much has been communicated of the thoughts, purpose and grace of God to his people; but the fountain and source is unexhausted and inexhaustible. God spake at sundry times and in divers places to the fathers by the prophets; holy men of old spake as they were moved by the Holy Ghost; but in the last days

he has spoken to us by his Son, who spake as never man spake; who astonished the ancient theological doctors with his doctrine, and spake as one having authority, and not as the scribes. Of his fullness all his saints have received, and grace for grace. But still there are many things remaining to be communicated to the understanding of the children of God.

The Scriptures are, as we understand them, a transcript of the mind of God; but every child of God knows that they can only be understood and comprehended so far as they are opened to our mind by the Holy Spirit; and after all the wonders they have gazed upon, admired and rejoiced in, they are still looking forward for more instruction in righteousness; and never while in this vale of tears are we prepared to say that we have attained to a perfect knowledge of the things of God. We see but in part; we know but in part; and though we may have been favored with as much light and instruction as we are able at present to bear, yet we look forward with ardent anticipation to that day when that which in part shall be done away, when we shall see even as we are seen, and know even as we are known; and then shall we be satisfied, when we awake, with his likeness.

Of the many things which the disciples were not at that time able to bear, some were disclosed to them at Pentecost, when the promised Spirit came upon the disciples like a mighty rushing wind, and they were baptized with the Holy Ghost and with fire. That Spirit has been in all subsequent ages opening these things to the understanding of the saints, and as we pass onward in our spiritual pilgrimage new manifestations are made to us, as we are prepared by the same Spirit to bear them, but in such a manner as to make us feel the necessity of constantly asking counsel of him who giveth liberally to all, and upbraideth not.

As the children of Israel had daily to gather their manna in the wilderness, so have we to say, "Give us this day our daily bread," and to live by faith upon the Son of God.

2. "But ye cannot bear them now." Happy for us that the Lord knows our infirmities, inabilities and want of qualification to receive and profit by a more full knowledge of the truth; and still more blessed the assurance that he is abundantly able to both qualify us for, and put us in possession of, a knowledge of so much of his mind and purpose as shall be for our good and his glory. We have some striking examples for illustration in the word. Peter at one time seemed scarcely prepared for the announcement of his Lord, and began to rebuke him for what he had said about his approaching sufferings. Philip was impatient to see the Father, Thomas wished to know something more about the

way, and Paul found the saints to whom his epistle to the Hebrews was addressed dull of hearing; even when for the time they ought to be teachers, they were in need of one to teach them again which be the first principles of the oracles of God; and perhaps in every subsequent age of the church the same difficulties have existed. All this is calculated to convince us of our dependence on God to prepare us for a more thorough knowledge of the truth. Our unfitness to receive instruction consists not only in what we lack, but also in some things that we possess. What we in ourselves lack, and which none but God can bestow, is an ear to hear, and a heart to receive, love and treasure up the communications of the Spirit. "He that hath an ear, let him hear." Blessed are they that know the joyful sound. But we have in our carnal nature that which until subdued or brought into subjection disqualifies us for a profitable understanding of these things. Thus when Paul had been caught up to heaven and witnessed unutterable things, the abundance of the revelation would have thrown him out of his equilibrium had not the Lord in mercy subjected him to the thorn in the flesh; lest he should be exalted beyond measure, the messenger of Satan was allowed to buffet him.

It need not be disputed that an abundant revelation acts on us all as it did on Paul; and we have in our flesh as strong propensities for self-exaltation, from a consciousness that we understand the truth of God, as Paul had; and unless a thorn is inflicted to pin our ambitious, aspiring propensities down, we should be apt to rise above our bearings. The painful thorn may make us fret and beg and plead to have it removed, but the Lord will teach us that we have to rely alone for support on his all-sufficient grace.

The apostle also suggests another impediment to the profitable reception of the word, namely, infancy in the divine life, or want of experience. "For every one that useth milk is unskillful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Heb. v. 13, 14.

The present state of Zion has suggested to our mind that a practical application of our subject may be appropriate at this time.

3. Those who have been peculiarly favored with more extensive light on some particular points of doctrine than what is usual, should not feel impatient because the saints in general seem to close their ears to what they feel desirous to communicate for the benefit of all. The example of our Lord in the text under consideration is in point; he had many things to say, but they were not then able to bear any more than he had communicated; and the apostle

also had "many things to say" concerning Christ being called of God, a high priest after the order of Melchisedec, which were hard to utter, seeing his brethren were dull of hearing. Some of us remember when the Baptists of our country, especially those in the Eastern States, were unable to bear the doctrine of a definite and particular atonement, made exclusively for the effect of God; but many have subsequently had their senses exercised so that they now see the importance and truth of that fundamental doctrine of the gospel. Some will recollect when, as a general thing, in some sections of our country the Baptists repudiated the doctrine of the church's complete redemption from the dominion of the law, and denounced the sentiment as "black antinomianism," now in the same sections of country the same churches rejoice in the liberty wherewith Christ has set his people free. Other examples might also be given, but let these suffice for the present. If any of our brethren are a little in advance of the age, let them be patient; the same Spirit who has enlightened them, if their light is really from heaven, will in due time bring all their brethren into the clear understanding of these things; for the promise is that he shall lead them into all truth.

4. May not the application of our subject admonish us who are less enlightened to beware how we reject unqualifiedly all that we do not comprehend, or make an "iron bedstead" of the theory or creed of the church at any particular period since the apostolic age? We should not subscribe to any sentiment, however plausible, which does not according to our understanding stand supported by the word and Spirit of the Lord, neither should we denounce unqualifiedly the views of brethren unless we find them clearly in opposition to the Scriptures of truth. There is a very wide difference between indorsing and absolutely denouncing a sentiment; the first should not be done until the sentiment becomes emphatically our own, nor should the other be done until we are sure that it is wrong. May the Lord lead all his ransomed flock in the path which no fowl knoweth, and as he is pleased to give ability to bear the truth, lead us into it doctrinally, practically and experimentally, for his name's sake.

MIDDLETOWN, N. Y., April 15, 1852.

#### LARGE TYPE SMALL BIBLES.

WE would especially call attention to the advertisement on last page, of small, light Bibles, printed in large full-faced type. While these Bibles weigh only from two to three pounds they are printed in large full-faced type that can be easily read by those whose sight is failing.

They are a most convenient size for holding in the hands to read, or to carry when traveling.

The extended covers lap over and protect the edges of the leaves.

#### CORRESPONDENCE.

(Continued from page 115.)

must bring this to a close, or you will get tired of my poor way of telling, or trying to tell, the mysteries of godliness.

From a sinner saved by grace.

ROSE TAMSETT.

P. S.—Perhaps I might just say that I am the girl that has lived with Susie Guernsey for fifteen years, ever since I was a little girl. You may remember me; I do you; and when you were at the two days meeting, last July, I did so want to shake hands with you, but was afraid to, for I thought you would see the bad in my face; for at that time I felt to be such a hypocrite. I could then believe for others, but not for myself. I feel I have been greatly blessed by the Lord. Praise God from whom all blessings flow. I should be pleased to hear from you if this is worth an answer.

R. T.

#### ROMANS VII. 18.

"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."

There is nothing, perhaps, more calculated to comfort the poor, tried, tempted, weary pilgrim in his journey through this vale of sorrow than to find evidence that he has a similar experience to that of the inspired servants of God. He then has evidence of that which he is so earnestly desirous to know. He believes that the inspired writers were certainly servants of God, yea, children of God, who have been born again, not of corruptible seed, but of incorruptible seed. Then says he, If they be children, and my experience is like theirs, it may be that I am one; but I am afraid to say that I am one; but O how, it strengthens my hope to know that I have an experience like unto the ancient servants of God. The apostle says, "For I know that in me (that is, in my flesh) dwelleth no good thing." Ah, how well I know that too. I know it to my sorrow. Why should it grieve me, since if such were not the case I could not have an experience like Paul had? I know not why it troubles me; but this I know, that I greatly desire to be a different man, a better man than what I am. Paul had this desire too; for said he, "To will is present with me; but how to perform that which is good I find not." A man, yes, a preacher, told me not many days since that the apostle had reference to the time before his conversion; but I cannot believe that. I am glad that he was so plain in teaching us that this was his present experience. He felt the power of sin within him. He realized his powerless condition to do what he desired; for he said, "For the good that I would I do not: but the evil which I would not that I do." I do not think that Paul felt that he was justifiable in any evil practice or thought because of his

powerless condition to do the good that he would. I feel certain that he did not. I, like the apostle, will to do good, desire to do good; but O how miserably short I fall. What wonderful failures and blunders I am continually making. The Arminian tells me that I could be a better man; yea, and some lovely brethren say that we could do better. My own conscience tells me that I ought to do better, but I do not get any better. "When I would do good, evil is present with me." It troubles me so at times that I can find no better language (no, nor half so good) than the apostle uses, "O wretched man that I am! who shall deliver me from the body of this death?" When I look to this old man, outward man, the flesh, that which is born of the flesh, I find that weakness, corruption, and all manner of sin and filthiness dwell there. Sin is condemned in the flesh. It is not taken out of the flesh. Then we as men of this world, children of the earthly Adam, are powerless to do anything. I know not how to understand the apostle in much that he has written on this line, unless he regards the christian as a complex character, possessing both an earthly and a heavenly nature; the one corrupt and sinful, the other holy and pure. This same character has two minds; the one carnal, the other spiritual. The Scriptures sometimes refer to this man in his relation to his earthly nature, and sometimes in the relation he bears to his heavenly Father. Thus the apostle speaks of his own experience, and also describes the experience of every heaven-born soul. "For the good that I [as the man of God] would I [as the man of the world] do not; but the evil which I [as a man of God] would not that I [as a man of the world] do." Thus using the personal pronoun "I" sometimes with reference to himself as a man of God, and again as a man of the world. He further says, "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." In 1 Corinthians ii. 16 the apostle says, "But we have the mind of Christ." In the commencement of the next chapter he says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal," &c. Again, the same apostle says, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Romans viii. 7. Again, he says, "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 [notice the word 'cannot'] do the things that ye would."—Gal. v. 17. I conclude that the elements here called flesh and Spirit are in the make-up of every child of God, and he knows experimentally what the apostle means when he says, "Ye

cannot do the things that ye would." There is a continual and unceasing warfare going on in the breast of every subject of grace, the flesh lusting against the Spirit, and the Spirit against the flesh. Then fear not, poor, tempted child of God. Your experience is like that of Paul's, and Peter's too, yea, and of every other heaven-born soul, from Abel unto the present time. The flesh has ever been the same from Adam's transgression; and the Spirit has too, and ever will be. They have always been antagonistic the one to the other. Peter denied the Lord—he could not have done otherwise; yet he went out and wept bitterly when he was reminded of the word of his Lord. Do not we too at times deny our Lord? and when he looks upon us we have to weep. So then the sum of the matter is, our salvation is of grace from first to last. Do we walk more circumspectly than another? It is "by the grace of God I am what I am." "Thou shalt call his name Jesus; for he shall save his people from their sins." Jesus saves his people from their sins. He hath saved, is saving, and shall save. They are "kept by the power of God through faith unto salvation." "Not by works of righteousness which we have done," or can do, but by the mercy of God. Salvation is of the Lord. If this is not the doctrine exemplified in the experience of all the children of God (for their experience is one in substance, from righteous Abel to the last one that shall ever "taste the good word of God, and the power of the world to come"), then I am woefully mistaken in the hope that I have ever been taught of the Lord. I know that I have not only needed a Savior up to the time that I received a hope, but I need a Savior every day of my life, and I am confident that I will need one unto the end of my journey. In the person of Jesus Christ we have all that we could ask, when we are given faith to realize it. He is a perfect Savior. He has been our Savior in the past, and he is our present and our future Savior.

Brethren editors, these few lines have been penned in much haste. Please correct errors and mistakes in spelling and composition, if you publish. Publish or throw aside, as you think best.

In love, your unworthy brother, if one at all,

H. B. JONES.

HORACE, Texas, Feb. 19, 1896.

CENTERBURG, Ohio, Jan. 20, 1896.

DEAR BRETHREN EDITORS SIGNS OF THE TIMES:—The time is at hand for my subscription to be renewed. It is impossible for me to tell how much I prize the SIGNS, and how glad I am to know that the Lord still provides able ministers to fill its columns so richly and feed the little lambs and sheep of his flock. While we are toiling on through the busy cares of this life we can pick up the good old SIGNS and there find just

what satisfies our thirsty souls. If we want a good sermon it is there; if experience, that is there; if we need counsel, that is there; if weak, and we need something very nourishing, we find it there. If you have had only milk, and feel that you need a change, and would like a good piece of meat, you will find it in the SIGNS. We will find it all there if we will only take a little pains to study it, and keep our Bible close along by the side of it. I know very well, as brother Purris says, there are very many who profess to be Predestinarian Baptists who scorn the SIGNS, or think some other paper is better or cheaper; and not only so, but some have taken the pains to change their names from Old School Predestinarian Baptist, to Regular Baptist, just like all New School Baptists. I have both to refer to, and have the old Minutes to prove what I am saying, though some of them are very old. What did they do this for? I think, from all I know, it was to get that despised doctrine, the predestination of all things, out of their way. I think I know what I am saying; for some of them have told me I must not talk it, as it has produced a coldness and destroyed churches wherever it was advocated. But I have been blessed to talk right on through all the chill. I believe there is a shaking going on at this very time, and the shaking will not quit until that which can be shaken will be removed. We as a little church feel that we are highly favored when we are blessed to have a minister come who preaches the whole truth, fearless of what men may say or do. I trust we know when the word is handled skillfully. We were favored two years ago with a visit from the gifted Elder H. M. Curry, of Lebanon, Ohio. Of course we felt unworthy of such a blessing, but it was provided by our Father, and we as a church and as individuals felt strengthened and much built up by his coming. We would be glad to have him, or any other minister who believes the Old School Baptist doctrine, to visit us.

I feel that we are in perilous times, and that the time is near at hand when our liberty of conscience will be tried, if not taken away from us. It is a great sorrow to me to know that some of our own people are and have been helping do this. I wish every one could read brother Trolley's appeal on the Sabbath question. It expressed my mind better than I could tell it. I went so far at one time as to keep Saturday, but I hope I learned it was only of the flesh, and no honor to the body of Christ.

With love to all the dear household of faith, I am your unworthy sister in hope of eternal life,  
SARAH C. BOYD.

WAVERLY, Pa., March, 1896.

DEAR BRETHREN EDITORS:—I inclose a letter from sister Fuggles. When you have space, if you think proper, you may publish it.

D. M. VAIL.

DELPHI, N. Y., Feb. 23, 1896.

ELDER D. M. VAIL:—Although I hardly dare say brother, there is in my heart a feeling of kinship which I feel unworthy to claim. Many are the letters which I have written you in my mind the last few months, but when I thought to put them on paper I felt afraid I knew not what spirit I was of. Pardon me now for trespassing on your time and patience. I cannot write you of great seasons of joy in the Lord, for it seems a dark and cloudy day for the little church here; but I have an abiding confidence that the Lord God Omnipotent reigneth, and that all things work together for his glory and the good of his chosen people. If I have been taught this truth by him who teaches as never man taught, why this feeling of gloom and unreconciliation to things that come to pass?

"I know what he appoints is best,  
Yet murmur at it still."

There has been a great man-effort in this place to save souls. John in his vision while on the isle of Patmos saw the church, the Lamb's bride, and heard that song which none could learn but the hundred and forty and four thousand, which were redeemed from the earth. Not one can be added to or taken from that number. It is an innumerable company which no man can number. They are all graven upon the palms of the hands of Jehovah, and none shall be able to pluck them out of his hands. Precious truth! My heart rejoices that "neither death, nor life, nor angels, nor principities, 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." Paul says, "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are a savor of death unto death, and to the other the savor of life unto life: and who is sufficient for these things?" Cannot you preach a little from this text through the SIGNS OF THE TIMES, that precious medium of correspondence? How great is the loving-kindness of the Lord, to give such wisdom to his servants, to comfort, admonish and instruct his children. He will visit the transgressions of his children with the rod, and their iniquities with stripes; nevertheless he will not utterly forsake them, nor suffer his faithfulness to fail. How different from the god the world worships!

"His word is yea and amen,  
And never was forfeited yet."

Will you ever come to Delphi again? "Charlie" was home in October, and said he would have liked to have you here then. He feels to say, with Paul, "O wretched man that I am!" He wonders if it can be possible that the table is spread for him. He remembers a time when he did not care for these things. How I wish his lot was cast where he could hear the truth. But I know

the Lord can feed us without the aid of his ministers. How sweet is the testimony of some of the writers in the SIGNS.

This is hardly worth your time to read, and very faintly expresses my feelings; but if you should feel inclined to answer it, it will be appreciated. With love to you and all the church in your house,

A. M. FUGGLE.

CENTERBURG, Ohio, Dec., 1895.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—As the time of my subscription to the SIGNS has expired, and I wish to renew, I thought I would like to express my love for that precious paper, and the comfort I have had in hearing from the dear brethren and sisters scattered abroad, who have expressed their views on spiritual things, and told of their trials and tribulations, which the Lord has promised us. If we live godly in this present world we shall suffer persecution, as Jesus said, "Marvel not if the world hate you." "It hated me before it hated you." I feel sure that the all-wise God will continue to provide for his people, and that he will never leave himself without a witness in the earth to testify to his truth. There are many professing to know God, and honor him with their lips, while their hearts are far from him. They speak great swelling words, but it is all as chaff. They say, "We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." I believe we are in the falling away time. The apostle has told us there shall be a falling away first, and the man of sin shall be revealed, who opposeth and exalteth himself above all that is called God, or that is worshiped.

I am well pleased with Elder Chick's editorial work, and with the republishing of the editorials of the late Elder G. Beebe. Every one of them is worth the subscription price. I consider his writings of great value to lovers of the truth. Such preaching is what I love to hear, and it gives me hope that I am born again. I often have doubts and fears lest I have not been born again, but when I hear the brethren and sisters tell of the road they have to travel it affords me relief, light breaks forth, and my heart is made to sing. It is a heaven below my Redeemer to know.

I will close by asking all the dear brethren and sisters who may read this to pray for me. Yours in christian love,

ELIZA DAVIDSON.

#### EDITORIAL NOTICES.

##### YOUNG'S ANALYTICAL CONCORDANCE.

WE are now prepared to send the above named book, postage and expressage paid by us, to any address, at publisher's prices. All who are acquainted with the work will doubtless agree that it is well worth the price charged. See notice on last page.

## CRUDEN'S CONCORDANCE.

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

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

Jesse Bussey, Iowa, \$1.00.

## OBITUARY NOTICES.

DIED—Sister E. A. Hill, Nov. 9th, 1895, aged 23 years, 3 months and 5 days.

She was a daughter of brother S. and sister Almada Long, and was born Jan. 14th, 1873. Her mother and six children preceded her to the grave. She was united in marriage to brother S. M. Hill on Dec. 23d, 1888, the writer officiating. Three children were born unto them, who are all living. She and her husband united with Pleasant Hope Church, Cass Co., Texas, on Saturday before the fourth Sunday in February, 1890, and were baptized on the fourth Sunday in March following by the writer. They lived happily together until separated by death. She suffered five weeks with malarial fever and congestion. She left every evidence behind that the change was a happy one. Calling her husband, father and friends to her bedside, she bade them farewell, admonishing them to a faithful discharge of their duty, to live godly in Christ Jesus, and gave instructions how to raise her children. Then she peacefully fell asleep in Jesus. She was of a kind disposition, a great singer, and a lover of music.

The following day her body was consigned to the narrow confines of the tomb, after services by the writer, to await the resurrection morn, when, we believe, that which was sown natural will be raised spiritual, and come forth in the perfect likeness of the glorious Son of God, and bask in his eternal sunshine. O glorious hope of perfect love. The beloved family have our deepest sympathy. May the good Lord sanctify this sad bereavement to our every good, and enable all his children to be reconciled to his will.

J. H. McWILLIAMS.

## THREE DAYS MEETINGS.

THERE will be a three days meeting held with the Sidling Hill Church of Old School or Primitive Baptists, in Fulton Co., Pa., to commence at 10 o'clock on Friday before the first Sunday in May, which will be the 1st, 2d and 3d days of May, 1896.

We extend a cordial invitation to all who feel a desire to come. Those coming by railroad will come on the Baltimore & Ohio R. R. to Hancock, Md., where they will be met on Thursday, April 30th. Try to be there as early in the day as possible, as it is a distance of twenty miles to the place of meeting.

AHIMAAZ MELLOTT.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED EVERY WEDNESDAY,  
AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,  
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To whom all letters should be addressed, and  
money orders made payable.

## EDITORS:

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, APRIL 15, 1896.

NO. 16.

## CORRESPONDENCE.

GHEENT, Ky., March 29, 1896.

DEAR BRETHREN EDITORS OF THE SIGNS:—When I opened the SIGNS OF THE TIMES of the 11th instant I was greatly delighted to find an editorial written by the late Elder Gilbert Beebe, headed, "A great wonder in heaven." Upon the subject ably treated in that editorial I have had for several months many sweet and pleasant meditations. This morning that subject came up again before me, and the temptation to put on paper some of the feeble thoughts that seemed to be given to me has led me to offer them to you and your readers, if you should deem them of sufficient value to publish them. Not that I differ in the slightest degree with the views offered by that dear departed saint who wrote that editorial. The sweet truths that he gave to the then readers of his paper are as beautiful to my spiritual vision, if I have such a vision, as apples of gold set in pictures of silver.

John said, "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailing in birth, and pained to be delivered."—Rev. xii. 1, 2. He who is the Alpha and the Omega said to his servant John, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."—Rev. i. 19. When John received and wrote the great and wonderful things recorded in that great book, the gospel kingdom had been set up, the glorious Son of God had been born of the virgin Mary, who was in the legal heaven; but to John was given the power by the Spirit to witness the birth of that child of which that woman was pained to be delivered. That woman prefigured the church, although that church had not then been set up in its gospel order on the earth; yet it had existed from eternity; for it was one with its heavenly Head, and in that unity it was one with him, as well in the legal dispensation as in the gospel dispensation. Peter says in addressing the scattered saints, "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which

was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Peter i. 11. Then evidently the Spirit of Christ was in the prophets under the legal dispensation, as it has been and still is in the saints in the gospel dispensation; and Jesus was their righteousness, as he is the righteousness of his people now. It is also evident that John looked back from that lone isle and beheld the dawning of the gospel dispensation, when he saw the woman that was pained to be delivered. When she was under the law dispensation she was pained to be delivered from the heavy burdens then resting upon her. It had not then been said to her, "If the Son make you free, ye shall be free indeed." She could not realize the glory of that freedom when she was compelled to look through a glass darkly; to look through the types and shadows of the law for the things that pertained to the glorious kingdom of our God; and she was pained to be delivered. Her prophets no doubt in gloom and sorrow searched diligently what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and of the glory that should follow. They no doubt longed to see the day when that great wonder would appear in heaven in all her beauty and glory. Through that long and shadowy dispensation she travailed in birth, and pained to be delivered. But the day had dawned, the hour had come, when that woman would appear in the gospel heaven, when the law would no more hold her under its power, and would now come forth clothed with the righteousness of her Head and Husband, and stand out in her heavenly beauty and glory, with her feet upon the moon, the legal dispensation. That glorious day dawned when the angel of the Lord came upon the shepherds that watched their flocks by night, and said unto them, "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people: for unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke ii. 10, 11. He had then taken the body which was prepared him, in which he met all the demands of the law under which his people had been so long held captives. The prophet had said, "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 ye unto the strong hold, ye prisoners of hope. Even to-day do I declare that I will render double unto thee."—Zech. ix. 11, 12. It was then that the redeemed were called to turn to the strong hold, which was Jesus; to turn from the law, by which was the knowledge of sin, and turn to him who said, "It becometh us to fulfill all righteousness." The law drew the contrast between righteousness and sin. But now Jesus had come under the law, to fulfill all its jots and tittles. He had come with power to cancel all its demands against his people, and bring unto them everlasting righteousness, and redeem them from its dreadful curse. They through that law and shadowy dispensation had been prisoners, of hope, but were pained to be delivered and sent forth out of the pit of the law wherein no water of salvation flowed, but from which they derived a knowledge of sin. O how little they had to comfort them! Ah, dear saint, how little you had while laboring under the law to comfort you; and so it was with the saints under that shadowy dispensation. They pained to be delivered. But at the appointed time a Deliverer did come, and fulfilled all righteousness. He wrought out a righteousness and clothed his bride, that most beautiful woman, with that robe, and thus brought to her a garment white and clean. John says, "And to her was granted that she should be arrayed in fine linen clean and white; for the fine linen is the righteousness of saints."—Rev. xix. 8. It was that robe of righteousness that he wrought out; and righteousness being one of his great and wondrous attributes, he clothed his bride with that heavenly attribute. In that way that beautiful woman was clothed with the Sun. He was the Sun of righteousness, who arose with healing in his wings. He healed all the wounds that his bride had received in the prison-house of the law. Having no farther use for that law, he rolled it up as a vesture, and said by his apostle, "By the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin."—Rom. iii. 20. Now we should not wonder that that woman was travailed in birth, and pained to be delivered, through that long dispensation, in which her food was but types and shadows. But with what heavenly delight John must have been filled when the angel talked with him, saying, "Come

hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the heavenly Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."—Rev. xxi. 9-11. That great and high mountain was the great covenant of redemption, which was surrounded on all its sides and in all its parts with God's eternal and immutable love for his bride, the whole redeemed family. The myriads then around the eternal throne, all who have lived on the earth since that day, and have been called away to their eternal home, all the dear saints who now tread the green plains of earth, as well as all who will live till time will be no more, and enjoy the sweets of redeeming love, all go to make up that holy Jerusalem. They all have come and are coming down out of heaven; for they are born of God, born from above. He has loved them with an everlasting love, and with loving-kindness he draws them to himself, and gives them an everlasting inheritance at his right hand, where there are joys for evermore. He is the salvation of his people, and he clothes them with the garments of salvation. The prophet says, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness: as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels."—Isa. lxi. 10. It was thus that beautiful woman appeared to John. She was clothed with the garments of salvation, and covered with the robe of righteousness. The psalmist says, "Bless the Lord, O my soul. O Lord my God, thou art very great: thou art clothed with honor and majesty: who coverest thyself with light as with a garment: who stretchest out the heavens as a curtain."—Psalm civ. 1, 2. He covered himself with light; and John says, the light of that New Jerusalem which he saw descending from God was like unto a stone most precious, even like a jasper stone, clear as crystal. Her Head and Husband was covered with light; and to her was given that light, for she was the bride, the Lamb's wife. She was made a joint-heir with the Lord Jesus Christ. Then well might the apostle say to the church, "All

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things are yours, and ye are Christ's, and Christ is God's." Then how beautiful must that woman have appeared to John when she was in joint possession of all things with the King of kings and Lord of lords, who was and is her Head and Husband; and how indissoluble the union that unites in one the Bridegroom and bride, the Lamb's wife. Earthly courts may sever the connubial tie that binds husband and wife, but no court has or will ever exist, either in heaven above or in the earth beneath, that will be clothed with power to separate the great Bridegroom from his espoused, the bride, the Lamb's wife. To her the apostle says, "All things are yours." One of those things is the crown with which she is adorned, "Upon her head a crown of twelve stars." No star in the natural firmament has ever emitted and sent forth such precious and penetrating rays as each of those stars in that beautiful crown has shed upon all who have eyes to behold their celestial light. They were the twelve apostles of the Lamb, who were called, qualified and sent forth to point the lone wanderer as he journeys onward amidst the darkness of a sin-cursed world, to that great Light that lighteth every man that cometh into the spiritual world. That Light shone in its effulgent glory when Jesus came forth from the darkness of the tomb, and went forth proclaiming to the astonished world, "Mine own arm hath brought salvation unto me." When he came forth from that tomb his bride was redeemed from death and the victory of the grave, for she was one with him. He was both the resurrection and the life; and she being a joint heir with him to all things, has secured to her the resurrection from the tomb, and the spiritual, eternal and immortal life which will be hers throughout eternity. But those stars in that most beautiful crown emitted a reflected light. As we have but one sun in our firmament, so there is but one Sun in the gospel heaven. Around that Sun all those twelve stars revolve, and reflect the light of the glorious Sun of righteousness. That light was reflected when they recorded the four gospels, the Acts of the apostles, and all their epistolary writings, as well as that great book, the Revelation, which was given to John on that lone isle. But none that have been born blind have ever seen the natural sun, nor any of the stars that revolve around it; nor have any who have not been born of the Spirit ever beheld the Sun of righteousness, who illuminates the gospel heaven. The lone wanderer who had given to him a few of the heavenly rays that shine forth from that great luminary is made to cry out, "I would see Jesus." And when the true ministers of the gospel are declaring him in his great and wonderful fullness, that lone wanderer is made to rejoice with joy unspeakable and full of glory; for then the light of the

knowledge of the glory of God is shining in its heavenly power in the face of Jesus Christ, and dispersing the clouds and darkness of a sin-cursed world. Ah, dear follower of Jesus, when that light penetrates your inmost spiritual being, you long to see Jesus with unobscured eyes. But while here below you have your hours of mourning and sorrow. When you turn your spiritual vision away to Calvary's rugged cross, and behold him in his deep humiliation and suffering, you in deep sorrow try to turn away from that cruel and heartrending scene, because you by the Spirit's power have in deep anguish been made to know that your many and cruel sins have driven those rugged nails that held those precious hands and feet to that rugged cross. Ah,

"He dies! the friend of sinners dies!  
Lo, Salem's daughters weep around;  
A solemn darkness veils the skies,  
A sudden trembling shakes the ground.

"Come, saints, and drop a tear or two  
For him who groaned beneath your  
load;

He shed a thousand drops for you,  
A thousand drops of richer blood."

But, dear saint, when you by faith behold him in his glorious and triumphant resurrection, you turn from that gloomy scene, and rejoice to know that he arose again for your justification. In his resurrection he brought life and immortality to light through the gospel. That gospel was preached by the twelve apostles of the Lamb, who are prefigured by the twelve stars that adorned that crown which added beauty and glory to that woman. But they were all gifts to her, gifts to the true church, as well as all the true ministers of the gospel. The apostle says, "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. iv. 12, 13. That woman was the body of Christ; for "He is the head, and ye are the body, and members in particular." The apostle reproves those who worship angels, and says of them, "And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."—Col. ii. 19. The body is not one member, but many.—1 Cor. xii. 14. Then all the redeemed, all that chosen generation, all that royal priesthood, is represented by that great wonder in heaven, that beautiful woman which John saw; and they are all clothed with the righteousness of the Son of God. While here below they have many cares, sorrows and afflictions; but true reconciliation should be theirs, knowing that when our glorious Redeemer was on earth he was a man of sorrows and acquainted with grief; and to his great and wondrous name be all the glory.

I have written much more than I expected when I began, yet I feel that I have barely prefaced this

great and wondrous subject, which to me is of the most profound interest; but you will please do with what I have written as you may deem best, and believe me as ever yours,

H. COX.

GARDNER, Ill., Dec. 24, 1895.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN:—Herewith I send an account of the Lord's dealings with Deacon John Fellingham, to do with as you may think best.

JOHN BRADBEER.

DEAR BROTHER BRADBEER:—  
You have often asked me to write some of my experience as you have heard me try to tell it. I will now attempt, by the help of the Lord, to do so, hoping he will guide me all the way through. I cannot state all the particulars, but will do the best I can. I have to pray the Lord to direct and keep me in all my ways and thoughts, for if left to myself I shall go astray. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."—Jere. x. 23. I think I have learned that to be true in my case, as you may see before I get through; for I know he has led me in paths in which I should not have gone if I had been left to myself. There is much said about getting religion at this time, and I have thought it a good season to tell how I got religion, or rather how it got me, for I think it was the Lord Jesus Christ who began the work in me; and I am sure that if he does not carry it on I am lost. But I am persuaded of better things; for I believe that when he begins a work he will finish it. Therefore, my dear brother, "simply to the cross I cling" for all the hope I have in this life, and for that which is to come.

"O land of rest, for thee I sigh!

When will the moment come

When I shall lay my armor by,

And dwell with Christ at home?"

O blessed home! How I long to be there!

I was born at Redlingfield, Suffolk, England, in the year 1821, and came to America in 1837. I will now begin to tell you something of what I hope the Lord has done for me. I was seventeen years old when, as I think, the Lord began with me. I had lived up to this time in the enjoyment of the pleasures of this world, for it seemed that was all I wanted or was in my mind. Christ said, "Ye must be born again." If we can give no account of this birth, what evidence have we that we have experienced it? I will tell you of the Lord's dealings with me, as I hope, and leave you to judge whether I know anything of the new birth, for I often doubt it myself. I know the Lord put a cry into my mouth, and I want to tell you when that cry commenced, and the cause of it. I was plowing, and became angry with my team, and began to curse and swear at them. While in that fit it seemed that I heard a voice say,

"What will become of you if you die in this condition?" It stopped me right there, and then that cry began; for it seemed to me that all the sins I had ever committed rose up before me, and they were too heavy for me to bear; and when we get into trouble, as you know, is the time we cry for help. At that time I began to pray and to seek for something, but I hardly knew what. I knew that I wanted to be delivered from my sins, but I could not see how, for they were so many. The words, "He that sinneth shall surely die," were continually in my mind; so I thought I must die and go to hell. At that time I had the privilege of going to meeting where the gospel was preached by Elder Thomas Hill, of Utica, N. Y., but I knew it not; yet when Sunday came I was ready to go to meeting with all my sins. On that day his text was, "And other sheep I have, which are not of this fold," &c. I do not know that I can tell anything that the preacher said, but it seemed as if he were talking all the time to me, and when I looked up he seemed to be looking straight at me. All my desire was to know if I were one of those other sheep, and if Christ would bring me; but I could not see how it could be, for the words ran in my mind all the time, "He that sinneth shall surely die." I still went to hear this great man of God preach, for such I had believed him to be from the first time I heard him. A few months afterward I moved twenty miles away, to live with a Presbyterian family, and they were just the right sort to set me to work for salvation; so at it I went, and right there, I believe, I worked myself to death, for I had felt that I must do something to get rid of my load of sin which lay so heavy upon me. They soon found out that my mind was troubled on the subject of religion, so it was easy for them to set me to work. They tried to help me all they could, by getting me to attend Sunday School, and read and pray in the family. In fact, I began to think I was getting to be quite good; but once in a while I would do something that looked rather bad, and then the words would come to me, "He that sinneth shall surely die." Then I would try to do something good to balance the bad.

Thus I kept on until I reached the second summer here, which brings me to the fall of 1840. As I had not seen my way clear to join their church yet, they got up meetings from house to house, at which some would tell how good they felt; but none of them told my feelings, so I held off, for it seemed to me that I was sinning too much to be a Christian. One night an old man arose and said he had not sinned for three weeks. My God! thought I, is it possible that these people are so good that they live without sinning? If that is the case, I know that I am not one of them; for it then seemed to me that everything I did was sin. But that was quite a time to talk

about perfection, so I thought that perhaps he had got to that, he being old; but it so troubled me that I told the man that if that were the case I had sinned away my day of grace, and would stop trying to be good, and go back into the world, and try to enjoy myself there. He thought that would be awful for me to do. I did not know whether it would be awful or not; but this one thing I did know, that I was in trouble, and could not rest day nor night. He tried to reason with me, and got one of the neighbors to come and talk to me. We talked until it was past twelve o'clock; but O! the load that lay upon my breast he could not remove, nor could I. I thought that surely I must die. He left me and I went to bed, but not to sleep; for it seemed to me that if I did sleep I should awake in hell. After the clock struck three I fell asleep. When I awoke the sun was shining on me and on the bed. I thought I had never seen the sun shine so brightly; and these words were in my mind, "Son, be of good cheer; thy sins are all forgiven thee." I lay there looking around the room, and it seemed to me that I had never seen things look so bright. Everything seemed to be praising God. I then thought, If everything is praising God, could not I? I went on thanking God that I was still alive. How long I lay there I do not know. It seemed that I could stay in that happy place forever; for truly I did feel happy. My load of sin was all gone. Jesus had taken it away, all away. O happy thought, that Jesus had taken all my sins away; for that had been all my trouble. My sins were too heavy for me to bear, and now Jesus had put them all away. How could I but love him? Yes, I felt that if I had ten thousand tongues they should all praise him. No one can know the joy I felt, except those who have been delivered from a load of sin and guilt. O what a precious Jesus! Who would not praise him, who has said, "Because I live, ye shall live also." Well, one of the family came and told me that I must get up, for the breakfast was ready. O how I did wish they would let me alone, that I might be alone with my Jesus. I got up, but not to eat. I was too full to eat. I felt that I wanted to keep on praising Jesus for what he had done for me. I thought I would go over to my brother William's home and tell him how I felt; for he was an Old School Baptist, and I thought that perhaps he could tell me what to do, as I felt that I wanted to find a people who felt as I did. I had been with the Old School Baptists a great deal, but never had heard them tell their experience. When I got there it seemed that I could not commence the subject, and he did not, so I went away, to drift about for three years and a half, seeking a people who felt as I did, for I did not feel at home where I was. Sometimes I was trying to serve my precious Jesus, for

he did seem precious to me; but sometimes I was serving the devil, for when I lost sight of Jesus I was sure to serve the devil. I sometimes tried to go with my young companions as I used to do; but when in company with them, and it seemed that all were enjoying themselves, something would say to me, "This is not the place for you," and that would kill all my enjoyment for that night. Then I would go about to hunt for the children of God; but when I got with them I would think I was unfit for their company, for I thought they were all good people. Thus I went from place to place, seeking rest, and finding none. Sometimes I would go to hear the Old School Baptists, but they looked to me to be such good people that I felt I was not fit to be with them. Then I would hunt all the meetings I could find, but no home could I find. Once when I went with my brother William to hear Elder Bicknell preach, I told him it seemed to me that I would give all the world to know which church was right. He said he believed the Lord would some day make it all plain to me; and he did so, but it was not in the way that I had thought; for, as I told you before, "It is not in man that walketh to direct his steps." Thus it has been with me, and I rejoice that it is so; for had it been left for me to direct my steps I should have run down to hell.

Thus things went with me until the winter of 1842, when I got so that I could not enjoy myself anywhere, neither with the people of God nor with the world. It seemed that I was in torment. I got so bad that I determined I would go to work on the Erie Canal, to try to get rid of my trouble; so on the second day of March, 1843, I started with another man for that purpose. As we had to pass the Old School Baptist meeting-house, where my brother William and his wife were members, they rode with us. Some time in the week before my brother's wife said to me, "You will go with us to meeting and tell the church how you feel, will you not?" I replied, "No, I am going with Whitton on the canal." She turned around and looked me in the face, and said three times, "You are not going on the canal." How she knew I cannot tell; but she was right, and I was wrong. I told her she would see when Saturday came. When the day came we started, they for the meeting, and I for the canal to get rid of my trouble, as I thought, as that was the most wicked place I knew of. But the Lord's ways were not my ways. Just as we came in sight of the meeting-house something seemed to say to me, "You must stop here." That kept ringing in my ears all the time until we got there. When my brother and his wife got out of the wagon it seemed to me that I must follow them, and so I did. Whitton said to me, "Are you not going on?" I replied, "No; it seems to me I cannot." So he

went on and left me. I did not seem to know what I stopped for. When we had entered the house Elder Bicknell came to me and said, "Well, John, what are you after here?" I could not tell him, for I did not know myself. I thought it was a blessed meeting, and that they wanted no one but members there in that meeting. In that I was mistaken again. I had never attended a Saturday meeting before. The services began, and one after another told their experience. I sat there thinking, Can it be possible that these people have such feelings as I do? for they could tell my feelings better than I could. Then I began to look up at them, and it seemed that I could see Jesus shine in their faces. I thought I had never seen such a happy people in my life. While I sat there thinking these words came to my mind, "Arise, shine, for the glory of the Lord is risen upon thee." Like all the rest of my ways and thoughts, before I knew what I was doing I was standing up and trying to tell what the Lord had done for me, and how he had brought me there. I have often wondered what I said to them, that they should do as they did. When I sat down Elder Bicknell said, "John, did you get up and tell your experience with a wish to join the church?" I replied that I did not know that I had told any experience, but I knew I was not fit to belong to any church. He then asked me, "Are you willing to be dealt with as the church sees fit?" I told him I was, for I felt sure they would not receive me. There I was again mistaken, for I was received for baptism on the following day. So I went home a baptized member of the Old School Baptist Church, instead of a hired man on the canal.

Thus, dear brother, you can see the way I came to be a Baptist. That occurred fifty-three years ago the third day of March, 1896. You have seen how the Lord led me to the church on earth. I thought when I commenced that I would like to tell you a little of how he has led me on for more than fifty years in the wilderness; but as I have been so lengthy in giving my experience I must be very brief, and only give you a few hints of the way I hope the Lord has led me since. He has said by an apostle that all who will live godly in Christ Jesus shall suffer persecution. The morning after I was baptized the devil was permitted to come at me with his fiery darts, and told me that I had deceived the church, and myself as well; that I was a pretty one to be a christian; for me to look at the way I had acted. But the Lord soon came for my deliverance again, saying, "He that mourneth shall be comforted." Then I was able to rejoice again in God my Savior for a little while; but it seemed that Satan was soon let loose on me again. Thus, dear brother, it has been with me all my life since. Sometimes I have a little hope, and at other times I am almost in de-

spair, thinking I shall some day fall by the hand of that great enemy; but the Lord has thus far kept and spared me, and my cry still is, Lord, keep me from evil, and guide me in the way thou wilt have me to walk. When the Lord is done with me here may he be with me through the valley of the shadow of death; for it will be all right if Jesus is there. As I draw near the end it seems that the fear of death is taken away. I bless the Lord for it. My cry still is,

"When will the moment come  
When I shall lay this body down,  
And dwell with Christ at home?"

O that blissful home where Jesus dwells! How I long to be there. As Jesus has taken away my load of sin and guilt, so he has taken away the fear of death. As the poet has expressed it,

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

I do not know how it will be with me when he shall call for me, but I do often feel to wish I could go and be with him and be like him. I have nothing in my hands to bring him. Simply to the cross I cling, and cry, "Wash me, Savior, or I die." It is all of grace, sovereign grace alone, that I am saved, if saved at all. Jesus has said, "Him that cometh unto me I will in no wise cast out." Then, dear brother, we may come to him and leave all our cares with him. But he has said, "No man can come to me, except the Father which hath sent me draw him." Well, do not we feel some of these drawings to him, and also to his people? If we do, we may be sure that he will raise us up at the last day. He has said he will do it, and I believe he will do what he has said he will. If I thought he would leave one of his promises unfulfilled I would have no hope.

I must come to a close. You know how it has been with me for the last twenty-nine years. I probably have written more than will be of interest to you or any one else, but I leave it in the hands of him who doeth all things well. May grace and truth be with you all the days of your life, is the prayer of your poor brother,

JOHN FELLINGHAM.

#### THE WHOLE FAMILY.

DEAR BRETHREN AND SISTERS IN THE LORD:—I have been thinking much of late about the whole family spoken of as being in heaven and earth. I have seen times when I had a clearer vision of heavenly things than I have now, and earthly cares and all things earthly troubled me not. My mind was soaring in the fields of light, in the sunshine. Like the eagle, I could almost look upon the unclouded glory of the fountain of light. But clouds began to intervene, a little darker the shadows grew, until as time has gone on I have become thankful for the least ray

(Continued on page 126.)

## EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1896.

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## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
F. A. CHICK, REISTERSTOWN, MD.  
B. L. BEEBE, MIDDLETOWN, N. Y.*All letters for this paper should be addressed, and money orders made payable as formerly, to*GILBERT BEEBE'S SON,  
Middletown, Orange Co., N. Y.

## CLOSE COMMUNION.

SISTER Annie Hoskins, of Leon, Illinois, desires our views upon the subject of what is called close communion. We suppose that her wish is to know why we refuse to commune with members of other denominations that are all around us. We might sum up the answer in a few words, and say that we find no warrant in the Scriptures for extending the ordinance of the supper beyond the bounds of the church of Christ; and that if Old School Baptist Churches are churches of Christ, then others are not; and if any of the other denominations are churches of Christ, then we are not. We do not here speak of individual believers or children of God (for we doubt not that many who have been born of God are in the ranks of the many sects all around us), but we speak of the organized body of people whom the God of heaven has set apart and recognizes as his temple here on earth.

If anything be plain in the Scriptures, it is plain that all the ordinances of the house or church of God belong to that house and its inmates alone. If Old School Baptists, in their organization, are the church of God, then the supper, as well as every other ordinance, belongs to them alone. Their God has commanded no others to eat and drink at his table but those who dwell in his house. We do not exclude any one from the supper, neither do we admit any one to the supper, upon our own responsibility. It is not our right to invite or reject, only those whom the Lord has bidden to come on the one hand, or forbidden to come upon the other hand.

We would also call attention to the fact that no one can lawfully come to the supper except through the ordinance of baptism. This of course shuts out all who have not been immersed in water, since nothing else is baptism. It also excludes those who have been immersed by any one who was not a minister in good standing in the church of Christ at the time the act was performed, because no others have ever been authorized to administer baptism.

If members of any or all other denominations were to be invited to the supper, we should soon be face to face with an inconsistency. If any one among us, for instance,

should believe that baptism was essential to his salvation, we should be compelled, as soon as it was known, and after due labor to convert him, to exclude him from our fellowship, because he would be denying the efficacy of the atonement of Christ, and also salvation by grace alone; but after his exclusion, there being nothing against his moral character, he could go to the followers of Alexander Campbell, and at once be received among them in full fellowship, since he would be in full agreement with them. Now, when the time for the supper to be administered should come again, he with many of his new brethren might be present. If, then, we invite them to come to the supper with us, we also invite him; and so the man for whom we declared non-fellowship a few days since would now be partaking of the highest evidence of our fellowship which we could give him. Can not all see the inconsistency and absurdity of this? The same argument would apply to Methodists, New School Baptists, Presbyterians, &c. Can we ask those to partake of the supper with us whom we could not scripturally hold in our fellowship, and remain consistent?

We have now in our possession records of arguments used by Methodists, Presbyterians, Episcopalians, &c., in which they admit that baptism is a prerequisite to coming to the Lord's supper, and say that if they believed, as Baptists do, in baptism by immersion alone, then they also would be compelled to restrict the supper as they do to those who had been properly immersed.

"Close communion" is urged against Baptists as a reproach, and yet there is not a denomination on earth but what practices close communion; that is, they restrict it within some definite limits. Most of them make baptism the prerequisite. In reality, then, we should be reproached, if reproached at all, for close baptism, rather than close communion.

It is not our fault when any one who professes christianity cannot come to the supper with us. The Lord forbids him, not we. It is not our table, but the Lord's. The servants and the guests have no right to invite any one. This is the work of the Master of the feast, not ours. If any man can show from the word that he has been bidden, then we have no right to forbid him; otherwise we have no right to welcome him. But in the word no one is bidden but baptized believers. If a believer refuses to come in by the door, we are sorry for him; but we must not be blamed for insisting that he come in by the door. The Lord ordained the door, not we.

We do not judge men by this, any farther than their outward conformity or non-conformity to the law of Zion. We do not say that there is no work of grace in a man's heart when we cannot admit him to the supper. We only judge his disobe-

dience to the law of Zion. We only say that he has not yet come in by the door of baptism.

We are not selfish in what we do. Are the servants and the guests selfish because the Master of the feast has not opened the doors of his house to every one whom they might desire to be present? Is it becoming for the servants or guests to impugn the wisdom or goodness of the Master because he has not bidden everybody? What right has any one to blame the servants or guests? What right has any one to blame the Master?

If any children of God are without who desire to sit down to the supper with us, we exhort all such to stand out no longer, but to come in by the door. Coming in by the door, all such will be welcome, and will find rest.

We trust these reflections may be satisfactory to our sister and others.

C.

## GENESIS VI. 6.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—Will you please give your views through the SIGNS on the portion of Scripture found in Genesis vi. 6, which reads as follows, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

Many times have I been made to know how void of understanding I am of the true significance of Scripture when quoted by those who go about to establish their own righteousness. I know that a literal interpretation of the text referred to above cannot be true. I think that only when we see in any portion of Scripture the absolute predestination of all things do we give all glory and honor to him who has declared, "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Again, in Numbers, we read the very comforting declaration, "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do? or hath he spoken, and shall he not make it good?" I love the doctrine of the absolute predestination of all things. If that were taken away I should have no hope of a better life to come.

I am yours in search of truth,

MELITA RICKARD.

CENTRAL BRIDGE, N. Y., JAN. 28, 1896.

## REPLY.

WE think that our sister in the above brief letter has said in substance all that we can say in response to her request. It is evident that the text to which she refers (Genesis vi. 6) must not be so construed as to contradict those Scriptures which teach the unchangeability of God, or his infinite wisdom or power, or that especial Scripture to which she refers in Numbers.

Still farther, it is evident that we cannot admit that the Scriptures really contradict themselves unless we are prepared to admit that they are not the infallible word of that God who cannot lie. If the Scriptures teach that God does not change or repent, then the Scripture, Genesis vi. 6, must be understood in no contradictory sense. We wish to say right here emphatically that we feel

bound to accept all that is written between the first words in Genesis and the last words in Revelation as the revealed word of God to us; and we cannot consent to question the truth or accuracy of any portion of that word. Errors may have occurred in the translation of the Scriptures from their original Hebrew or Greek, but when correctly translated each word is just as the Spirit of God would have it. The meaning of any portion of Scripture may be questioned and investigated without irreverence, and ought to be; but that they are in every word the product of the infallible Spirit of God, must not be questioned. We believe in the verbal inspiration of the Scriptures from beginning to end; therefore there can be no contradiction or error in them. It may seem to us that there are contradictions; but that proves not that it is so, but that we are so ignorant as to be incapable of understanding their harmony. We wish to say emphatically if we could be convinced that one word in the Scriptures is the product of some man's uninspired judgment, then we could no longer rest upon their testimony concerning the great matter of our salvation. That one word might be the one most nearly related to our redemption. When we read the Scriptures we want to be able to do so without a question in our minds that anywhere that we may read, we read the record of the inspiration of Almighty God.

But if this Scripture (Genesis vi. 6) does not mean to imply any change in Jehovah, what does it mean? We reply that in our mind it is associated with all those other Scriptures which speak of his joy, love, anger, hatred, sorrow, or ascribe to him hands, feet, wings, or any other emotions or parts. All these words are used in the Scriptures in accommodation to our weakness of understanding, and to convey to our minds truth which we could comprehend in no other way. These things all relate, not to change in the nature of Jehovah himself, but to changes in his relations to us, who are changeable creatures. These relations change because we are changeable, not because of change in him. Just as this earth has winter and summer, day and night, cold and heat, clear and cloudy weather; not because the sun has changed, but because the conditions of our earth change, so all the things of which we speak are our changes. They do not belong to the God whom we worship. We say the sun rises and sets, and to us it seems to do so; but yet we know that it does no such thing. It is only that our position changes with relation to it.

Now, in harmony with all this, it seems to us, is this text, Genesis vi. 6. It simply means that God ceased to deal with men as he had before, and to them it seemed a change in him, when really the change was in them; and the language of the text presents the results of man's change-

ability, and not of any change in God. Perhaps we need to add no more at this time to present our view of this matter.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

ACTS II. 21.

"AND it shall come to pass that whosoever shall call upon the name of the Lord shall be saved."

In obedience to the request of a correspondent we cheerfully offer the following remarks on the passage proposed for consideration. This text was quoted by Peter and the eleven from Joel ii. 32, in the memorable sermon on the day of Pentecost, and by Paul, Rom. x. 13; and from the repeated use made of the words by inspired prophets and apostles, we may infer the importance of their true import. Whatever inference legalists and Arminians may draw from the text, we understand it to embrace the following important points:

First. The absolute and irrevocable decree of God that certain things clearly defined were ordained of God to come to pass. The mouth of the unchanging God had spoken it by the prophets, and therefore its certain fulfillment was unavoidable. God by the holy prophet does not say, it may happen to be so, or it shall if the people desire it; but absolutely, "it shall come to pass." In this essential particular, as in all others, the true God is distinguished from all the gods of heathen or nominal worshipers. "Declaring the end from the beginning," and saying, "My counsel shall stand, and I will do all my pleasure." There is no half-way or middle-ground to be occupied in regard to the matter: we must either admit the things declared in the text were foreordained of God, and therefore as sure to be accomplished in their time, as it was certain that God had declared them, or else we must take the broad ground of open infidelity and say that we do not believe the plain declaration of God himself. As much as some people seem to be shocked at the idea of predestination, in its absence there never could have been any predictions made by the prophets. No man on earth can possibly disbelieve the doctrine of foreordination, and at the same time regard any of the predictions of the prophets of the Lord as anything more than uncertain conjectures. Upon no other principles can we rely upon the accomplishment of prophecy, than that God has before ordained its accomplishment. Our Lord Jesus Christ has assured us that heaven and earth shall pass away, but not a jot or tittle of his word shall fail until all is accomplished; and also, that all that is written in the law and in the prophets must be fulfilled. If God says anything shall come to pass, is not the saying, being uttered by him, in itself a de-

creed? If not, what is a decree? we mean, of course, in the common acceptance of the term. We do not contend that it has the form of a precept, but rather of predestination, beyond the possibility of any failure.

Second. The text emphatically declares two things which were before ordained to come to pass, namely, that the name of the Lord should be called upon, and that they who call upon him shall be saved. It is as certain that they should call upon him as that they should be saved; and if we say that either their calling on his name or their salvation was uncertain, we say in substance that God knew not whereof he affirmed when he declared that it should come to pass. God has made provision for the fulfillment of this declaration, and such provision as cannot fail to secure the final result. He has promised to quicken his people, and to pour out his Spirit upon them, and that they shall call upon his name; and in the fulfillment of the gracious promise he has sent forth the Spirit of his Son into the hearts of his children, crying, Abba, Father, and by this witness identified the heirs of promise. And the apostles, full of the Holy Ghost, in the immediate connection of the promise quoted from Joel the prophet, bore testimony, "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." The promise of God and the provisions of grace and salvation as fully embraced them before they were called as afterwards; the promise was to as many as he should call, not as many as had received the call. Not those who had drawn near unto him, and by some kind of instrumentality brought themselves within the range or hearing of his call, but all that were afar off; no amount of distance can place them beyond the power of his call. He calls his own sheep by name; and Christ says, "My sheep hear my voice, and I know them, and they follow me; and I give to them eternal life, and they shall never perish." "The dead shall hear the voice of the Son of God; and they that hear shall live." They are they 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. 29, 30.

Third. In bringing this immutable purpose to pass, those who are embraced in the purpose, who are saved and called, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began, are to call upon his name; and that, too, because God has purposed and promised that it shall be so. The promise of salvation is not to all who may say or read prayers; for "God is a Spirit, and they that worship him must

worship him in spirit and in truth." He will not hold that carnal hypocrite guiltless who takes his name in vain; and the sovereign Judge has already pronounced upon those worshipers who teach for doctrines the commandments of men, that their worship of God is vain; therefore, so far as they make use of his name, taking it on their lips, they take it in vain, and he will not hold them guiltless. "How shall they call on him in whom they have not believed?" seeing that whatsoever is not of faith is sin; and without faith it is impossible to please God; and the apostle testifies that faith is a fruit of the Spirit, and the gift of God, and is the faith of Jesus Christ, and of the operation of God. "And how can they believe on him of whom they have not heard? And how can they hear without a preacher?" There is but one preacher who is able to make the dead hear his voice; but we rejoice that there is one who can make the dead hear his voice, and give to them eternal life, and that one is sufficient. His people shall hear his voice, and they shall all come unto him, and none of them shall perish. When he has called, quickened and made them alive, his Spirit helps their infirmities, and he pours upon them the spirit of grace and of supplication, and they are divinely qualified to pray with the Spirit, and with the understanding also, and to approach the throne of grace by a new and living way, which their God has consecrated for them through the veil, that is to say, his flesh. Hereunto they come bodily, to ask for mercy and find grace to help in every time of need.

We have hinted that to "call upon the name of the Lord" in the sense of our text is something more than, and essentially different from, forms and ceremonies. Not every one that saith, Lord, Lord, shall enter the kingdom. No man can call Jesus Lord, but by the Holy Ghost. Although they may say, Lord, Lord, and articulate solemn words, and even like the carnal Jews draw nigh to God with their lips, and have a form of godliness, yet unless they know him, and the power of his resurrection, and the fellowship of his sufferings, they cannot call upon his name. They that come unto God must have faith, and that faith which no unregenerated sinner can have. They must believe that he is, and that he is the rewarder of them who diligently seek him. All this preparation of the heart and language of the tongue must come from God. The heirs of salvation are not only to call on the Lord, but upon the "name of the Lord." They have an interest in his name. "This is the name whereby he shall be called, The Lord Our Righteousness;" and as the church is the bride, the Lamb's wife, she has a right in that name; and this also is the name whereby she shall be called, The Lord Our Righteousness. As Eve and all the human family had an interest in the

name given to Adam (God called their name Adam), so in Christ Jesus all the family (the spiritual family) in heaven and earth are named in him; and that name is full indemnity to them. It is a responsible name, and insures salvation. We being bankrupted in all our human nature, in our Adamic name we have no credit—can obtain none from law or justice. All hope of acceptance with God is in the name which his Spirit teaches us to plead as our only reliance before the throne of God. To them this name is a strong tower into which they enter and find safety. And although they may walk in darkness and have no light, it is still their happy privilege to trust in the name of the Lord, and stay upon their God.

His name is above every name that is named in heaven or in earth; all heaven reveres it. God the Father honors it, and the Holy Ghost reveals it, to the glory of God and the comfort of all the saints. But it is a name which no man knoweth, save him that receiveth it. Relying alone on this, the only name given under heaven among men whereby they must be saved, they call upon it, trust in it, make it their only plea before the throne of heaven; and while thus confiding in it, how joyfully shall every saint in the fullness of their hearts sing with the poet,

"Jesus, my God, I know his name,  
His name is all my trust;  
Nor will he put my soul to shame,  
Nor let my hope be lost."

MIDDLETOWN, N. Y., May 15, 1852.

PLEASE BE SURE

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

INFORMATION WANTED.

WEBSTER, Harris Co., Texas.

IF there are any Old School or Primitive Baptists living near Webster, Texas, I would like to have them call on me at Mr. Babbitt's, one-half mile north of Webster, or drop me a line at Webster.

BETTIE SNELL.

## CORRESPONDENCE.

*(Continued from page 123.)*

of light. I have seen times when I only beheld the Father in spiritual vision to that extent that I could say, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." But through the toil and travel of this life I have had my eyes turned to other objects, even to consider the least one of the Father's children, and have learned, "If we love not our brother whom we have seen, how can we love God whom we have not seen?" Not that these exercises conflict, and make each other void; but they are different lessons in the same school, each in their order. We may at the first revelation to us or in us of the love and mercy of God be like the one who wished to follow Jesus wherever he should go. He would want always his visible and felt presence. But the Master told him to go home to his friends, &c. He was not to be unmindful of the family, of his place or work there. The apostle had a longing to depart and be with Christ; for he said, "For me to die is gain." Yet he must finish his course, and be mindful of his brethren. How often we say our evidence gets down to only the love of the brethren, bringing forth the words, "We know that we have passed from death unto life, because we love the brethren." And yet how much there is in it; it embraces so much. They compose the whole family, and it is named of the Father of our Lord Jesus Christ. It here may be composed of the weak, the faltering, the erring, the wandering, those who are unpleasant and make jars in the family, and others who are the pride or flower of the family, as some call them; yet do we love them all as we should? do we bear with them? do we as brothers and sisters dear hide their faults? do we lay down our lives for each other, as we are taught to do? I can only answer for myself. I feel the weakest, the most unpleasant one of all. I feel I need the forbearance of all. I feel that inasmuch as we are told to pray for one another, that I most need the prayers of all. It seems that this is about all the use I am to the family, to draw out their pity and their prayers. It is in the book of Ephesians where this family is spoken of; and how much there is in this one book; and how rich it is in heavenly and comforting things. It tells us so much about the one body, the one Spirit, the one building, the unity of the faith, the one baptism, one God and Father of all, who is above all, and in all, and through all. And of this family are such as we, according to his choice, which he made in Christ 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; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which

are in heaven and which are on earth, even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; also according to the eternal purpose which he purposed in Christ Jesus our Lord. I love to think of this eternal purpose; to think that perhaps I am embraced in it; that there were thoughts of mercy for me, even before time began. Although we are here told that we were by nature children of wrath, yet I feel that by grace we were chosen of God, and precious in his sight. I love to think that Christ died for me; that he bore my sins in his own body on the tree; that when he said, "I lay down my life for the sheep," I was one of them, even though I was not born until these ages have passed, neither of the first nor of the second birth; otherwise how can I be saved? I love to consider that the great love, the choice, the ransom, were all in the eternal mind before I had an existence; even before the foundation of the world; and not only I, but this whole family, manifested in the dispensations of the fullness of time; until at last we are told of such a unity or oneness that we are assured that we are flesh of his flesh and bone of his bones: also, that he is the Vine, and we are the branches. This is a living union; a new and living way. If one wishes this mystery explained, I will only say, I find this here in my Bible, and I love it. To feel that God loved me and made this grand provision for me so long before I was born, assures me that he will love me evermore. The words, "Ye are blessed of the Lord, who made heaven and earth," have been very sweet to me. Heaven and earth. We know what earth is, and I hope to know what heaven is. Sometimes the darkness is so great that I cannot see beyond. I only see earth: but heaven seems so far away. Every place where the two are spoken of is sweet to me, as pointing the weak, falling mind to the certainty of the one as well as the other. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Often we grow restless here, and wish for the better country, that is, the heavenly. I love to think of the whole family in heaven and earth; one family in two places. It sometimes makes the border-line grow dim and vanish away when I think we are here, and they are only across the way.

How I miss dear Mary Parker. She was a companion in tribulation to me, although I never saw her. How I miss every one of the family that goes away. Yet I know they are only on the other side; and even if our kindred in the flesh are among this family, I cannot feel that they are to be ignored, for fear of being "after the flesh;" for the spiritual tie is all that remains, as the whole family are all in heaven; and if even this does not remain, why do we sing,

"Love is the golden chain that binds  
The happy souls above?"

Or why are we told that charity remaineth, or never faileth? We may love our traditions very dearly sometimes; at least I have; but sometimes we have to give them up. I feebly understand that even the body must be made spiritual before the whole family realize the adoption, and are all gathered as one in heaven. "Though we have known Christ after the flesh, yet now henceforth know we him no more" after the flesh. But we do believe he is glorified in heaven; and if, as some tell us, we shall then have no remembrance that we were ever upon earth, how then could we sing the redemption song? How could it be that there we shall know as we are known, and see as we are seen? How can we understand that now we see through a glass darkly, but then face to face? The apostle would not have us ignorant concerning them that are asleep, that we sorrow not as others which have no hope; for if we believe that Jesus died, and rose again from the dead, we also believe that they who sleep in Jesus will God bring with him; and he adds, "Wherefore comfort one another with these words." If these words have not been a comfort to any other one who ever lived, they truly are to me. How happy are we when the family are gathered together here. Can we conceive how happy we shall be when the whole family shall at last be gathered together in heaven?

Yours in the family, I trust,  
KATE SWARTOUT.

WOODSTOCK, Michigan.

NORA SPRINGS, Iowa, Feb. 24, 1896.

EDITORS SIGNS OF THE TIMES:—I see that my subscription has expired, and I want to renew it for another year, so you will find inclosed a money order for two dollars. I like the paper for the doctrine it advocates—the doctrine of election, salvation by grace, through faith, and that not of ourselves, but the gift of God. I understand by reading the Scriptures that the first man Adam was of the earth, earthy; natural, not spiritual; and by no power of himself could he attain to anything higher than nature. It seems from the reading of the Scriptures that God gave to man a law, and man violated that holy law, and was sent forth from the garden to till the ground from whence he was taken. "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." "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." So man's arm is too weak; for there is that flaming sword, which says, "The soul that sinneth, it shall die." So the apostle Paul could say,

"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." We read also that "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." So we see that Adam's posterity died, and still die, and return to dust. "For dust thou art, and unto dust shalt thou return." There is no release in that war; for there is no man that has power in the day of his death. His power is taken away. Now, if we know anything spiritual we have to be taught it by a higher power than the natural man. We must be taught it by the second Adam, the Lord from heaven, a Quickening Spirit. He is that King which the prophet speaks of when he says, "A King shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." I think that is the highest tribunal that ever sat. Every case has been brought before that tribunal, and in time it is made manifest, by his calling his children with a holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the foundation of the world. When he calls, his children hear; for the word of God is quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. He knows us altogether. When he speaks, it is done; and when he commands, it stands fast. It is that still small voice that speaks to the poor sinner. It pricks them in the heart, and they fall under him, and cry out, What shall I do? Thus it was on the day of Pentecost when the apostle Peter was preaching to them. Peter told them to repent and be baptized, every one of them, in the name of Jesus Christ, for the remission of sins, and they should receive the gift of the Holy Ghost. "For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The same cause in every age will produce the same effect. When the Lord shows a poor sinner what he is by nature, he will cry out as did one of old, "I am undone." He will feel the need of a physician; and there is only one Physician that can cure a sin-sick soul, and that one is the Lord Jesus Christ. He can say, Son or daughter, arise; for thy sins, which are many, are all forgiven thee. His work is still being made manifest, by bringing his children from the east and west, the north and south, and causing them to sit down in his kingdom. When one is born of the Spirit he is in the kingdom which the Lord said he would set up, which

should break in pieces all other kingdoms. That kingdom was to be an everlasting kingdom, and to the subjects of that kingdom the Lord gives eternal life, and says they shall never perish. "My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." O what a permanent foundation! All the power of men and devils cannot destroy that foundation. Salvation will God appoint for walls and bulwarks around Zion, the church. O how secure she is! He will bring her off more than conqueror through him that loved her and gave himself for her. Jesus died, the just for the unjust, and in time he will come to receive his bride to himself. Those who have gone before cannot be perfect without us. So says one of the inspired writers. That is, the building will not be complete till the last heir is brought in; and then farewell to this corruptible earth, when the Lord comes without sin unto salvation. Then this mortal will put on immortality, and this corruptible will put on incorruption. Then will be brought to pass the saying, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." And now Paul says, "Wherefore comfort one another with these words." If I were as sure that I had an interest in the glorious Redeemer as I am that the doctrine of election is true, I do not think I would ever have a doubt; but I see so much sin about myself that it makes me cry, "O wretched man that I am! I cannot have my mind on the things that I would, but have so many foolish thoughts; and the thought of foolishness is sin. I know there is no perfection in the flesh. We shall not be perfect till the resurrection; and then we shall see our Savior as he is, and be like him. Then shall we praise him as we desire, world without end.

I will say in conclusion, Cast the mantle of charity over this poor scribble, rectify all mistakes, and oblige a poor sinner, a weak worm of the dust, who, if saved, is saved by grace. May God guide you, dear editors, in publishing your paper, is the prayer of a friend, I hope. My love to all the household of faith.

M. L. JACKSON.

CRAWFORDSVILLE, Ind., March 19, 1896.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN:—This snowy, blustering March morning, while sitting before my comfortable fire, thinking over my unprofitable life, my many mistakes and short comings, I opened my Bible to the ninetieth Psalm, commencing, "Lord, thou hast been our dwelling place in all generations." Then my heart was lifted from my doubts. I thought of the many mansions or abiding

places prepared for those who love Jesus. Where the blessed Master is, the poor soul finds a sweet resting place. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Forty-six years ago, if I am not mistaken, I first felt this rest. My heart is all aglow now when I remember that day of peaceful joy, when that great burden of sin was lifted. Then

"I could not believe that I ever should grieve.

That I ever should suffer again."

But before many hours the thought came, You are mistaken. It is presumption for one so vile to hope. A Christian must be Christlike, and you cannot live one hour without evil thoughts.

For four years before I united with the church I tried to live away from worldly amusements. I would read my Bible and hymn-book, and try to get away from sin. I found my worst enemy was that of my own household, or heart. I would not talk to the Lord's people, the people I loved, for fear I would deceive them. At one time an old brother that I esteemed as the salt of the earth took me by the hand and said, "Sister, why do you not come into the fold?" and added, "Your countenance shows that you belong to this people." Then I was very sad, and said to myself, I must stay away from the good meetings, for my very face acts the hypocrite.

Now this gloomy morning I am cheered by the coming of our dear old messenger of love, the SIGNS OF THE TIMES, and on its first page I have a feast from the pen of Fred. W. Keene, taking his text from Luke xxii. 61, 62, "And the Lord turned and looked upon Peter," &c. How often I have read that narrative and wept, for my heart told me that I was like Peter. This reminded me of some of my first experience. In those trying days Elder T. P. Dudley and brother visited our church at Crawfordsville, and after preaching four good sermons here my father took them and myself in his spring wagon fifteen miles, to a church called Union. The roads were very bad, making the traveling tedious; but that was a bright spot in my life. O how I did enjoy the spiritual conversation. Both of these strangers, that I had only known for one day, told their experiences, which warmed my heart, so that I told mine. Elder Dudley said, "I offered myself to the church on Saturday, and was received; but that night I was cast into 'Doubting Castle,' and O how sorry I was that I had taken the step, to deceive this dear people. I could not sleep till I promised the Lord to undo what I had done. I was to be baptized the next day. This I resolved not to do. Next morning I still felt the same gloom. When I rode up to the meeting-house a dear brother came to meet me, gave me his hand, and said, 'Good morning, brother Dudley.' I thought, Better say brother devil." This gave

me more courage than anything the saints had ever spoken to me, to think a dear man of God, one who could preach such wonderful sermons, and who looked so pure and Christlike, could have such evil thoughts and doubts.

MARCH 20.—Yesterday I was hindered from finishing my letter, and now on looking over what I have written I find I was reading and thinking about the same Psalm (90th) that Elder Chick in his editorial wrote from, and I had not read it until after I wrote that sheet. Well, I must say what you hear from me every year, that the SIGNS is a great comfort to me, a bunch of grapes from Eschol, that comes to my home every week. This is my birthday—born the same year with the SIGNS, which may account for my great love for the paper.

Your one-armed sister,

LINA W. BECK.

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

Elder Garrett Murphy, Minn., 50c.

MARRIAGES.

At his residence, State Road, Del., March 19th, by Elder E. Rittenhouse, Mr. Samuel T. Green, of Middletown, and Mrs. Rose Livingston, of Wilmington, both of Delaware.

OBITUARY NOTICES.

Elder William Pine died at his residence in Hartford Township, Adams Co., Ind., March 26th, 1896, aged 76 years, 5 months and 19 days.

He was born in Dunkard, Va., Oct. 7th, 1819, and while yet in childhood his parents moved into Coshocton Co., Ohio, where at the age of nineteen years he married Miss Martha Sales, by whom he had four sons, Amos, Hiram, William and Joseph Henry. The eldest and youngest died years ago. His first wife died Jan. 11th, 1886. He married again, Caroline Crosby, March 26th, 1887, just nine years before his death. He was baptized by Elder Moody in early manhood. He always stood on the Old School Baptist side in the division, and fully sustained the faith of God's elect, maintaining the whole and undivided doctrine of God and the gospel order as far as I knew him, which was about ten or twelve years. In March, 1887, he was ordained, and though aged, he was able to comfort the few who met at his house. He had resided on his present place, except a few years at Bluffton, since 1844; and though surrounded by the alien world, he always bore a faithful testimony to the gospel of his love, and manifested a steadfast faith to the last. I tried to comfort the mourners as God gave me.

A. B. BREES.

SPENCERVILLE, Ohio, April 6, 1896.

Mr. David H. Devore departed this life on Wednesday, March 20th, 1895, after an illness of nine days with typhoid fever.

He was born May 7th, 1834, in Franklin, Johnson Co., Ind., and when two years old moved with his parents to Brown Co., Ind., and lived there until he was eighteen years of age. He emigrated to Iowa in

1850. In 1857 he was united in marriage with Miss Mary Welch, and to them were born six sons. He leaves to mourn his death his wife and four sons, two having preceded him to the better land. He was not a member of the visible church. He was waiting to be more fully convinced of his being a child of God. He was an Old Baptist in belief, that if ever saved it would be by free grace alone. He loved to meet the brethren, and to sing and talk with them. Singing was one of his chief delights. He said he would not get well, and sung these words while on his sick bed,

"He's the lily of the valley,  
The bright and morning star,  
The fairest of ten thousand to my soul."

The day before he died I went to his bed to wait on him, and he told me that it would soon be over. I said, "Harry, do you want to go and leave me and the children?" He replied, "It is all right. I have a bright hope of a better world than this. If it were the Lord's will I would like to stay with you and Frank awhile longer; but it is all right as it is." Frank is our youngest son.

On March 22d funeral services were conducted at the residence by Elder Wm. T. Brown, in Ray Co., Mo., after which his remains were conveyed to the old South Point cemetery and buried; but one week later they were taken up by his eldest son and brought to Waverly, Lancaster County, Neb., and buried in the Waverly cemetery, to await the resurrection morn. We are satisfied that our loss is his eternal gain, and mourn not as those who have no hope. We believe that our dear one is at rest.

Yours in affliction,

MARY DEVORE.

DIED—At the residence of her son-in-law, Joseph A. Mathias, near Strickersville, Pa., Jan. 29th, 1896, aged 82 years, sister Ann M. Coulter, widow of Deacon Alexander Coulter, and mother of Dr. B. F. Coulter, of Philadelphia, Pa., who is a well-known correspondent to the readers of the SIGNS.

Our aged sister had been gradually failing in health, both in body and mind, for the past four years, and had become much of a charge to her daughter and others who cared for her. Her daughter, with whom she made her home, preceded her to the grave by two weeks, which made the affliction the more severe to the bereaved family. Sister Coulter was a true mother in Israel, as she always had, when in health, manifested much interest in the welfare of the church. Many hours the writer has spent in her company and that of her husband, which was precious and joyous, and has often appeared to be the most profitable of my life. She was the most amiable and patient person I ever knew, never having heard a complaining word escape her lips. She had experienced many sorrows, and was acquainted with grief, and had many hardships in life. She was a faithful companion, a loving mother, and a devoted sister in the church at Welsh Tract. She professed a hope in Christ when twelve or thirteen years of age, and always remained steadfast in the faith of God's elect, adorning her profession with a godly walk and conversation. She was a true follower of her Savior for seventy years, being the oldest member of the Welsh Tract Church when called to her eternal home. For her to die was gain, as she was as a sheaf fully ripe.

She leaves one son, three grandchildren and other relatives, together with the church, to cherish her memory as a noble woman and Christian.

Yours in hope of life eternal,

P. M. SHERWOOD.

NEWARK, Del.

DEAR BRETHREN EDITORS:—I send for publication in the SIGNS a tribute of respect to departed ones, for the benefit of those interested, especially those who read the paper, as they might not otherwise hear of their demise. I am reminded of an expression of brother A. S. Cook some years ago, in regard to the perusal of the SIGNS, looking first at the list of obituaries, to see who of our friends had passed away. Such has been my course. I have a present anxiety in regard to the living, in the land of the dying, as well as the land of the living. It seems that the past year has exceeded any for thirty or more years. At least I have attended the burial of twenty-two, being several more in number than in any of the years past. Sickness and death have prevailed to a great extent in our community, and many families are mourning.

The family of **James B. Fuller**, of Clovesville, Delaware Co., N. Y., consisting of the widow and two children, mourn their loss of husband and father, aged thirty-five years, who died of measles on March 4th, 1896. Mr. Fuller was an honest, hard-working man, a good neighbor, and, I believe, a Baptist in principle, although not a professor. He leaves besides the widow and children, numerous relatives to mourn. The Lord only can give them resignation to his will concerning them.

ALSO,

The home of Mr. Merrick Kelly was sadly distressed by the removal from it of his aged mother, and also a sister, who both died from the effects of measles. The sister died on the 10th and the mother on the 15th of March, 1896, aged 57 years and 87 years.

The sister was not a professor, although we believe she was a possessor of Christ, the hope of glory. The mother was a member of the Old School Baptist Church, being baptized, I believe, when very young. She died in the triumph of a living faith in Jesus Christ. She was a daughter of Elder James Mead, who long since laid his armor by. She was also the widow for many years of Iniffin Kelly, of Red Kill, Delaware Co., N. Y., where she died. The family of Mr. Merrick Kelly, consisting of himself, wife, two daughters and one son, at the time of the funeral of his sister, were indeed in mourning. The aged mother looked on the face of her loving and beloved daughter, now silent in death's embrace, soon to join the silent ranks. Lonesome is the house and vacant the places by the fire-side. I trust the lesson is an impressive one. A large circle of relatives are left to mourn, whom only the Lord can comfort.

J. D. HUBBELL.

### THREE DAYS MEETINGS.

OUR May meeting will be held with the Broad Run Church, Maryland, commencing on Friday before the third Sunday in May, and continuing over Sunday.

Those coming from Washington, D. C., will be met on Thursday at Barnesville station, Metropolitan Branch, Baltimore & Ohio R. R. Train leaves Washington at 9:00 a. m. Those coming from the west will be met at the same station.

We cordially invite all lovers of the truth, and hope our ministering brethren will remember us.

E. V. WHITE.

THERE will be a three days meeting held with the Sidling Hill Church of Old School or Primitive Baptists, in Fulton Co., Pa., to commence at 10 o'clock on Friday before the first Sunday in May, which will be the 1st, 2d and 3d days of May, 1896.

We extend a cordial invitation to all who feel a desire to come. Those coming by railroad will come on the Baltimore & Ohio R. R. to Hancock, Md., where they will be met on Thursday, April 30th. Try to be there as early in the day as possible, as it is a distance of twenty miles to the place of meeting.

AHIMAAZ MELLOTT.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

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NO. 17.

## CORRESPONDENCE.

### "ABLE TO STAND, BUT LIABLE TO FALL."

UNDER the above title an article written by Elder Curry, of Lebanon, Ohio, appeared in the SIGNS OF THE TIMES, issue of November 27th, 1895. It is there stated that "this paradox" first came to his ears by the teaching of Methodists and New School Baptists; but he did not quote their reasons for such dogma. Fairness demands that this be done. We are not acquainted with the teachings of the New School Baptist sect, and therefore we do not attempt to quote their reasons for such faith; but we do think that Methodists have a good and sufficient reason for believing such doctrine. The Bible is our authority. It is a righteous doctrine, and meets every requirement of our faith in God, and in his plan of universal government. Although Elder Curry differs with Methodists upon this issue, he yet quite agrees with them upon very many doctrinal matters, to wit:

1. That the attributes of God, love, mercy, majesty, might, justice, righteousness, dominion and power, are immutable, unchangeable, unfathomable and eternal.

2. That man was created sinless.

3. That he was liable to fall from his pure estate.

4. That he was created a living soul.

5. That death came by sin.

6. That he had no eternal life.

7. That the entire human race, coming after his fall (Christ excepted), are sinners by nature and also by practice.

8. That every provision of grace was determined by God before Adam was created.

9. That salvation is by grace, through faith, the gift of God.

10. That we are called by God unto righteousness, by faith, and chosen by him to become kings and priests unto God.

11. That God was in Christ, reconciling us to himself.

12. That we receive the Spirit of adoption through sanctification by the Holy Ghost.

13. That we must continue to exercise, first, love to God; second, love to man; third, love of virtue.

14. That we must continue to glorify him, first, by praise; second, by thanksgiving; and third, by supplication.

It would almost seem superfluous to discuss our differences; but it

must be remembered that these also belong to the list of essentials. We should therefore scrutinize them carefully; because one single error often leads us into a very illogical position, not only difficult to defend, but also hard to harmonize with the principles of truth. This dogma presents two general propositions, to wit: First. That not only Adam before the fall, but all regenerate souls, are able to stand. Second. That at all times during the standing they are liable to fall.

The Elder denied the possibility of this dogma as a whole, but admitted the truth of the second general proposition; but since he denied Adam's ability to stand, we must infer that he also did not believe that regenerate souls had the ability to stand. We can only claim space to give a few of the reasons for this difference in our beliefs.

1. We affirm, and he denies, that God endowed Adam with a free will. We can scarcely see how Elder Curry can grant that Adam had a will, and yet deny that he had freedom to use it at his pleasure. It would be much more logical to deny that Adam had a will. But science and experience prove conclusively that man does have a will, and that he exercises it in perfect freedom, even to self-destruction. Can it be proved that Adam had a more limited endowment? God created him rational and accountable. To be rational he must have a will. To be accountable that will must be free. If this be not true, then Adam's life was neither a trial nor a probation. God endowed Adam with holy principles, and not with holy habits. Adam was to acquire the "habit of holiness" by the exercise of this endowment of holy principles. Habit is the result of acts of voluntary choice; but without right principles it is impossible to make a right choice. Therefore Adam did have the endowment necessary to establish and maintain habits of holiness. In Colossians iii. 10 we see that Adam's endowment consisted in "knowledge." In Ephesians iv. 24 we see also that it consisted in "righteousness and true holiness." In each of these endowments he bore the image of his Creator. In each of these he was finitely perfect. No created being can be infinitely perfect. But in each of these endowments he was evidently sufficiently perfect to have retained them by the proper use of his will; and this is precisely the condition in which we find the re-

generate soul. But let us examine these endowments a little more in detail, that we may determine Adam's power to stand. First, "knowledge" after the image of him who created Adam, certainly implies that he knew the consequence of an act of rebellion. Second, "righteousness" after the image of his Maker, implies perfect faith. "Abraham believed God, and it was imputed to him for righteousness." Indeed, faith is all the righteousness we can bring before God. Third, "true holiness" after the image of his Maker implies perfect love, because "God is love." Here, then, we have perfect knowledge, perfect faith and perfect love as the endowment, with a will sufficient to enforce them. Pray, what more can be needed to enable a man to stand? The vitality of our spiritual life depends, first, upon the holiness of our nature; and second, upon our faith in the application of that nature in the issues of life. We admit that all these endowments emanate from God's free grace; but the act of applying this faith to the issues of life is eminently an act of the soul. To this extent "we are co-workers with God," as stated in the Bible. The issues out of faith are vigilance, supplication, trust, and resistance of evil. The issues out of love are obedience, submission, humility and worship. God created Adam not only righteous and truly holy, like himself, but also endowed him with sufficient knowledge to enable him to be happy, like himself. He was intellectual, devotional and conscientious. In all of these his imperfections consisted in degree, and not in kind, when compared with his Maker. His exposure to temptation was only an incident attending his probation. It was doubtless permitted for wise reasons, just as it was permitted as an incident in Christ's life; but the influence of temptation was not a force. His will was persuaded, but not forced; therefore there was neither necessity nor excuse for his falling. We have shown that God endowed him with power to resist, and also power to choose. The Bible says, "Resist Satan, and he will flee from you." Besides all this, he has repeatedly promised "that his grace is sufficient for our needs," and that "if we trust him, he will keep us from falling." Then why did Adam fall, or any regenerate soul fall? Simply because the will was not used to exercise the power of his endowment. The commandment itself proves three things,

*i. e.*, first, God's right to command; second, Adam's duty to obey; third, that this single test was sufficient to meet all the demands of God's wisdom in his eternal government. No one can hide behind the poor excuse that "there is no moral principle involved in this positive command." Who will dare to assert that there is no moral principle involved when the great God of heaven and earth says to his creatures, "Thou shalt not," no matter to what act of life it may apply? There is moral turpitude in every act of resisting God's will. We are not to be the judge as to the extent of such moral turpitude; but it is certain that every positive commandment involves some moral principle.

2. We also differ as to the origin of evil. By inference, Elder Curry asserts that "it originated with God." We as Methodists fail to see any proof in support of this theory. It is certain that no man can prove that God originated the evil that caused Adam to fall. The only account of evil, as to origin, proves conclusively that "it had its root in the conception of a wrong use of a desire belonging to the soul; the desire being abnormally intensified by the sophistry and falsehood of an evil spirit called Satan." Thus far it is sin; but that "this desire must culminate in an act before it was capable of producing death in the soul." We challenge any one to prove any other history of its origin from the Bible. Here is the most positive proof of an exercise of the will in making a choice; because, first, Satan would never solicit if he had power to force; and second, the Bible plainly tells us "that God tempts no man to commit sin." But Elder Curry will ask, "Who created that desire in the soul of man upon which Satan operates to produce evil?" We answer that most assuredly God placed it there, but for wise and holy purposes. But admitting this fact, it is no proof that God intended man to use it for evil in any way, much less for his own destruction. It would be quite as logical to argue that since God has implanted a devotional nature in the soul, he intended him to become an idolater; or that since God created an amative nature in man, he intended him to commit adultery; or that because God has created an acquisitive nature in man, he intended that he should covet. This, however, would not only be illogical, but also out of harmony with God's revealed will to

man. The whole tenor of the Bible proves that God created man for his express glory, and that he could only do this by continuing in knowledge, righteousness and true holiness, precisely as God had created him.

3. We differ as to the nature of Adam's life before the fall. This seems very strange to us. He admits that "Adam became a living soul," and yet denies "that it possessed a spiritual life." Now, that Adam had a soul is beyond all dispute. If it had not spiritual life, it could not possess the image of God, because "God is a Spirit." Adam's soul having life, it seems is proof positive that it was spiritual life. Not eternal life, for that in an absolute sense belongs to eternity only; but he had the promise and power of obtaining eternal life, contingent only upon his obedience, precisely as the regenerate soul has at this day. But God had specifically warned him that "The day in which thou eatest thereof thou shalt surely die." This clearly meant both body and soul. Literal death to the body comes whenever the soul is separated from it. This part of the penalty was not at once inflicted on that day, because Adam lived many hundreds of years after that event; but notwithstanding all this display of merciful suspension, the body was doomed from that day henceforward, because the soul died a spiritual death that day. God in the soul is not only its life, but also its source of life; and when God withdrew his sustaining presence from the soul it could not live. The whole tenor of Scripture deals with the death of the soul in a moral or spiritual sense. Therefore Adam's condition before his fall is exactly as our condition after regeneration; that is, God was in his soul, whereby "it had life." Whereas his condition after his fall was exactly as our condition before regeneration, the soul having no life, because "God was not in it." The same cause under the working of the immutable government of God will certainly produce the same effect. When God is out of the soul it has no power to know, to feel or to act. Now this, again, is the condition of the body when the soul is withdrawn from it. Pray, if this in either case is not death, then what is death? How then does the soul come again into life? By the quickening of God's holy Spirit. The Bible plainly says, "He who hath Christ hath life; but he who hath not Christ abideth in death." This is clearly spoken of the soul. So now, whether in speaking of Adam or regenerate souls "born again," as Christ states it to Nicodemus, by "being able to stand" the Methodists mean that the ability is given through faith to retain God in the soul in knowledge, righteousness and true holiness, which is God's endowment by grace to man, giving vitality and life to the soul, whereby "we have communion with God and fellowship with Jesus Christ." If this be not possible, then

wherein is our hope? Paul says "that nothing save our own deliberate act of willful disobedience can destroy our union with God."

Adam's fall by transgression proves that we are liable to do likewise. The Bible says, "Our sins separate us from God." Now, who will claim that by the exercise of our will we may not at any moment "willfully transgress the law?" On the other hand, it is clear that if it is possible for us to stand after regeneration by faith, then Adam could also have stood by faith. God no more intended Adam to sin than he intends that his adopted children shall sin. He has plainly said, "As I live, I have no pleasure in the death of any man." That of course includes Adam. The argument that "As Christ was sealed as our Redeemer before the fall, therefore God intended Adam to sin," is certainly very weak. Do we not see God's wise provisions to counteract the evils incident to natural life in a thousand different ways? He stores away an antidote for all sorts of poisons, and then reveals the fact to man. Does this prove that he intended that we should poison ourselves? And so we might multiply such instances by scores and scores. Then why should it seem strange that he should also in advance prepare an antidote for our spiritual evils incident to our life?

Now, before we close, we desire to speak of our difference regarding the practices that cause us to fall. Elder Curry says, "The one essential element in human character upon which all industrial enterprise depends is the love of money." Methodists claim to hear the voice of God saying, "This is the root of all evil." Then he bids us to "shun the very appearance of evil." Did God create an essential element in our character, and then command us to shun its every appearance? He also says, "Thou shalt have no other God but me." Can it be possible that he has set an evil in our nature, that we might worship an idol? He says, "Set not your heart upon worldly things." Then in the face of all these and scores of other like passages, how can we reconcile them with Elder Curry's statement that the love of money is an essential element in our character? Christ taught us to pray, "Deliver us from evil." How can we utter this prayer sincerely if we believe that "God made the love of money an essential element in our character?" Again, Elder Curry says, "All of the lust of the eye, and the pride of life, are essentially necessary in building up a religious society." But we Methodists claim to hear the voice of God saying, "Thou shalt not commit adultery." Christ tells us that "If we look upon a woman to lust after her, we have already committed adultery in our hearts." Paul tells us that "We are tempted by the lust of the flesh;" and Christ commands us "to pray the Father to deliver us

from temptation." Then we hear the voice of God saying, "A proud heart is an abomination unto the Lord." It bids us "to be ever humble;" "to walk humbly before God." Christ commands us to pray, "Thy kingdom come; thy will be done on earth as it is in heaven." Pray, what use can God have for a soul educated in "pride of life," either on earth or yet in heaven? How are these things to be reconciled and made to harmonize with the statement that "The lust of the eye and the pride of life are essentially necessary in building up a religious society?" Now, we teach that no man can glorify God by the doing of these things. We believe that they do not belong to nor form any part of a holy life, and that they have no rightful or logical place in God's economy in the establishment of his kingdom on earth, and that they deserve to be entirely banished from every religious society.

Again, Elder Curry says, "The universal, unalterable and irrevocable reign of sin and death is fixed." This can only be true as to one class of sinners; that is, those who refuse to heed God's call to repentance and obedience. The Bible clearly teaches that "In Christ we are delivered from the law of sin and death." Paul plainly says, "To whom ye yield yourselves to obey, his servants ye are, whether it be of sin unto death, or of obedience unto righteousness." Servants of Christ have victory over sin, death, hell and the grave.

Again, Elder Curry says, "God visits the sins of the parents upon the children." To some extent this is true of natural law, and indirectly it in some cases is true of spiritual law; but it applies only to condition, and never to responsibility. I challenge any one to prove that God has ever declared his purpose to hold any one, whether it be child or otherwise, accountable morally for the sin of another. Indeed, the proof is most positive to the contrary. God says, "Every one shall answer for himself." Christ says, "Suffer little children to come unto me, for of such is the kingdom of heaven." How could he say this, where the parents are sinners, if so be that he will hold the children accountable for the sins of the parents?

There are several other points of difference that we would gladly notice, but space forbids. I trust I have said enough to give a fair reason for the hope that is in us, "That we are able to stand, while we are liable to fall."

J. E. WILLIAMS.

LEBANON, Ohio, April 8, 1896.

CENTERBURG, Ohio, Feb. 25, 1896.

DEAR BRETHREN EDITORS:—Inclosed you will find an article written by our beloved brother J. W. Fairchild, which I have read with comfort. I feel that it contains substantial food for the poor and tried pilgrims in this world of sorrow,

temptations, persecutions and afflictions, which God's children are tried with; therefore give it a place in the SIGNS, that it may comfort those who know the joyful sound. I think his writings are of great value to lovers of the truth.

As ever, your sister,

ELIZA DAVIDSON.

BRINEGAR, Ky., Jan. 1, 1896.

MRS. ELIZA DAVIDSON—DEAR SISTER IN CHRIST:—Your comforting letter was received some time since, and I have been waiting for a season of refreshment in which to reply, that my speech might be with grace, seasoned with salt; but I am still shut up, and cannot come forth. Yet, poor and ignorant as I am of the things of our spiritual inheritance, I will attempt to pen a few thoughts upon the text in Acts xx. 30, as you request in your first letter.

Paul, after showing to the Elders of Ephesus his course in the ministry, the good fight that he had fought, in keeping himself free from the blood of all men, by not shunning to declare unto them all the counsel of God, points out their duty in the following words: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Verse 28. He then assigns the reason why they should be so watchful and diligent, both toward themselves and the flock. "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Paul is here speaking of what should take place after his departure. If asked how Paul knew this, we would say, He was taught it by the Spirit; for "The Spirit speaketh expressly, that in the latter times some shall depart from the faith." But it is also proved by the history of the church, which is the same in all ages. "That which hath been is now, and that which is to be hath already been, and God requireth that which is past."—Ecc. iii. 15. The Lord did not command concerning Jacob that his adversaries should be round about him just while serving the king of Babylon, and then be removed, but that they should be there continually. Men of corrupt minds disturbed the peace of Zion under the old dispensation. They showed their colors while Christ was here in the flesh. Paul fought with them at Ephesus; and they are continuing to wax worse and worse. Jannes and Jambres withstood Moses, though I suppose they were Egyptians. Korah and his company became jealous of Moses and Aaron in the wilderness, and accused them of taking too much upon themselves: just as those who rise up among us now, desiring to preach, when God has not called them to that work.

They become jealous of his true ministers, and try to bring accusations against them for their destruction. Elijah was confronted by four hundred and fifty of Baal's prophets. Micaiah came in contact with the same class of evil seducers. Absalom stole the hearts of the men of Israel. Shemaiah the Nehelamite, poured out his anathemas upon Jeremiah, and caused the people to believe in a lie. John the Baptist denounced the Pharisees, who claimed Abraham for their father, as a generation of vipers; and Christ told the same generation that they were of their father the devil. Paul tells us that Hymenaeus and Philetus had erred concerning the truth, teaching that the resurrection is already past, and overthrew the faith of some. Phygellus and Hermogenes had turned from him. Alexander had made shipwreck concerning the faith, and done him much wrong. Then no wonder he could say that he knew men would arise, speaking perverse things, as they had disturbed the peace of the church, and were drawing away disciples after them, while he was warning the brethren day and night with tears.

It may be well to note that these perverse disputers, concerning whom you ask my views, are of our own selves. They do not belong to the Methodists, nor Missionaries, but claim to be Old School Baptists. Our enemies are they of our own household. One of Paul's great perils was "Among false brethren." These boasters seem very well satisfied if they can only retain the name of God's people. One of their leaders recently used about these words, "O that glorious name Baptist! Brethren, if we have not the doctrine, we have the name. Let us cling to it." "In that day [the day we are now living in] seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach."—Isa. iv. 1. They are satisfied with the doctrine (the food and apparel) of their father the devil, but they do not like his name. They relish the productions of the flesh for food, and feel sufficiently clothed in their self-righteousness; yet they desire our name, thinking it is sufficient to take away their reproach. But the Lord says, "I know the blasphemy of them that say they are Jews, and are not, but are the synagogue of Satan."—Rev. ii. 9.

I cannot at present enter into a minute description of these enemies of the cross, but will notice a few of their characteristics which distinguish them from us. Their difference in doctrine and practice will be readily comprehended when we understand the difference between their god and our God. The reason people differ so widely upon religious views is on account of the difference between the gods they serve. All who worship and serve the same God are agreed. "There be gods many,

and lords many," differing in certain temperments, yet in the main they are the same. They all agree in being "of this world," the "power of darkness," and dependent upon their professed subjects. But while the many different gods of these evil seducers bear close approximation to each other, they in no sense resemble "the Lord our God." "But our God is in the heavens: he hath done whatsoever he hath pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not," &c.—Psa. cxv. This work of making gods is one of the inventions men have sought out; and it being a fertile one, they have kept it up; and since the first one was invented they have made many improvements upon them. The heathen gods were the work of men's hands, made of silver and gold; but the gods of these high minded traitors are works of their vain imaginations, made of all the filth which satisfies the lusts of the flesh. In olden times, before so many gods were invented, there was generally one god patented by the governments; and the god-inventors of to-day are striving to obtain a patent for their inventions in this country; but so far they have failed, and never shall succeed until it pleases "the Lord our God."

The object of these "lovers of themselves" is worldly gain and applause. This they try to accomplish by drawing away disciples after them. They are ever trying to elevate the church and raise it to a degree of respectability among the institutions set up by the powers of darkness. Hence they are very zealous to gather the sheep (?) into the fold. They cannot endure to be "made the filth of the earth," and be "the off-scouring of all things;" to be "hated of men, and separated from their company;" but they would be "reckoned among the nations." They desire to raise the Baptist Church from her despised state wherein our God has placed her, to the foremost ranks among the organizations of earth, and get the honor for doing so. Truly, as Paul describes them, they are "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unholy, incontinent, fierce, despisers of those that are good, traitors [one of them betrayed Christ,] heady, high minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts." Their object is here stated again, to draw away or captivate disciples; and the character of their disciples is described, "silly women, laden with sins." Neither these traitors nor their disciples know the truth; for they have a form of godliness, but deny the power thereof; and their disciples are "ever learning, and

never able to come to the knowledge of the truth." Their preaching is "perverse things." "They are not afraid to speak evil of dignities; but these, as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not, and shall utterly perish in their own corruption." As a rule they are very bitter against God's absolute sovereignty; yet some try to be firmer than God's ministers, and try to prove that their wickedness proceedeth from God. But while they oppose or disgrace it, they themselves are fulfilling God's eternal purpose; for they were "made to be taken and destroyed," and "were of old ordained to this condemnation." O what annoyance these "filthy dreamers" give the church. "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds [false doctrines], trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." "These are murderers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." They "change the truth of God into a lie, and worship and serve the creature more than the Creator."

But someone may ask, Do you mean there are false teachers of this character among us now? Certainly I do. Do ye not remember "the words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts?"—Jude 17, 18. "There were false prophets among the people, even as there shall be false teachers among you." Yes, they are among us now, and are privily bringing in their damnable heresies, denying our Lord Jesus Christ, causing the way of truth to be evil spoken of, and with feigned words making merchandise of the flock. They are no better now than in Paul's day; for he tells us they shall wax worse and worse, deceiving and being deceived. As Paul fought with beasts at Ephesus, so we have been fighting with some of these heady traitors and filthy dreamers in these parts; and even some of God's children have "followed their pernicious ways," and others still sigh for them. But I have told them often, and now tell them even weeping, "that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, whose glory is in their shame, who mind earthly things." May not God's elect be carried about with their winds of doctrine. Some of the brethren think me too rough, and think I ought to speak smoothly, and not personate anyone. But I speak no plainer than Christ and

his apostles spoke. Paul personated Hymenaeus and Philetus, Phygellus and Hermogenes, and others. Had Paul been as some among us to-day, he would have omitted his warning to the church concerning them. Some Baptists are getting almost as nice as ancient Israel when they told the seers to "Speak unto us smooth things, prophesy deceits."—Isa. xxx. 10. But David describes a man his equal, his guide, his acquaintance, with whom he had taken sweet counsel, and walked unto the house of God in company, that "The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords,"—Psa. lv. 21. And Solomon tells us that "The lips of a strange woman drop as a honeycomb, and her mouth is smoother than oil. But her end is as bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell."—Prov. v. 35. So these nice, smooth fellows are not so safe at last.

How often, in beholding the deplorable condition of our beloved Zion, the great breach and the grievous blow wherewith she is broken, am I made to lament with the prophet, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." When betrayed by those who have been my companions in the ministry, when wounded by those who were my professed friends, and when those with whom I took counsel hid a snare for my feet, and lay in secret to shoot at me, I have longed for "a lodging place of wayfaring men in the wilderness, that I might leave my people, and go from them; for they be all adulterers, an assembly of treacherous men." You may think me a little harsh, but it is true that grievous wolves are in among us, not sparing the flock, and men of our own selves are speaking perverse things, to draw away disciples after them. The faith of some of God's children is being overthrown, and many are following the pernicious ways of those "whited sepulchres." But, glorious consolation, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Let these wolves howl, let these evil seducers go round about the city, and make a noise like a dog; let all the powers of darkness be gathered together, yet they cannot shake the foundation of our God; they cannot overthrow one of his purposes, nor bring to naught any of his counsel; they cannot prevent one event from working for good to his chosen race; neither can they perform one act that will not so work. Their departing from the faith, their hypocritical lies, their damnable heresies, their rioting in the daytime, their swelling words of vanity, their fleshly allurements, their promises of liberty, their service to corruption, and even

(Continued on page 134.)

## EDITORIAL.

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## 1 KINGS XXII. 28.

OUR brother, E. D. Varnes, of Farmington, Ill., some time since requested a few thoughts from us upon the text in 1 Kings xxii. 28.

The whole narrative is full of interest to all those who desire to know the manner in which God dealt with Israel as a nation in the old covenant days. We can only call attention briefly to what is there presented. The narrative of the chapter itself is the best commentary upon the text. We will quote the text, and then briefly state the contents of the chapter. "And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Hearken, O people, every one of you." Israel had at this time a wicked king, Ahab, upon the throne, while Jehoshaphat reigned in Judah. It was after the division of the kingdom into Judah and Israel. Ahab had turned away from God, and had surrounded himself with prophets of his own creation, who were intent upon pleasing him; and the king desired to be pleased. He desired not truth from their lips, but smooth things. As these prophets on their side desired his favor, they were careful to conceal the truth from him even when they knew it, and declared smooth and flattering things to him.

Jehoshaphat came to visit Ahab, and Ahab proposed to him that they join forces and wage war against Ramoth-Gilead. Jehoshaphat said, "Enquire, I pray thee, at the word of the Lord." Ahab gathered four hundred of the false prophets, (his creatures) together, and they with one voice declared that he should be victorious. But Jehoshaphat seemed to doubt the reliability of these men, and inquired if there were not another besides these, a prophet of the Lord; and Ahab said there was one man, Micaiah, whom he did not like, because he prophesied evil rather than good of him. Now, when Micaiah had come, he declared that he could only declare what the Lord bade him declare; and in the strength of the Lord he withstood not only the displeasure of the king, but the united testimony of the four hundred sycophants of the king. He declared that he had seen Israel scattered upon the hills, as sheep not having a shepherd. He still further declared that the Lord had

sent forth a lying spirit to deceive Ahab, that he might go up to this battle and be destroyed; and this lying spirit had entered into these four hundred prophets of Ahab. These were certainly bold and faithful words. One of these false prophets smote him upon the cheek, and the king commanded him to be carried to the governor of the city, and put in prison, and fed with the bread of affliction and the water of affliction, until he the king should return in peace. This was his reward for telling the truth. But his spirit rested in God, and he was not crushed; and so he replies to the vain boast of the king, and the flatteries of the false prophets to which the king had listened, in the words of the text to which our attention is called. He calls upon all the people to listen and bear witness that his prophecy is that Ahab shall not return in peace. He declares that if Ahab does return in peace, the Lord has not spoken by him. All who wish to read the outcome can find it in the rest of this chapter.

Without detailing the incidents of the narrative any further, we will call attention to one or two reflections which suggest themselves. First. The true servants of God then, as now, were in the minority. We need not be surprised that it is so now, since it has always been so. It was so with Elijah and the prophets of Baal and of the grove. But few followed the Savior in the days of his flesh, and many who professed to be his disciples went back when they heard his doctrine. The Scriptures represent the people of God as a remnant, and a very small remnant. We need not be surprised if but one in four hundred preaches the truth.

Second. The truth is never popular. People love to hear smooth things, which flatter their pride and ambition, rather than the truth, which humbles and abases them. Men love to hear their own power and goodness proclaimed. If their sinfulness of conduct be set forth, they will not find much fault, providing at the same time they are flattered with the exaltation of their own power to repent, and reform, and save themselves at any time. But if the truth that men are utterly unable to do good, to believe, to save their souls, be set forth, as well as their sinfulness, this angers them, and they will not heed it. Salvation by grace and works will always gain applause from natural minds; but salvation by grace humbles human pride too much. Natural minds will always hate election, because by it all human choice and human work and human merit are set aside. When men know not God, and love their own ways, they love not the rebukes of the true servants of God. So king Ahab shut the prophet up, and for his bread and water afflicted him.

Third. People love smooth things; that is, things in harmony with their

own desires. Grace alone can make men willing to deny themselves, or to hear that which is contrary to their natural inclinations. The apostle speaks of some who have itching ears, who have turned to fables, and turned away from the truth; and even the people of God have need to watch unto prayer, lest they also enter into this temptation.

Fourth. We also learn from the outcome of this narrative that every word of God will be fulfilled, though it be often in hidden ways, which we could not foresee. So Ahab was slain, notwithstanding all his precautions to prevent his being known. With us the bow may be drawn at a venture, but God speeds the arrow.

Fifth. Wicked spirits and wicked men are under the sovereign control of Jehovah. When men are willing to be deceived, and desire not to know the will of God, he can and does commend lying spirits to fill the mouths of liars, that those who will have none of his word may be deceived and hardened in their fleshly course.

How Israel should rejoice that her God is sovereign, and does his will in all places and with all men!

C.

## ROMANS VIII. 20.

BROTHER G. W. McNay, of Plantersville, Ark., asks for some reflections from us upon the Scripture found in Romans viii. 20.

As we endeavor to comply with the above request, we are by no means unmindful of the fact that very divergent views are held by the wisest and ablest brethren concerning this text and its immediate connection. We think that the general concensus of opinion has been, and still is, that Paul was here speaking in a figurative sense, and that by a figure of speech called personification he attributed consciousness to the inanimate creation, and represented it as participating in the groaning and travailing of the children of God, who labor and suffer under the dominion of sin, sorrow and suffering, here called vanity by the apostle. It is certainly true that in the Scriptures inanimate things are often represented as having consciousness, and as rejoicing, weeping, leaping, clapping their hands, &c. We might mention instances, but it seems needless, as they will no doubt readily occur to those who are Bible readers. There would therefore be nothing out of harmony with the frequent figures of speech used in the Scriptures in accepting the above named view of the language of Paul embraced in Romans viii. 19-22.

Before suggesting, however, the view that seems to commend itself to our mind, we desire to call attention to two words used by the apostle in this connection: the first is the word "vanity."—Verse 20. The literal force of the original word is uselessness; that is, the creature (whatever Paul may mean by this

word here) was, by reason of sin, made useless. It had been made for a certain purpose; God was to be glorified by it; but through sin the creature has been subjected to such a condition that instead of being to the praise of God, it dishonors and blasphemes God in every way. Some have thought that the word "vanity" here meant sorrow and trouble; but the word "vanity" never has that meaning in the Scriptures. The words from which it has been translated, both in the Old and New Testaments, never mean sorrow or trouble, but always emptiness, vacancy, uselessness or unprofitableness. Are not all these words descriptive of what every soul who is enlightened by the Spirit of God confesses to be true in his own case? And is the child of God who feels these things willingly or voluntarily subject to this vanity?

The second word to which we would call attention is "creature," in verses 19-21, and "creation," in verse 22. They are precisely the same word. Indeed, the expression in verse 22, "the whole creation," would, we think, be more correctly rendered by the words, every creature. The original word is the same in all four verses. Many believe that the word "creation" should be understood in each of these verses. It is sure that the original Greek word would admit of such a translation; but it is equally sure that it may just as correctly be translated "creature." At all events the same word should be used in all four of these verses.

The view of the text that commends itself to us is as follows, though we desire to speak with deference to the views of the many brethren who have seen the matter in a different light. It seems to us that Paul is speaking in verses 19-22 of the same character that occupies his attention all through the chapter; and in the beginning of this chapter he speaks to those who are in Christ Jesus (verse 1), of those who walk after the Spirit (verse 4), of men who have the Spirit of Christ (verse 9), of the brethren (verse 12), and of the sons of God, verses 14-16. In short, Paul all along here is speaking solely of the people who have been born of God, and are believers in Jesus, and who have his Spirit. Paul means by all these expressions just what we would mean, and do mean, when we use the same words in our ordinary conversation. Now, why should it be thought that Paul means any other character in verses 19-22? It seems to us that we have Paul's meaning when we substitute for "creature" and "creation" the words, "sons of God" (verse 14), or "children of God" (verse 16), or any other expression by which Paul in this chapter designates the people of God. It seems to us to fully express Paul's meaning if we read these four verses in this way; For the earnest expectation of the believer waits, &c. (verse

18). For the believer was made subject to vanity, &c. (verse 20). Because the believer also shall be delivered, &c. (verse 21). And we know that every believer groaneth, &c. (verse 22). This view of Paul's meaning seems to us to show these verses to be in line with his theme in all the rest of the chapter, and also to be in full harmony with daily christian experience.

And so to speak especially of verse 20, Paul here seems to us to teach that believers realize an emptiness of all that is good and desirable in themselves. They by the very experience into which they are led by the indwelling Spirit of God, come to realize their subjection to folly, or vanity. No one else does realize this. No one else really groans under this burden, and no one else has the promise, nor any hope of final deliverance from this bondage of corruption. The cause of this bondage is sin. It is because the soul feels its sinfulness that it realizes the emptiness and vanity and unprofitableness. Because of sin in the heart and life, God shows the soul its subjection to vanity. The soul longs to be free, but cannot free itself; therefore it groans, being burdened. But this experience contains within itself the very foundation of hope. This is the experience of which Jeremiah speaks when he says, "Remembering the wormwood and the gall, my soul hath them still in remembrance; therefore have I hope." This personal, experimental subjection of the believer to vanity is of God. It is the beginning of that good work in the man which he will perform to the day of Jesus Christ. This work has hope in it. The soul may not, does not, realize it at the time. It is like sowing the seed with weeping. It is the night when all is dark. But yet as the sowing contains promise of the reaping, as the night with its shades prophesies the day, so this tasting of the bitterness and shame of subjection to vanity contains the hope of a full and final deliverance into the glorious liberty of sonship of the children of God.

No soul ever entered into this experience of bitterness willingly or voluntarily. No one ever led another into it. This subjection is always of God. The expression, "by reason of him," really just means, because of him; that is, this work is of God. Herein is the comfort of this work; it is of God. He has begun it; he will finish it. Through this revelation of self the soul is led at last to the knowledge of him who is holy, and in whom is found full deliverance from this bondage of corruption—full salvation.

This subjection is in hope; that is, it contains the assurance of deliverance. What a blessed thing then it is to be thus experimentally subjected to corruption. By this road the soul is led to hope in the mercy of God through Christ. Self-abhorrence must always precede the ex-

perience of the salvation which is of God.

We leave these suggestions with all who may read them. We have felt to speak diffidently. We do not feel that we are more wise than our brethren.

C.

"ABLE TO STAND, BUT LIABLE TO FALL."

IN this number we give space to the letter of Mr. J. E. Williams, in reply to the article of brother H. M. Curry under the above heading, published in our issue for November 27th, 1895. Mr. Williams is one of the ablest ministers of the Methodist denomination, and a gentleman of education and culture, able to bring all the force of natural logic against Elder Curry's position upon this subject that the carnal mind can invent. We have not the least fear for brother Curry in the verdict of our readers. Many of the arguments used by Mr. Williams have been advanced by some of the members of our own denomination, only they do not carry their reasoning out to its legitimate result, as does Mr. Williams.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

1 TIMOTHY III. 16.

DEAR BROTHER:—I am so well pleased with your editorials, I beg you to give your views on 1 Tim. iii. 16, "And without controversy, great is the mystery of godliness," &c. Also on Prov. xxv. 2, "It is the glory of God to conceal a thing," &c.

SINNER SAVED BY GRACE.  
R E P L Y .

Were we to confer with flesh and blood, our reason would dictate to us, in consideration of the excited state of many brethren on the subject matter of the first text proposed for comment, that we should rather be guided by the text in Proverbs, and conceal what light we have, if we have any, at least until the troubled waters of debate and contention shall become more smooth and pacific. But although the proverb teaches that it is the glory of God to conceal a thing, it also teaches that "it is the honor of kings to search out a matter." And as our brother who desires our views is in tribulation, although a "sinner saved by grace," he may be called up out of all his tribulation before the agitation alluded to shall entirely cease.

"And without controversy." We do not understand the apostle to mean that there was no controversy on the subject, for certainly the doctrine embraced in the text was controverted by Jews and pagans at the very time the text was written; and the controversy has continued ever since, and has drenched the earth in blood at sundry times since the apostle finished his course. But from the expression we understand that the doctrine, although a mystery, is so well established in the

faith of God's elect, so positively declared in the Scriptures, and so thoroughly inscribed on the experience of all the children of God, that it cannot be successfully controverted by heretics or schismatics. It is possible that in Paul's day there were none professing christianity who pretended to controvert the fact that godliness, in the sense defined in the text, was a mystery; but it would seem that we have many at this day who feel themselves competent to divest the subject of all mystery, and teach every man his neighbor, and every man his brother, saying, Know the Lord. It is regarded as a matter easily taught to unregenerate children or adults, in Sunday Schools, Bible classes, in tracts and Sunday School books, &c. But those who hold it as a mere science have yet to learn that it is not only the glory of God to conceal a thing, but that he has concealed these things from the wise and prudent, and revealed them to babes, because it seemed good in his sight.

"Great is the mystery of godliness." This is not from any want of ability on the part of God to make the subject perfectly plain to whomsoever he pleases; for the fact that these things are revealed to babes, sufficiently demonstrate the power of God to make known the riches of his grace, and to reveal his Son, and to give the light of the knowledge of the glory of God in the face of Jesus Christ, who is (as we understand, in his Mediatorial relationship to the Father and to his church) the brightness of his Father's glory, and the express image of his person. The apostle, if we rightly understand him, sums up all this great and sublime and uncontrovertable mystery in the person of our Lord Jesus Christ. He says to the Corinthians, "For I determined not to know anything among you save Jesus Christ and him crucified."—1 Cor. iii. 2. In the same chapter he adds, "But we speak the wisdom of God in a mystery; even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew;" and in the same connection he also says, "But God hath revealed them unto us by his Spirit," &c. This Spirit which searches all things, even the deep things of God, abideth in the regenerated heirs of glory; and John says, "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 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.

"God was manifest in the flesh." Could we detach every other consideration from the subject of godliness, the single truth of the incarnation of the eternal God is a most glorious, sublime and heavenly mys-

tery; but when we consider the infinite disparity between God and men, and especially fallen, sinful men, the mystery is still greater, that the Lord God should dwell with men; that when every mouth was stopped, and all the world was guilty before God, that the Word was made flesh, and dwelt among us, was made of a woman, made under the law which his people had violated, to redeem them from its dominion and wrath.

On the subject of this astonishing manifestation, John says, "That which was from the beginning, which we have looked upon, and our hands have handled of the word of life. For the life was manifested," &c.—John i. 1, 2. And this inspired witness saw and bore record, both in his gospel and his epistles, that in this manifestation of the Word which was with God, and which was God, was embodied the spiritual life of all the church.

In this great and glorious mystery is presented to our mind the Mediatorial glory of the only begotten Son of God, as the only medium of connection between God and the flesh; not as a metaphysical, undefinable abstraction, as some have regarded it, nor yet as one of our modern expounders has represented the Mediatorial existence of Christ, to be like a third color produced by the uniting of two distinct colors; for in the production of a third color, both the original colors are lost, whereas in Christ, both the real Godhead and real humanity are retained. "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. "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. 22. And again, "Not that any man hath seen the Father."—John vi. 49. Compare these Scriptures with John xiv. 6-11. "No man cometh unto the Father but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him." "He that hath seen me hath seen the Father." "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but my Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake."

From these, with many other Scriptures, the conclusion to our mind is unavoidable that the manifestation of God in the flesh is only through the incarnation of the Son of God, as the divine Mediator between God and men; between Deity and humanity; between Creator and created; as a Day's Man, who can lay his hand on both; in whom all the fullness of the Godhead dwells bodily, and in whom also all the church is complete, according to Col.

ii. 9, 10. And as he is one with his people, even as he is one with the Father, whenever the church is manifested Christ is manifested as her Head; and whenever Christ is revealed, the Father is revealed in him, as one with him. For the Head of the church is Christ (Eph. i. 22), and the Head of Christ is God.—1 Cor. xi. 3.

This is the mystery which had been hidden from ages and from generations, but now is made manifest to the saints, 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.—Col. 1. 26, 27. It is not only then a great, but we find it to be truly a glorious manifestation, that "God hath reconciled us unto himself by Jesus Christ, and hath given unto us the ministry of reconciliation, to wit, that God was in Christ [and in him manifested when the Word was made flesh and dwelt among us], reconciling the world unto himself; not imputing their trespasses unto them."—2 Cor. v. 16. This manifestation is the disclosure of a truth which was equally true before it was manifest; the "manifest" proves that it was true from everlasting. Though hidden from ages and generations, and even now hidden from the wise and prudent, and not very clearly understood by all who profess to be his saints, it is nevertheless revealed to his saints. Not an Arian or Socinian Christ, that may not be worshiped, nor an Arminian Christ, that cannot be relied upon, nor yet the sort of Christ which some have been proclaiming, that never existed until born of the virgin, only in purpose; but we have a Christ in whom dwells all the fullness of the Godhead bodily, and in whom the church is complete.—Col. ii. 8, 10.

This manifestation is made to the saints in the incarnation of the Son of God, the Head and life of the church, the Mediator, Advocate and Savior of this people. For he was made flesh (or manifested in the 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.—John i. 14. "For the Life was manifested, and we have seen, and bear witness, and shew unto you that eternal Life which was with the Father, and was manifested unto us."—1 John i. 2. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know we 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. With these Scriptures in view, with all that the Scriptures testify of the mystery of

godliness, "Let no man beguile you of your reward in a voluntary humility, and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshy mind; and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Col. ii. 18, 19.

"Justified in the spirit." The Holy Ghost descending like a dove when Jesus was baptized, manifestly identified him as the Immanuel, God with us. That Holy Spirit in his divine office work, in taking of the things of Jesus and showing them to us, justified all that was predicted of him, and all that he claimed to be. But, in the immediate sense of the text, the Spirit of him that raised up Jesus from the dead, which dwells in his saints, and shall also quicken their mortal bodies.—Rom. viii. 11. By which Spirit he went and preached to the spirits in prison.—1 Peter iii. 19. That Spirit, bringing the body of the Lord Jesus from the dead, proved that he had fully answered all demands of law and justice, and that he had put away the sins of his mystical body, and destroyed death, and brought life and immortality to light in his resurrection; for he was delivered for our offenses, and raised again from the dead for our justification. The Spirit of the Lord God that was upon him, justified his claim to the Messiahship; and the Spirit of life in Christ Jesus our Lord, by which the Son quickeneth whom he will, justifies his claim as the Savior of his people; for besides God there is no Savior; and that which proves that Christ is the Savior, proves also that he is God.

"Seen of angels." Those angels which attended on his birth, which ministered to him in his agony in the garden, and who attended at the sepulchre when he arose, and were present when he ascended, saw him. The messengers of the church, or seven stars which are in his right hand, are called angels of the churches; and they also saw and bear record of him, that he is the Son of God.

"Preached unto the Gentiles." According to the prediction that he should be a light to lighten the Gentiles, &c., and that he should be the salvation of God to the ends of the earth, all goes to demonstrate the mystery of godliness.

"Believed on in the world," by and through the faith of Jesus Christ, of which he is both author and finisher, and which is of the operation of God: this faith in his children is manifested by their believing on him in the world. And finally he was

"Received up into glory." As a final and conclusive evidence of his complete justification and the Mediatorial Head and Life of his people, he has gone up with a shout, and is exalted a Prince and Savior, to give repentance unto Israel and remission of sins. And he shall also most certainly descend with a shout, when he shall come to raise the dead and judge the world at the last day.

MIDDLETOWN, N. Y., Sept. 15, 1852.

## CORRESPONDENCE.

(Continued from page 131.)

the children of God being led astray by them, are all fulfilling whatsoever the hand and counsel of our God determined before to be done; all are fulfilling his sovereign pleasure; and although his flock be scattered by these grievous wolves and evil seducers, yet he will gather them again from all the nations and from all the places whither they are driven. "For thus saith the Lord God, Behold I, even I, will both search my sheep and seek them out, as a shepherd seeketh out his flock in the day he is among his sheep that are scattered: so will I seek out my sheep, and deliver them out of all places where they have been scattered in the cloudy and dark day."—Ezek. xxxiv. 11, 12. He will make the shepherds which feed themselves, and not the flock, howl because their glory is spoiled; and he "will feed the flock of slaughter, even you, O poor of the flock." "He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail." Glorious consolation!

J. W. FAIRCHILD.

STATE ROAD, Del., April 8, 1856.

BRETHREN:—I have taken my pen to write on a subject that I have been thinking of, but that I know but little about. Perhaps we all are rather disposed to write most about what we know the least. Others have lately written, and since the subject has been agitated, I think there is room for more to be said. The subject I refer to is the original condition of man as he came from the Creator's hand. What holy men have said as they were moved by the Holy Ghost affords all the light any of us have to guide us in inquiries of this kind. We speak of the "fall." It is among our most frequently occurring expressions, both in speaking and writing, and I presume very few of our most inquisitive minds have ever questioned but what it was scriptural. If any of the inspired writers have ever said that man fell, or even alluded to such an event, it has escaped my notice. If it is a proper expression, we might expect it to occupy a quite prominent place in the sacred writings. I think we may well question any and all phrases that are never once used by inspired men. If it will not do to at once and abruptly dispute the idea that man fell from his created state, we may at least make some inquiries in regard to it. That man sinned is not to be questioned; it is asserted and reiterated on almost every page. If man fell, where did he fall from? and what was his condition before? We are told explicitly that he was natural, and not spiritual, even in his created state. "That was not first which is spiritual, but that which is natural." As until born of the Spirit we are all natural, and come

into the world that "natural man" that receiveth not the things of the Spirit of God, we have a chance to know what it is to be natural. Again, "The first man is of the earth, earthy; the second man is the Lord from heaven." "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthy, we shall also bear the image of the heavenly." I understand all these expressions to be of man in his created state, and that he was earthy and natural, just in his created state as he is now. From whence then did he fall? He had not transgressed the law before, but he was natural, and liable to be tempted with evil whenever the temptation came. The law of the Spirit of life in Christ Jesus was not then written in his heart. In this view of the subject, the question that is raised sometimes, whether man was able to stand, but liable to fall, amounts to nothing. It was no matter how long man continued obedient and did not transgress; he was still, and would remain, natural, and would sin whenever temptation came. He had no knowledge of evil, or of deliverance from evil, until he encountered the evil; and he perhaps did not know his own passions and propensities until he experienced them. It may be a question worth considering whether a man willfully transgressing is at all changed in character; if it is in his heart to wrong his fellow man, or to disobey his Maker, whether acting it out makes any difference in the man. We know what was in him as we did not before, and he encounters penalties and consequences that he did not before. But it has made no difference in the character of the man. If man was ever to become spiritual, and reign in life by one, Jesus Christ, this redemption was needed in his created state. "This mortal must put on immortality." The holy law of God was his law then as much as it is now; but God is a Spirit, and they only can worship him who are spiritual worshippers. No one has ever kept that law until it was written in their hearts under the new covenant. If these things are so, the question that is regarded of so much importance by some of our brethren, whether it was predestinated that man should transgress, falls to the ground. The work of redemption was required as much before the transgression as afterward. The Lord knew what was in man. He is said to be "redeemed from the earth," and "redeemed unto God," and also "redeemed from among men." It is the state man is in that calls for redemption, rather than the fact that he has committed sins. Redemption from the transgressions is embraced in the work, but eternal life is the gift of God. I have not noticed anything in the writings of brethren amounting to what I am here saying,

until in the excellent letter of brother Coulter last week. This same idea appears in one sentence in his letter; and seeing that, I felt encouraged to enlarge upon it. There is no account that our first parents resisted a single temptation, nor is there any proof that they continued in innocence for a single day. It probably has been generally regarded that they became depraved, but were not depraved before the transgression. How was it then that they could be tempted with evil? Evil presents no temptation to purity and holiness. As it is said that God cannot be tempted with evil, so it may be said of his Spirit. That God should have provided for man an inheritance among all them that were sanctified, independent of and before the transgression, need not seem strange; for man did not have, and could not have, remaining in that state, that knowledge of God which is eternal life; neither could they know him, or love and adore him as a Savior. It may not be of any great importance to us to know just what was the state and condition of man as he came from the hand of his Creator; but if the revelation of grace and mercy was needful for him, and already provided and in store, only that the knowledge of sin must come first as a needed schooling, we do well, I think, to know and understand it.

I have touched upon some points here that I will submit to the consideration of brethren. The things that have been written for our learning I want ever to be my guide.

In love and fellowship,  
E. RITTENHOUSE.

OPELIKA, Ala., March, 21, 1896.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN:—While it is upon my mind I must drop you a few lines and express the peculiar benefits to my own soul that the last issue of the SIGNS was; and I hope I shall do no violence in anything in thus expressing myself; for I did feel moved to write at once, and so picked up this tablet from the table to pencil a few lines, at the home of brother W. T. Rowe, of Camp Hill, before the hour for preaching.

I was wonderfully comforted with brother Keene's picture of Peter. It was graphically drawn. Brother Keene appears to be a spiritual artist. Since seeing his picture of Peter so beautifully brought out, I have hoped he would draw another. I once read a piece which appeared in the "Primitive Pathway," which was a picture of the midnight scenes at Bethlehem. It was grand and inspiring. Elder Mitchell wrote another on the midday scenes between Jerusalem and Damascus. The midnight scene at Bethlehem was the birth of Jesus, and the midday scene was Paul's conversion. We can never tell the full value of such writings. I hope the Lord may impress others to take up the pen of the spirit-

ual artist and touch up other scenes. It strikes me that the scenes on Calvary would solemnize our hearts. May God impress some dear brother to give us such a grand scene as this through the SIGNS

I must also refer to brother Chick's editorial, bringing sweet instruction to the soul. It is a deep and glorious theme, and carried me back to the peculiar feelings which possessed me when I spoke at the Delaware Association, at Cow Marsh Church, last fall, from the text, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets."—Heb. i. 1. It is the field which produces the precious things of the everlasting mountains, of which Joseph partook, and by which he was sustained when he was separated from his brethren. If I should write in connection with what brother Chick wrote, it would require more space than I feel I want to occupy.

I am personally acquainted with brother Loden, and also brother H. B. Jones, of Texas. I fully concur with them in their indorsement of Elder Curry's article on the subject of Adam able to stand, but liable to fall. These are in line with, yea, are the precious fruits of, the everlasting decrees of our God. They are full of fatness and marrow, that which is so essential to our well-being here, to prepare us to pass through the cold winters and dreary nights of darkness which lie in the way of the pilgrim and sojourner, as all our fathers were. I thank God that the cold, dark, dreary winter is past, and a light is in the cloud; yea, the silvery lining has been discovered to me, and now in God's light I can see light, and rejoice in hope of the glory of God. "Bless the Lord, O my soul; and all that is within me, bless his holy name." I do not feel like I shall doubt again. I feel as though I will ever trust the Lord. When I read sister Robert Jones' letter, and remembered her condition, I felt that truly she was an afflicted saint of God, bearing as she does her intense suffering with such fortitude. In her sufferings she would quiver and shake, and tears would fill her eyes, her sufferings being so intense. Then she would say it was for some wise purpose, and would bear it so patiently. I blessed God for the faith he had given her, and yet hope and pray that grace may be given her to endure to the end. I wish she would write out her experience and send it to the SIGNS. It is beautiful indeed, all the way in which the Lord has led her.

In this I shall not write more, but if the Lord wills I desire to draw a picture of some scene based upon Bible facts, for the consideration of the brethren who read the SIGNS. May the Lord bless the contributors to the SIGNS with matter for the instruction and comfort of his people, is my prayer for Jesus' sake. Yours in hope,

W. LIVELY.

MANITOU, Col., March, 1896.

DEAR BRETHREN EDITORS:—With your kind permission I would like to inquire through the medium of the SIGNS if there are any Old School Baptists in this part of the country. We are among strangers, for the benefit of my husband's health. I truly feel to be a stranger in a strange land. If there are any Baptists near us I would like to hear from them. This is a great health resort, and people from all parts of the United States are here; but as yet I have found no one who belongs to our order of Baptists. This is the first time I have ever been separated from the church since I have had a home there, and I find it lonely indeed. We have been twice to hear preaching since we have been here, but we find nothing to satisfy us. I find the language of the children of the bond woman the same here as in Iowa. The children of the free woman never have, never can, dwell with them after weaning time. Their language is not the same. They have nothing in common. One is the child of promise; the other is the work of man, trying to hasten the work of the Lord; not waiting, believing, and relying on the Lord, who is faithful in all things, and will fulfill all his promises, and bring all his purposes to pass, independent of man, means and money, the three requisites, men tell us, to further the kingdom of Christ and convert the world. But, dear brethren, I have not so learned Christ. Nothing but a full, free, complete salvation, wrought out by the spotless Lamb of God, can satisfy the needs of one so thoroughly lost and helpless as me.

Brother Chick, if not asking too much of you, I would like you to give your views on Judges vii. 5, 6; especially the spiritual significance of the lapping of water. This was the man's text to-day. I would be very glad to have a better explanation of it.

Yours in hope of life,  
SARAH A. GARRETT.

FEBRUARY 20, 1896.

ELDER G. BEEBE'S SON:—I make haste to send on my remittance for our family paper, for I am aware that it makes a difference to a publisher whether subscriptions are sent in the first or last of the year. Sometimes I have been a little tardy, and seemed to think it did not matter just when remittances were sent in; but having given the subject more attention, I see that it makes a vast difference. I hope the dear brethren and sisters will give attention to this subject, and forward their subscriptions as early as possible, and so help, encourage and sustain our medium of correspondence. There are so many who love the truth who have no preaching except the SIGNS, that it would be a great misfortune to them, as well as to the rest of us, to have our paper suspended. I

hope the editors and the dear brethren and sisters will continue to write for publication as the Lord gives them ability, and not weary in well-doing.

Your sister in the bonds of the gospel,

MRS. J. H. DICKSON.

GIVENS, Cocke Co., Tenn.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—The SIGNS continues to come to me regularly, and is laden with the good things of the kingdom. It is a great comfort to me to read its scriptural messages, and to know there are yet some scattered abroad who in this day of darkness and division love the doctrine for which it contends, that God is a sovereign, and that he rules in heaven and among the inhabitants of the earth, and none can stay his hand. Pray for me and my children when it is well with you, that we may be reconciled to his will in all things.

Your sister in Christ, I hope,  
PHEBE E. DRISKILL.

BLANCHESTER, Ohio, April 12, 1896.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN:—I am quite feeble, worn out with affliction and old age. I will soon be eighty-five years old. I still try to preach occasionally. For several years, at the end of every discourse, I have said to myself, This is my last effort; but the times and seasons are in the keeping of the all-wise God, who does all things well. I am almost alone in these things. My old associates are fast passing to their reward. Pray for me, that I may with patience wait for my discharge.

Yours in hope of a blessed immortality,

J. C. BEEMAN.

EDITORIAL NOTICES.

ILLUSTRATED CATALOGUE.

OUR illustrated catalogue of Bibles and other books and publications published and for sale from this office, is now ready, and will be mailed on application to parties wishing to purchase.

MARRIAGES.

APRIL 15th, 1896, at the residence of the bride's uncle, Mr. John H. Drake, by Mr. David Evans, rector of the Episcopal Church, Miss Jeannette C. O'Neill and Mr. Gilbert Beebe, grandson of the late Elder Gilbert Beebe, founder of this paper, all of Middletown, N. Y.

OBITUARY NOTICES.

DIED—At his residence in Goshen, Orange Co., N. Y., on Tuesday, April 7th, 1896, brother Lewis Corwin, aged 73 years, 4 months and 7 days.

Our acquaintance with brother Corwin was quite limited. We received a message from him, and by his request visited him the day before his death, and found him suffering greatly from bladder disease, but did not suppose the end was so near. We learned from him that about four years ago he removed from Waverly, N. Y., and that his membership was in

the church at that place. For the past four years he has occasionally attended the meetings of the church in this city. He is survived by two sons and two daughters. His wife died in Goshen about fifteen years ago.

Funeral services were held at his late residence in Goshen on Friday, 10th, and were conducted by the writer. Interment in "Slate Hill Cemetery," Goshen, where also his companion was buried.

BENTON JENKINS.

SISTER Hannah Hampton was born in England, Nov. 10th, 1828, was married to John Thorogood in England, and came to the United States some forty years ago. She united with the Baptist Church in June, 1860, and was baptized by the writer. After the death of her husband she was married to brother John Hampton, who died some years since. She has been a faithful member of our church since she joined us. She leaves one son and one daughter to mourn with us our loss. She died of pneumonia, April 8th, 1896, aged 67 years, 5 months and 2 days.

The writer tried to speak words of comfort to the friends from 1 Thessalonians iv. 18.

J. C. BEEMAN.

BLANCHESTER, Ohio, April 12, 1896.

### ASSOCIATIONAL.

THE Delaware Old School Baptist Association will be held, the Lord willing, with the London Tract Church, Chester Co., Pa., commencing on Wednesday before the fourth Sunday in May, 1896, and continuing three days.

THE Baltimore Old School Baptist Association will be held, the Lord willing, with the Warren Church, Baltimore Co., Md., beginning on Wednesday before the fifth Sunday in May, 1896, and continuing three days.

THE Delaware River Old School Baptist Association will be held, the Lord willing, with the Kingwood Church, at Locktown, Hunterdon Co., N. J., commencing on Wednesday before the first Sunday in June, 1896, and continuing three days.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the Middletown & Wallkill Church, in the city of Middletown, N. Y., to begin on Wednesday before the second Sunday in June, 1896, and continue three days.

### THREE DAYS MEETINGS.

OUR May meeting will be held with the Broad Run Church, Maryland, commencing on Friday before the third Sunday in May, and continuing over Sunday.

Those coming from Washington, D. C., will be met on Thursday at Barnesville station, Metropolitan Branch, Baltimore & Ohio R. R. Train leaves Washington at 9:00 a. m. Those coming from the west will be met at the same station.

We cordially invite all lovers of the truth, and hope our ministering brethren will remember us.

E. V. WHITE.

THERE will be a three days meeting held with the Sidling Hill Church of Old School or Primitive Baptists, in Fulton Co., Pa., to commence at 10 o'clock on Friday before the first Sunday in May, which will be the 1st, 2d and 3d days of May, 1896.

We extend a cordial invitation to all who feel a desire to come. Those coming by railroad will come on the Baltimore & Ohio R. R. to Hancock, Md., where they will be met on Thursday, April 30th. Try to be there as early in the day as possible, as it is a distance of twenty miles to the place of meeting.

AHIMAAZ MELLOTT.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED EVERY WEDNESDAY,  
AT TWO DOLLARS A YEAR,

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

To whom all letters should be addressed, and  
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### EDITORS:

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# Signs of the Times.

D. L. Bruce, well 1 June 1896

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, APRIL 29, 1896.

NO. 18.

## POETRY.

### A HYMN.

WHEN I recount thy mercies o'er,  
And magnify thy grace,  
Fain would my spirit upward soar,  
Till it beholds thy face.  
Fain would I fill my mouth with praise,  
And speak abroad thy love,  
Till all who hear their voices raise,  
And sing with those above.  
In childhood and maturer years,  
Through all my wandering life,  
Thy faithful care rebuked my fears,  
And cheered me in the strife.  
While mine has proved a senseless heart,  
Unfeeling, hard and blind,  
Thou hast fulfilled a father's part,  
Most faithful, true and kind.  
How bless'd the day when first I heard,  
In accents sweet and mild,  
That solemn, soul-compelling word,  
Confessing me thy child;  
And blessed still each day hath been  
Since first I heard thy voice,  
For thou who daily pardonest sin  
Hast bidden me rejoice.  
And blessed still shall be the years  
Until the summons come,  
When he who banishes my fears  
Shall bid me welcome home.  
Then bless'd indeed mine eyes shall see  
The holy, happy place  
Where saints adore the mystery  
Of thy unbounded grace.

MARCH 10, 1896.

## CORRESPONDENCE.

PHILIPPI, W. Va., April 1, 1896.

BENTON L. BEEBE—MY DEAR BROTHER IN THE BLESSED JESUS:—Inclosed you will find the experience of a dear little sister in Christ, who gave the church joy and thanksgiving to God when they heard her relation of the sweet power of God's Holy Spirit in the great work of salvation, in her deliverance from the power of darkness, and of her translation into the kingdom of God's dear Son. We greatly desire to see it published in the SIGNS OF THE TIMES, for the consolation and encouragement of many more dear souls who have fled for refuge to the hope set before them, in the midst of false churches and false systems, and every worldly inducement to lead the young people astray. Our dear young sister was as firm as a rock in the faith once delivered to the saints.

J. S. CORDER.

PHILIPPI, W. Va., March 26, 1896.

MY DEAR BRETHREN AND SISTERS IN CHRIST JESUS:—I have been requested to write my experience, and have prayed that the good Lord may lead and guide my mind, that I may not say anything but the

truth. I will try to write concerning the things which I hope have been the dealings of the Lord with me. I am now seventeen years of age. I can well remember when my mother used to talk of the crucifixion of Christ, and about his dying to save his people, while I would sit and listen to her. She would tell me of what would become of the good and the bad. I did not then think about my own condition. I thought I was good as anybody, and did not think of what would become of me hereafter. At the age of about thirteen years I began to think that I was a sinner, and had very serious thoughts about death. During the summer of 1892 I was very sick. One evening while I was lying on the bed, and my head aching (I do not know whether I was asleep or awake), it seemed there was a white lamb's head against the wall, with a man's hand upon it. I thought it was the Savior's hand. I told my mother what I had seen, and that I believed it was a token of my getting better. I had read in the Bible where the Savior when upon earth had laid his hand upon the afflicted, and healed them. I thought the lamb's head was my head, and the Savior was going to heal me. From that time I grew better. I did not think much about that dream, as I have thought it was, but I thought I was going to get well. I began to have very serious thoughts about death, and was afraid to stay by myself, for fear I would die; for I felt sure that if I should die I would go down to that awful place of destruction, into the bottomless pit, where there will be weeping and gnashing of teeth forever. On the fourth Sunday in September, 1892, my cousin, Floyd Cole, joined the Mt. Olive Church of Primitive Baptists. That was the first time I had ever seen any one join the church. I thought he talked so nice when he told his experience. It did me good to hear him, he had such a beautiful experience. On the fourth Sunday in October he was baptized by his grandfather, J. S. Corder. I thought it was the prettiest sight I had ever seen. I came home and asked my mother all about such things. She talked with me a long while, and told me her experience. I thought it was so good; and it did me good to hear any one tell their experience. I did not want any one to know that I was in trouble. I felt like I was worse than any one else. In the winter of 1893, one morning before I awoke

from sleep, I dreamed there stood a little girl by the side of my bed. At first I thought it was my little sister, but found I was mistaken, and that it was an angel, clothed in a long, white robe. I thought her eyes were as bright as the sun. She looked bright and beautiful, and smiled at me. I awoke myself by saying, "Bless that little angel, that sweet little angel." I told my mother about it, and she said it was a pretty dream. But it did not satisfy me in my troubles. I became very much troubled about my condition, and thought it my duty to pray to the Lord to have mercy on me, a great sinner. That was about all I could say. I would promise that I would try to do better; but it seemed that the Lord did not hear me, and that I did not know how to pray. It seemed that my words did not go any farther than the end of my tongue. I thought I must read the Bible and see if I could find anything there to help me; but everything seemed to be against me. I would set the time, from one meeting day to another, of the Old School Baptists, to try and see if I could do better. I thought this would help me; but when the time came I was worse than ever. I would go and listen to the preaching, but there seemed to be no relief for me. I thought if there ever were good people, the Old School Baptists were. I thought they were the only church that was right, and often thought that if I could have the privilege to join them, if the Lord would pardon me, I surely would do so, and that I would go without hesitating. I often sat and watched them take of the sacrament, and thought it the prettiest sight I ever saw. O how I wished I could be with them, they looked so good, and seemed to have such a great love for each other. I often thought, when they would open the door for the reception of members, O that I could have the privilege to go and join them! But I felt I was such a great sinner, and was worse than any one else. I loved to go to their meetings. I was in so much trouble that I could not be satisfied at home nor abroad. I would go into young company, and try to be lively like they were, but could not be. I could not enjoy myself much anywhere. I was afraid of thunder storms, and feared the Lord would kill me. I was afraid to go into the dark by myself, for I was afraid Satan would get me, or would appear before me. O

what terrible feelings I had! Sometimes I would feel so dark and lonely, I would go up stairs by myself and weep. When my aunt Sally Cole would play the organ, and sing solemn pieces, it would make me feel so sad that I did not want to hear them, and would leave the room. In the month of November, 1894, my dear old grandmother Corder died, whom I thought so much of. My father died when I was small, and my mother went back to her father's house to live with him. My dear grandmother was very good and kind to us all. She seemed very near to me, and I had lived with her so long, she seemed almost as near to me as my mother. I was in so much trouble that I could hardly stand it, and could hardly keep from telling my mother about my trouble. I would look at her and think, O! mother, if you knew my feelings. The Sunday after grandmother died I was very sad and lonely, and would talk to my mother, and tell her of some of my dreams, and then go off and weep awhile, and come back again. I wanted to talk. I went on in this way until Tuesday night, March 26th, 1895. I was then sixteen years old. I dreamed I was going to die, and thought they had my coffin made, and the rough box ready, and that I was in my coffin; but I thought I was not yet dead, but had to fall asleep, and go off in my sleep. I thought that my grandfather and my mother, and several others, were standing by, when my grandfather asked me if I was afraid to die. I thought I was. He said, "What would you do if you should fall asleep and awake in that beautiful home above?" I said, "O! I would rejoice." I thought I did not die then; and afterward I dreamed that there was a pile of white garments lying on a chair near my bed, and that I went and looked in them, and in them was a crown of the color of gold. I thought I took it my hands to look at it, and then turned around, and there the Savior appeared before me, and said it was the crown for me. I can hardly remember, but it seems to me that he was clothed in white. I thought I told my folks I was not afraid to die now. I thought I went to join the Old School Baptist Church, and they opened the door for the reception of members; but I could not join, because I felt I was not fit to be with them. Afterward they took the sacrament, and I thought I went up to commune with

them, and I felt I was out of place, and that I had to join the church first; so I got up and came away. They all looked like they were happy, and were having a good time. They were singing very sweetly. I thought I saw my mother sitting and singing with them, and it made me feel bad to think I could not be there with her. The next morning my dream came to me, and I could not keep from smiling. Everything looked bright, the sun shone so brightly as I looked out of the window. I felt very glad, and like singing. My mother was in the kitchen, but I was afraid to go in there, for fear she would see me laughing, and would ask me what the matter was. Grandfather walked through the room, and I turned my face so that he could not see me smiling. I felt like rejoicing, but was almost afraid to. I thought I might be mistaken, and that it was just a dream; but I could not keep it off my mind. On that day I could not keep from singing about all the time, and these were the words that came to my mind,

"He saw me ruined in the fall,  
Yet loved me notwithstanding all:  
He saved me from my lost estate,  
His loving-kindness O how great."

On Sunday before this they sang it at the Mt. Olive Church, and I thought it was so good. While they were singing I thought, O if I could only say that. When those words came to me, I thought, Can I say that now, or can I not? But I could not keep from singing them, and they rang in my ears for about a week. I thought I would not tell any one about my dream, for I thought I might be mistaken, and that it was only a dream; but it seemed to bear very much on my mind. I asked my mother to tell uncle Lonnie Corder to send me the SIGNS OF THE TIMES. I thought if he would let me have some of his papers to read I might find something in them to comfort me. I wanted to see if any one else was like me. I read many good experiences, and they did me a great deal of good, but I never could find one like my own. Well, I went on in this way, thinking I would not tell any one of my feelings for awhile longer; but these words would come to my mind, "Hide not your light under a bushel." I went on in this way until the next Sunday, when I could not keep it any longer. After I had gone to bed that night, my mother was sitting in the room and reading the SIGNS OF THE TIMES. I called her attention from the reading, and told her my dream. She came to my bedside, put her arms around me, and said it was a beautiful dream, and was better than gold. I told her not to think anything of that, for it was but a dream. I told her not to say anything about it, for I was afraid I was deceived. She begged me to let her tell grandpa, until at last I let her tell him. He said it was a beautiful dream.

I told my mother she could tell uncle Joshua Corder, if she wished to. I became anxious to see him, and to hear him talk. He came up one day to see me, and I told him all as best I could. He spoke many words of encouragement to me. I then became anxious to join the church. I felt that something was wanting, and that was to go and join the sweet Old School Baptists; but I did not feel worthy of a place with them. I also thought I might be deceived, and might deceive them; yet it seemed like I could not stay away. I had so often wished to be with them, for they were the only people that suited my case, and I had promised that if the Lord would pardon my many sins I would surely go and join them, and that without hesitating. But I felt so dark sometimes, I thought I ought not do so; yet I felt I could not stay away. It seemed to bear so much on my mind that I concluded to join on Saturday before the fourth Sunday in May. I then felt it my duty to write to my uncle Dolpha Corder, who had been talking of joining the church, and I wanted him to go with me if he wanted to. I felt that he was more fit to go than I was. I said to him, "Let us go and tell the church, and let them judge. God knows that we mean honestly. We do not want to go to please the people here on earth, but to please the One that we hope has pardoned us. Let us take up the cross and follow him; for he suffered, as no one can tell, on the cross, and died to save his people." I told him of my dream, and of all I had experienced, and that I felt it my duty to write to him and tell him when I expected to join the church. He came at the time appointed, and went with me. I felt before I went, that if the Savior would just take me by the hand and lead me, I could go without any doubt. The church all seemed so near to me, I thought I would go, and not think any more about it. I went, and told them of the things which I hoped had been the dealings of the Lord with me, as best I could. I told them that if they thought I was not fit to be with them, not to take me in. But they took me in so kindly, I shall never forget the day. They all looked very sweet to me, and I loved them more than ever before. I thought, Now I have what I have so many times wished for. On the fourth Sunday in June we were baptized. That was a day I never shall forget. I could hardly wait until the time came to be baptized. My uncle Joshua Corder baptized us in the Valley River, at Philippi. My mother asked me before we went into the water if I was afraid. I told her I surely was not. I felt that I was in the hands of the Lord, and that he would strengthen me. When we came up out of the water my mother met me and threw her arms around me. I felt like I was satisfied. The brethren and sisters met me very kindly, and gave me the

right hand of fellowship. I shall never forget it. That was the sweetest season in my life. I thought I never would have any more trouble; but O the dark seasons I have passed through since then! We all have our dark seasons, and also our light ones. I would not give up my little hope for gold. I feel now that I am not so afraid to die as I was before. These words express my feelings,

"'Tis a point I long to know,  
Oft it causes anxious thought,  
Do I love the Lord or no?  
Am I his, or am I not?"

If I am a child of God I am the least of all. The Old School Baptists seem nearer to me every day. I never can believe any other way. I have so many times seen them take the sacrament, and wished to be with them, and now I can have that privilege. On Saturday before the fourth Sunday in December was communion day at Mt. Olive, and I was there. That was the first time I had communed with them. I felt very thankful that I had what I had so long wished for. When I am with the brethren I feel that I am with the chosen of the Father, who have been brought up out of great tribulation, to know and rejoice in the truth, and that they can sympathize with each other in afflictions and distress, and share each other's joys, in a way the world knows nothing about.

Dear brethren, I did not think to write so much, as I did not feel competent to write anything to be seen in print.

Yours in hope of eternal life,  
IVY A. WOODFORD.

ELGIN, Ore., Feb. 1, 1896.

EDITORS SIGNS OF THE TIMES:—I send you the experience of sister Mayfield for publication, believing it will be of interest to your readers, if it meets with your approval.

In gospel bonds,

G. E. MAYFIELD.

IMBLER, Ore., Jan. 8, 1896.

ELDER G. E. MAYFIELD—DEAR BROTHER:—It has been on my mind to try and write what I hope have been the Lord's dealing with me; but feeling my weakness and inability, I have put it off from time to time, fearing I could not write anything that would be of interest to you; but I will now make the attempt, hoping the Lord will guide my mind, for I know that without him I can do nothing.

I was born Dec. 17, 1857, and came with my parents to Oregon in 1864. They were members of the Missionary Baptists, and tried to bring up their children in the fear of the Lord; but you know you cannot teach the natural man or woman spiritual things, for they are foolishness unto them. My father always had family prayer before retiring at night. I think it was nine years ago this winter that I saw myself a condemned sinner in the sight of God. That

was, I believe, the first time I ever tried to pray; but it seemed to me the Lord would not hear the prayers of one so sinful as I felt myself to be. Sometime after this my burden left me gradually, and I felt quiet and happy for some time. I would set up until midnight, and read my Bible and sing. My mind was soon impressed with baptism. It was on my mind all day long, and at night I would dream about it. When I would cross the creek in going to my sister's house the water would look so good to me that I could hardly keep out of it; but I never once thought that I was a fit subject for baptism, for I thought one must experience a great change for that. I did not know that this change had been wrought in me, although I had been made to rejoice. I had not thought I had religion. You may think this strange, but I was just that ignorant. I can now look back, and see how I lived from that time. I was very careful to keep Sunday, and read my Bible, and sing, and never had any fear of punishment after this; but I was all the time thinking, O if I only could be a christian and be baptized! I went on in this way for six long years. I could not enjoy myself in any company. I remember going to a fourth of July celebration. I thought I wanted to go, but when I got there I could not enjoy it, but went out in the shade where the wagon was, and sat there alone for an hour or so, wishing I were at home. I kept all this to myself, and never told any one of my troubles. When you were going over to Mayville in June, 1895, to baptize sister Tillie Walton, and came by and visited us a day or two, and we all sat up until eleven o'clock at night and talked on the Scriptures, and sang, I felt like I could listen to your talk forever. I wanted to tell you that I wanted to be baptized, but felt I was not fit for it, and so I said nothing about it; but O how sorry I felt to see you leave without my telling you of my feelings.

In December, 1892, the Missionary Baptists held a protracted meeting at our school-house, and I thought, Now I will go and get religion. When the preacher got through talking he said, "Now all who want to be saved hold up their right hand." I held up my hand, and others did the same. The next night he asked all who wanted him to pray for them to come and give him their hand while they sang. I gave him my hand, and he prayed for us several times. One night he had a bench prepared, and said, "Now all who are determined, come and kneel down by this bench." I think I was the first one to go; for if ever there was a poor sinner that was determined, I think I was. There were seven who went up, and we were prayed for. But I got up feeling worse than when I went forward. I thought I would not go there any more, but when the time would come I would go up again; but I felt worse

every time, and became so troubled that I could neither eat nor sleep. I would try to pray, but could get no relief. The preacher told me that I must be keeping something back, and that I must make a full surrender. I told him I had done everything I could. He said I must think myself worthy of everlasting life. But I could not feel that I was worthy. I would read my Bible to try to find something to comfort me, but could find nothing. I read where Paul and Barnabas were talking to the Jews, and said, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." This made me feel worse, as I thought the Lord had turned away from me. I was so troubled that I could not do any work. I could hardly cook enough for my family to eat. I would go off by myself and try to pray and read my Bible; but nothing gave me any relief. One morning just after breakfast the family were all out, and I started to wash the dishes; but I felt so bad that I thought I would try once more to pray. I went into my room, knelt down by the bed, but do not know what I said. When I got up I was singing. My burden was gone. I walked from one room to another, and sang. Then

"I did not believe that I ever should grieve,  
That I ever should suffer again."

But what a sad mistake! I wanted to go and tell someone about it, and could hardly wait till evening came; but when I got ready to go to meeting I began to think I was deceived. When the preacher asked me if I did not feel blessed, I told him I did not. When I got back home I felt better, and went to bed and slept. That was the first sleep to speak of that I had taken for ten days. Next morning everything seemed very bright, and I went about my work singing. But this season of rejoicing did not last long. I soon began to doubt again; but my burden was never so great any more.

On March 5th, 1893, I united with the Missionary Baptists. I would sometimes enjoy their meetings, but spent my most happy seasons at home alone, singing and reading my Bible. I could not feel satisfied with my baptism. I still wanted to be baptized; but I thought I would always remain with that people, because my parents and all my folks were of that faith. But in reading my Bible I could find where it taught election and predestination so strong that it bothered me, so that I almost wished it were not there.

On July 17th, 1893, we started to move to Grande Ronde Valley, where you live. We arrived at your house on Friday, and on Sunday I went to hear you preach. I enjoyed the meeting very much, and had great love and fellowship for you all. The more I went, the more I enjoyed the

meetings. But I thought I must not believe the Old Baptist doctrine, for what would my parents think of me? But I soon saw that I not only believed it, but also loved it. On the first Sunday in September I went to meeting, and there were two or three hymns sung in which I united, and enjoyed it very much. But when you began the service you read the hymn beginning,

"'Twas with an everlasting love  
That God his own elect embraced,  
Before he made the worlds above,  
Or earth on its huge columns placed."  
You then remarked that you would like for all to sing who believed this truth. I did not sing, but read the hymn over, to see whether I believed it, and I did; yet I tried to hold for Arminianism awhile, but soon saw I was wrong. I read my Bible, and my constant prayer was that the Lord would lead me to the true church. I became convinced that the Primitive Baptist was the church of God, but I was not willing to leave my relatives and go with them. But, thanks be to God, he makes us willing in the day of his power, and I was made willing to forsake all. I loved these Old Baptists so well that I felt I could not stay away from them, although I felt that I was not worthy to go with them. I felt that I could not tell them anything, yet these words were much in my mind, "Go home to thy friends and tell them what great things the Lord hath done for thee." When I would open my hymn-book the words,

"Let not conscience make you linger,  
Nor of fitness fondly dream," &c.,

would meet my eyes. I was so troubled that I made up my mind to offer myself to the church the first opportunity I had. I wanted very much to attend the meeting on the first Sunday in October, but it stormed so that we could not go. I was troubled all winter. I wanted to tell you that I believed the doctrine of the Old Baptists, but never could say anything about it where you were until one night when you stayed with us. We were talking, and I told you I believed the Old Baptists were right. I felt relieved by saying that much; but the next day I thought, Now I wish I had not told him, for he will think that I am going to join the church, and I know I cannot tell them anything. But it was on my mind all the time. I could not get to Indian Creek any more until the first Sunday in June. For two weeks before that I had no rest. If I would try to sing, I could not do so for crying. I was so restless I felt determined to never leave the church again, when an opportunity offered, without trying to tell you something of the reason of my hope. But when I saw the people coming in I thought, Now I cannot tell anything; yet I knew if I did not try I would have no rest for another month; so while you were singing I went up and tried to say something. I was received, to be baptized at the next monthly

meeting. After the meeting we went up to sister Huffman's for dinner. You were all talking about the three days meeting you were going to have, and of the different places to entertain the people. You said, "We have another Baptist down there now to help entertain," and someone asked, "Who?" Sister Huffman said, "Why, sister Mayfield." I thought, Now see how I have deceived them: they are calling me a Baptist and a sister, and I am nothing but a hypocrite. If I could have found any excuse I would have left the table. I tried to be brave, for I did not want you to notice my confusion. When I started home I was cast down. That night I could not sleep, and was troubled till Tuesday afternoon, when all at once a sweet peace came to me, and I felt I had done my duty. But doubts came again. I went on in this way all through the month. Some days I would be singing all day, and thinking of my baptism, and could hardly wait for the time to come. But perhaps the next day I would be weeping, and thinking I was not fit to be baptized. The day before I was baptized I wept all day. When the time came and I went down to the water I cannot describe how I felt. I was anxious to go into the water, but I cannot say I was happy; but after you raised me up out of the water I felt there was a great change in my feelings, and I was happy, although I have since been tempted to believe I was only putting it on. You all looked very happy to me. This was on the first Sunday in July, a day long to be remembered by me. I have had many doubts and fears since then, but I have never doubted that the Primitive Baptist Church is the church of Jesus Christ, and that all for whom Christ died will be saved; but I sometimes doubt whether I am one of them; yet I would not take the world for the little hope I have.

I will now close, for I fear I have written enough to weary you to read it. I remain your unworthy sister in hope of eternal life. Pray for me, a poor sinner.

LOUISA A. MAYFIELD.

GOOD NIGHT, Ky., Jan. 7, 1896.

EDITORS SIGNS OF THE TIMES:—I inclose a letter. If you deem it worthy a place in the columns of the SIGNS, please publish it when convenient.

LAURA M. BAIRD.

PLEASANT HILL, Kentucky.

MRS. AMY PEDIGO—MY DEAR FRIEND:—Some months have passed since I received your very kind letter. Although I have delayed writing to you my silence has not been caused by forgetfulness. Ono; I shall never forget you while life and reason remain; neither can I cease to love you. I hope you are still making intercession at the throne of grace for poor, vile, wretched me. You have no idea what a great sinner I am, and have

been all the days of my life; for if you did, you certainly could not think, as you stated in your last, that the Lord has begun a good work in me, and would perform it until the day of Jesus Christ. O if I could only have that faith which the apostle tells us is the gift of God. To believe it, O how happy I would be; but alas! what a wretched reverse there is, to my mind. O what a vain, deceitful heart I have, deceitful above all things. Often when I feel like pleading for mercy, inward guilt stops me. Something often tells me that I would be mocking God to attempt to pray to him. O how you and all your dear brethren are deceived in me. How can they think that I am worthy of being received into the church of the living God? O how that thought mortifies me. I often wonder what remark I ever made to any one that is misleading their mind in reference to wretched me. Surely I have not designed so to do, if I know anything at all about my heart. You said, "We know that we have passed from death unto life, because we love the brethren." If I know who I do love, I think they are the Old Baptists. I love to hear them hold forth the glorious gospel, the doctrine of the blessed Jesus. But this does not constitute me a christian, a child of God. You forget that there are four other things in conjunction with the last named. First, faith; for the Bible tells us that Christ dwells in the heart by faith. Second, a good hope of eternal happiness: "Christ in you the hope of glory." Third, being passed from death unto life. "He that hath the Son hath life: and he that hath not the Son of God hath not life." Fourth, hating sin, and loving righteousness. My friend, you see that love to the brethren alone is not to be considered an evidence of one being a child of grace. Never can I unite with the elect of God unless I am quickened into life by divine grace. If that great happiness is ever felt and enjoyed in my soul, rest assured, my dear friend, I shall not conceal or smother it in my own bosom. Ono! that would be impossible. I would spread the glad news around, and tell what a dear Savior I had found. I know that the dear Redeemer expired upon the dreadful cross to save sinners—to save his own elect; but O how can I believe that such a great sinner as I feel myself to be of that happy number? The Lord alone can loose my bands, and give my soul joy and peace in believing. If I only knew this happy change would ever take place, I often think, my joy would be unspeakable, and that I should count everything else but dross; for what would it profit me to gain the whole world and lose my own soul? I often think, What is life, and what are the pleasures of this life? I am ready to exclaim that there is no true happiness here for any but the children of God. All earth is like a sunbeam, or a mere shadow upon the wall,  
(Continued on page 142.)

## EDITORIAL.

MIDDLETOWN, N. Y., APRIL 29, 1896.

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## THE CHRISTIAN WARFARE.

WILL you please give your views upon Galatians v. 17? "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."

Your brother in hope,

JAMES E. MOORE.

CATSKILL, N. Y.

## REPLY.

THE subject of the christian warfare has perhaps provoked more controversy among us during the past forty years than any other, and yet there is no subject more familiar to any and every child of God than this. The feeblest child of God, the one with the least knowledge of what the Scriptures say about it, knows as much about this warfare as does the man who is mightiest in the Scriptures. It is sure that the experience of this warfare is the same in each believer. It is always a strife of the flesh against the Spirit, and of the Spirit against the flesh, waging such a warfare that we cannot do the things that we would. If there be a common experience of the same things, why then should such controversies arise? How can there be differences when the experience is the same? We answer, There can be, there are, no differences nor controversies when the people of God describe their several experiences of this warfare. We have never yet heard or read a personal description of the strife felt in the heart of any child of God that failed to touch the heart of every other child of God who heard or read it. As one described the travel, the ups and downs, the conflicts of his own soul, all the rest could respond, "That is my experience also;" and in that common experience they saw eye to eye, and fellowship abounded. There was no strife, no schism, no division, no controversy there. In this experience each understood the other, and mutual sorrow flowed from eye to eye, and mutual joy from heart to heart.

Why then has there been debate and strife, and it is to be feared sometimes ill-feeling, concerning this warfare, in which there is such a common experience? Is it not safe to say that the controversies have arisen out of theories concerning this warfare, and not out of the facts of the warfare itself? We ourself recall instances when we have thought our-

self compelled to differ from ideas presented by some brother, and the debate would wax warm, and we were getting farther and farther apart in our theorizing, when one or the other of us would be led to speak of some experience of this warfare which we had felt, and at once heart responded to heart, and we knew that we were one in heart and spirit, spite of all the theories upon which we might differ. What is a theory to a fact? The fellowship is in the experience. We grievously err when we allow our theories to break the comfort of this fellowship.

We believe that any child of God who shall read this language of Paul proposed by brother Moore, coming straight from some sore conflict, in which he has felt himself sore pressed by the fleshly principles within him, will find no difficulty in the language, but will be led to exclaim from his heart with joy and wonder, "Why, Paul felt just as I do. He has told my feelings. I know just what he means." There is no difficulty in Paul's language here when we come to its reading fresh from a similar experience. When we forget and forsake the lessons of our experience, and come to read this language critically, from a desire to find a mere theory which shall have a cold, formal consistency with itself, then indeed we may find plenty to dispute about, and yet shall miss all the true, living meaning which Paul here presents, and which experience teaches us. Spite of all the entanglements which our heads may lead us into, but can never lead us out of, our hearts know that every word of this text is true to our daily experience. We all know for ourselves that the flesh lusts against the Spirit, and the Spirit against the flesh, and that these are so contrary the one to the other that we cannot do the good that we would. These we feel to be facts in our life, and in them is our real fellowship one for another.

We do not find fault with the endeavor to analyze and define the language of the apostle, and to set the doctrine of the warfare in order, and to trace out its nature, origin and effects. In fact, our own mind has been led much in that way. But we do believe that fellowship does not consist in the knowledge of these things; nor should differences concerning them lead to strife and alienation, when after all the personal experience has been the same. If two men have passed through a common sorrow, and each has suffered its pangs alike, they will be, they must be, in sympathy with each other, and each will be drawn to the other by the mystery of their common experience. Through this common sorrow they have come nearer to each other; and afterward they can never be indifferent to each other. How absurd, then, to quarrel about what sorrow is, or how it arises in the heart, or some other question which may arise concerning it. Both know what the meaning of

sorrow is. In this they are one. Here is their true oneness. The Father in heaven leads his children in one way. They all feel the same sorrows and the same joys, and are brought to rest in their helplessness upon the same almighty arm. We never feel like asking a candidate who may come to the church desiring baptism, "What can you tell us about the theory of the warfare?" but, "Have you felt the warfare itself?" As they confess that they cannot do the things that they would we recognize our own experience, and at once there is fellowship.

We do not feel, then, like discussing any theories of the warfare, but desire to describe the warfare itself, both in our preaching and writing; and here we desire to say first that the natural man knows nothing of this warfare. All the good that he desires to do he can do. The child of God only cannot do the things which he would. In any warfare there must be two opposing forces. In this warfare the flesh and the Spirit must both be present. The natural man has not the Spirit; therefore no such warfare exists with him. If any man can adopt this language of Paul, and say, "I find such a conflict within me that I cannot do what I would," that man is surely possessed of the flesh; but it is also equally true that he is possessed of the Spirit. Paul testifies that "If any man have not the Spirit of Christ he is none of his;" and certainly he meant the converse to be also true, viz., that if any man did have the Spirit he surely belonged to Christ. The warfare, then, is a certain proof that its subject is a child of God and belongs to Christ. How comforting to remember that the warfare is a ground of hope, rather than for discouragement.

We desire to refer to some other portions of the word wherein the warfare is also described, all in perfect harmony with the language upon which we are treating. The warfare is a common theme with Paul. All the apostles and holy men of old felt it, but Paul wrote about it more than the rest, both in stating his own experience of it and in a general way. In the different Scriptures to which we desire to call brief attention Paul uses somewhat different terms, which however mean the same thing. In the text to which brother Moore has called attention Paul uses the terms "the flesh" and "the Spirit." In the closing half of Romans vii., and in the beginning of Romans viii., where Paul presents the christian warfare in detail, he uses the terms "the law in the members" and "the law of the mind." The "law in the members" (not the members themselves, but the law in them) is what in Galatians he calls the flesh; while the "law of the mind" (not the mind itself, but the law of it) is what in Galatians he calls the Spirit. In Ephesians iv. and in Colossians iii. Paul calls the flesh, this "law in the members," by the name of the "old

man;" while he calls the Spirit, the "law of the mind," by the name of the "new man." In the last texts it is manifest that neither the "old man" nor the "new man" can be ourselves as persons or individuals. We feel safe in saying this, because in Ephesians Paul does not exhort the "new man" to put off the "old man," nor the "old man" to put on the "new man;" but he does exhort his brethren, believers, men and women, to put off the one and to put on the other. The putting off of the one and the putting on of the other is to be in the whole spirit and tone and general conduct of their lives. In short, they are told not to let sin rule in them, but holiness; not to follow the evil that is within them, but the good which God has begotten there. Whether Paul speaks of the flesh, the law in the members, the old man, or of the Spirit, the law of the mind, the new man, he presents facts which every christian experience shows the truth of. All who believe in Jesus know that there is that within them which they desire to put off. They also know that there is that within them which they desire to put on; and they know that these things, call them by what names we will, laws, men, flesh and Spirit, or principles, so contend in them that they cannot do what they would, and must cry out for deliverance. It is not either of these opposing principles that cries out for deliverance, but they themselves would be freed from the one and subjected to the other.

It seems to us worthy of note that Paul does not anywhere intimate that believers cannot do the evil that they would, but it is always the good. In the new birth such a change has taken place that its subject can sincerely and truthfully say, "I abhor sin and self, and I love holiness." He cannot truthfully say, "I love sin," but he knows that sin is abhorrent to him. It is from what he hates that he cannot refrain. It is what he loves and would do that he cannot do. "I abhor myself," is the testimony. Such a one cannot say, "I love and admire myself." There is a wonderful change in the whole spirit of the man's feelings, desires, thoughts, and in the tendency of his life. This is seen in such expressions as these, "We cannot do the things that we would;" "Who shall deliver me from the body of this death?" "The warfare is against the law of the mind;" "I would do good;" "I abhor myself," and many similar expressions. A believer cannot truthfully say, "I love sin as well as ever I did." If he does, sin could not be a trouble to him; and because he finds sin still in him he abhors himself. If he loved sin he would also love himself; and the more sin he discovered in himself the more he would love himself. But the fact is that the more sin he discovers in himself the more he hates himself. These are facts of daily experience; and yet every child of

God grows daily more and more conscious of the fact that he has a sinful nature, and that sin is mixed with all that he does. The Bible in no place says that believers "would sin;" but when they sin it is what they "would not" do. The new man, the Spirit, the law of the mind, dwells in the house and rules in the house; but the strong man, the old man, the flesh, the law in the members, is only bound. He is not yet cast out, and he gives trouble yet.

The question has sometimes been in our mind, Why does Paul use so many different words to describe the two opposing forces in this warfare? Perhaps we may not see all the reasons, but this much at least is true: truth is very large and many-sided, and by using various figures of speech different views of the same truth are presented. It is the same truth held up to view in different lights. For instance, by the use of the term "law," in Romans, the thought of rule, authority, power, dominion, is presented; and we are taught that while sin still is in the land, yet its dominion is broken; and while yet there is rebellion in the land, still righteousness is on the throne in the believer, and shall never be dethroned. By the use of the term "men," in Ephesians and Colossians, the idea of opposing forces striving against each other is presented. Most emphatically Paul does not mean that there are two literal men striving against each other in the bosom of a third man; but as two men may engage in deadly strife over the possession of some coveted object, so these two principles of sin and holiness strive in the believer to control and direct him. By using the term "man" Paul makes the idea of the warfare very vivid and striking; and when, as in the text in Galatians, he uses the terms "flesh" and "Spirit," he emphasizes the fact that it is a conflict between that which is sinful, carnal, earthly, and that which is holy, spiritual and heavenly within us. By the flesh he does not mean the hands, feet, tongue, which we can see and feel; nor by the Spirit does he mean the natural spirit or soul of the man. The conflict is not between the body and the soul, but between that which is sinful and that which is holy in both body and soul. The soul is no less the battle-ground, no less disputed territory, than is the body. Indwelling sin and the indwelling Spirit of Christ are the parties in this warfare; and yet we ourselves sin, and we ourselves also fight against sin. We must in no case forget that we ourselves are interested and involved in this whole matter. The Spirit within cries "Abba, Father;" and yet we ourselves by the Spirit cry "Abba, Father." It is a great mystery, and yet Paul says both things. If any one shall ask how it is that these two principles of sin and holiness under various names are said to fight against each other, and yet we our-

selves also are engaged, and are said to strive against sin, we can but answer that this is Paul's testimony, and moreover it is the testimony which we ourselves must bear out of our own experiences. Who can explain all the facts of his own experience?

In conclusion we repeat what we have said before in these reflections, the facts are more important than the theory. To feel this warfare is more important than to be able to explain it. We ourself know there is such a warfare, but there is a vast deal about it that we do not know.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

THE MAMMON OF UNRIGHTEOUSNESS.

"AND I say unto you, Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations."—Luke xvi. 9.

Worldly riches are called the mammon of unrighteousness because mammon is the name in mythology of the god of riches, and is used in our text to denote the unrighteous perversion of the use of the treasures of this world. The unrighteous children of men, instead of making friends of earthly treasure, unrighteously make a god of it, trusting in it, venerating and sacrificing to it. Thus instead of making friends by using the things of this world as not abusing them, setting a just estimate on them, as being providentially committed to us as unto stewards, by the gracious providence of God, there is a natural propensity in the fallen nature of man to regard them as did the rich fool, who said to his soul, "I have much goods laid up for many years," &c., and would therefore take his ease, relying on his riches, as his mammon or his god, perfectly indifferent to the decrees of any other God, and perfectly unconscious that the God who made him would that night require his soul of him.

Worldly possessions are not the God or mammon of righteousness, nor should they be of the disciples of the Redeemer; but they are the idol of unrighteousness and of those who worship them. The admonition in our text awakens the inquiry, How are the saints to make friends of that which is idolized by the world? What is meant by their failing, and of the everlasting habitations into which they are to aim to be received?

Although in the context we have the parable of the unjust steward, whose wisdom (not his honesty) was commended by his Lord, we do not understand that our divine Lord commended his shrewd and dishonest course as a pattern to be imitated by his disciples, but rather to teach them that their stewardship in charge of the earthly providential blessings of their God is only of a limited duration. It is only for a

brief period that their stewardship of any portion of the good things of earth is to continue. We are to die and leave all these treasures behind us shortly; and as the wise, though dishonest steward, while in charge of his master's goods made use of the opportunity to secure for himself when he should be no longer steward, so the disciples should use the treasures of earth committed to their trust, under the full conviction that the trust is limited, and that they are liable at any moment to be turned out of their stewardship in regard to earthly possessions; and while they have them in charge as goods belonging to God, they should make such use of them in feeding the hungry, clothing the naked, and administering to the necessities of others, that when they should be removed from their stewardship and become poor, those who shall have these good things in charge may in return minister to their necessities.

A practical illustration of this was soon known to the disciples, when the persecution arose against the saints at Jerusalem by which they were driven away from their possessions, and thus thrown out of their stewardship by the confiscation of their property; and soon after the day of pentecost the disciples acted upon the principle laid down in the text. They made friends of the mammon of unrighteousness by disposing of their estates before they were driven from them by persecution, and sold their houses and lands, and laid the proceeds at the feet of the apostles, thus raising a common fund from which all their necessities were supplied, after they had failed. Christians seem sometimes hard to comprehend the idea that they are only stewards of what a kind providence has put them in charge of. The earth with its fullness belongs to the Lord, and we are his stewards of that portion of his property that he has bestowed. He could give us much more, if our good and his glory would be promoted thereby; but he is the wise judge to decide the amount to intrust to our care. If we set our affections on the portion committed, love it, rely upon it, sacrifice our health, our consciences, and even our religious privileges, to it, do we not make it a mammon of unrighteousness to us?

Christians may not be aware of the lurking propensity to idolatry which sometimes exerts a powerful influence over them. It may be well to inquire seriously, Do I not sacrifice to mammon when I leave the path which Christ has marked out for me, rather than lose some opportunity to accumulate wealth, or expend some already accumulated? Do I not on some occasions forsake the assembling of the saints, from fear that the absence from worldly business may lessen my worldly gain? Do I devote that share of my master's goods, which he has intrusted to me, in relieving the sore

necessities of some of his children, or of his creatures, in visiting the widow and the fatherless, the sick and the afflicted in their afflictions, to deal out, of the greater abundance committed to us, to make them more comfortable? Are there none of God's children who have moved away from the privileges of the church, and from the society of their brethren, merely for the sake of increasing their store of earthly wealth? If there are any such, have they not sacrificed their better portion at the shrine of mammon? Have they not sold their birthright, the present privilege of it, for a mess of pottage? When the necessary expenses of the church have required some portion of what our Lord has made us the stewards of, for providing a comfortable house to meet in, to sustain those who are devoting their time and labor to the service of the church, to minister to the poor of the church, &c., have none of us forgotten that all that we have and all we are belong to the Lord, and that we are only stewards in charge for the time being?

"That when ye fail." We cannot understand our Lord to mean that Christians are liable to fail of their eternal interest in his love and grace, for he has declared that they shall never perish; but their stewardship shall fail, and the worldly possessions which they hold in trust shall go into the hands of others, if not before, when God shall call us hence. But in the sense of our text we understand the failure spoken of to allude to the change of our circumstances while here in this life. Here again permit us to suggest an inquiry or two, by the way of illustration. Have we never known the chastising hand of our faithful God brought down in sweeping away our idols, by blasting our gourds, and taking away from us those things which we were making idols of? Brethren who, having farms, could not leave them when duty called them to attend the solemn assemblies of the saints, have they not been in mercy deprived of their farms? The cattle, the oxen, the cows, the merchandize and the money of God's children, has sometimes become a snare and a trap, so as to bow down their backs, and prevent their looking up to higher privileges and nobler contemplations. This, which is the mammon of the unrighteous, becomes an enemy, robbing us of heaven-born rights and privileges; and when our covenant God removes them from our stewardship we fail. To make to us friends of these things of earth, is to use them as not abusing them, knowing that their fashion is passing away. Employ them as the Master has instructed us, deal them judiciously to those who are in need, and be ever ready, without grudging, to give them up to him who has bestowed them; and when they are gone, when ye in this respect fail, those who have been in the hours of adversity aided by us

will in return carry out the same principle, and in their stewardship receive us into everlasting habitations.

Such are in brief some of our views on the subject of the text. We have not given them as any new light on the subject, nor under the impression that we understand the subject better than our brethren, but rather because as a steward of whatever light we have, we do not feel at liberty to withhold from those who ask of us. Those stewards of the manifold wisdom of God who have greater light than we have will, we hope, feel the importance of dealing out of what their Master has committed to them to supply our lack.

MIDDLETOWN, N. Y., Oct. 1, 1852.

#### PLEASE BE SURE

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

#### CRUDEN'S CONCORDANCE.

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

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WE are now prepared to send the above named book, postage and expressage paid by us, to any address, at publisher's prices. All who are acquainted with the work will doubtless agree that it is well worth the price charged. See notice on last page.

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OUR illustrated catalogue of Bibles and other books and publications published and for sale from this office, is now ready, and will be mailed on application to parties wishing to purchase.

#### CORRESPONDENCE.

(Continued from page 139.)

which, when we would grasp it, disappears. I have for years been convinced that separate and apart from pure and undefiled religion there is no real enjoyment to be found in this vale of tears; and from the perusal of the Bible and the experience of christians I find that even the saints are to enter the kingdom through much tribulation. But O what heart-cheering promises does the Bible contain for all those who are washed and made white in the blood of the Lamb. O that I had such a clear title to lay hold of and claim them, as both of your letters bespeak of you; but I fear that I can never apply them by faith to myself.

I deeply sympathize with you in your affliction, and for your joy and consolation I would refer you to the blessed promises of your Jehovah. They all are for you, but none, I fear, are for guilty me. In your troubles and afflictions you can fly to your Bible, and there read, "I will never leave thee nor forsake thee." "My grace is sufficient for thee; for my strength is made perfect in weakness." "I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand." "Who are kept by the power of God, through faith unto salvation." What more blessed promises could you, or any other child of grace, desire? How soul-cheering they must be to all who have the right to claim them. I have no such right. I can only see that I am justly condemned by a righteous God. Many times when I try to read the word my wicked, deceitful heart prevents my so doing; my mind is drawn off on the vanities of this sinful world. I cannot confine my mind to anything that is good. This makes me feel like a castaway. If it were a work of grace begun in my heart would I not always be lamenting my wretched condition, and not be carried away by so many vain and wicked things? Could I not plead for mercy at the throne of grace?

Do write again to me, for I prize your letters dearly. This one request I have to make of you, that you no more apologize. I assure you I can read every word of your letters. My own education is limited, but this does not grieve me. One spark of grace in the soul is of ten thousand times more value than all the education of Rome or of Greece without grace. I long to have the teaching of the Spirit of God, and to say, "By the grace of God I am what I am." I am sure, my friend, that you have been divinely taught. O! shall I speak thus of myself? Alas! I fear not. I often feel like I could exclaim with the poet,

"How often have I thought,  
Why should I longer lie?  
Surely the mercy I have sought  
Is not for such as I."

You know that the Savior on a certain occasion rebuked the Phari-

sees, and told them they were of their father the devil, and that his works they would do. O! have I not great reasons to think that I also am one of his children? In days that are past and gone did I not live the life of a Pharisee, thinking that the salvation of my soul depended entirely on my walk of life? O wretched fool that I was! Little did I then think that I was not equal to one good thought, without the Lord's help. I imagined myself good, but in reality had never known what a vile, helpless sinner I was; and such I am still. I can never feel grateful enough, to think I am yet a spared monument of mercy, and that my understanding has been so far enlightened that I can see what a great error I was in. Yes, I long to know the worst; anything rather than be a poor deluded hypocrite. Is it not strange to think I felt so certain that I was doing right, or doing what the Lord required? It is no more strange than true. Have I not great reason to fear that I am one of those who were to have strong delusions sent them, that they should believe a lie? I can never forgive myself for what I have done. The last meeting at old Zion was communion meeting, and I was present all the time; but it would be impossible for me to describe my feelings when I saw the death and burial of the dear Redeemer commemorated, and thought of what I had done in past days, how I did eat and drink unworthily; and I thought of the awful condemnation that is to befall those who do as I have done; for although I did so ignorantly, that will not justify me in the sight of the all-wise God.

With reluctance I bid you adieu.

LAURA BAIRD.

WARWICK, N. Y., April 10, 1896.

DEAR BROTHER JENKINS:—I send a letter which I received from sister Tuttle, and my reply, which was returned by the P. M., who indorsed it "Unknown." As she takes the SIGNS, you may be able to find her post-office address. Or, you might publish both letters in the SIGNS.

With brotherly love, as ever,  
yours in hope,

WM. L. BEEBE.

ADRIAN, Mich., March 19, 1896.

DEAR ELDER BEEBE:—This morning in memory I went back to the time I first heard you preach in the old Fairfield meeting-house, in the State of Michigan. I wish I could tell you how beautiful it all was; but I cannot. I saw and heard unspeakable things. I believe I saw the King in his beauty, with eyes beaming with love and compassion. I have never been able to fully tell my feelings on that occasion. O the glory and grandeur of that day! It seemed to me the whole house was resplendent with a beautiful light that can emanate from but one source, from the divine Master, from the very Christ of God, that you represented to us that day, in all

his glorious attributes, perfections and loveliness, the chiefest among ten thousand, and altogether lovely. It seemed that God had given you of the things of Jesus, to show them unto us, that we might look and live.

Dear Elder Beebe, do you think that one who knows nothing about these things experimentally will ever be given to see and desire the hope for them above every earthly joy, or everything that is called good or great? Do you think we would inquire of the watchmen if he had seen him whom our souls love, and our eyes fill with tears of joy when we catch a glimpse of him a little beyond the watchman, if in reality we knew nothing of a work of grace in the heart? How can these things be? But what a mystery we are to ourselves: one moment on the wings of his love, and the next moment down in the deep, where there is no standing. But this one thing I know, that salvation is of the Lord, and he knows them that are his; for they are sealed with the King's seal, which no time can mar or erase. How can one so sinful as I, so ignorant and weak and blind, dare hope to be one of that number? Yet sometimes when I look back to that day of which I speak, and in a measure live it over again, it is a comfort to me, and a little ray of light and hope springs up, and for a moment chases away the dark clouds of unbelief. But my wants are many. I want to know I am born of God. I want to love, honor and serve him with my whole heart. I want more of the spirit of forgiveness and of prayer. I want to cease from sin. But I cannot do the things that I would, for in my flesh dwells no good thing. And now I ask myself, Did I ever pray acceptably to the Lord? Did I ever worship him in spirit and in truth? It is a point I long to know; and in the stillness of the midnight hour, when the dark curtain of night is spread over a sleeping world, then this verse is the prayer of my heart,

"Let me love thee more and more,  
If I love at all, I pray:  
If I have not loved before,  
Help me to begin to-day."

I know that all of God's promises to his poor and afflicted ones are sure; and I know it is utterly impossible for them to fail to reach that happy abode where Jesus said he would go and prepare a place for them; but as for myself I stand afar off, and have a wicked heart of unbelief, that sin abhorred of God, the first sin that entered the garden of Eden; and how often the old serpent enters our Eden, and trails in the dust and mire of unbelief our fondest hopes and anticipations.

I must not write much more, but will say that both times you visited the Fairfield Church you staid all night at my father's house, Deacon George Livesay, who has long since gone home to reap a glorious reward. He stood firm as a rock, and had great understanding of the

Scriptures. I lived with him at that time, and have had the pleasure of preparing food to sustain your natural life; and indeed it was a great pleasure, and one that I would love to have again.

Dear Elder Beebe, I hope you will not care that I have taken the liberty to write to you; one, I believe, that is highly favored of the Lord. I believe he has called you to stand on the walls of Zion, to feed his sheep, and to speak words of comfort to his dear elect people, which to my mind is the greatest calling that can be bestowed on mortal man. I feel very small to write to one who knows so much spiritually, and I so little of anything at all. But indeed I cannot help it, for it has been on my mind so much of late that I thought I would write, even if I should burn it up, which you may do after you have read it, for it is very imperfect. I dare not ask you to answer it. It is not worthy a reply, though I so much desire it.

Your sister, I hope,  
MRS. H. TUTTLE.

WARWICK, N. Y., March 27, 1896.

MRS. H. TUTTLE—MY DEAR SISTER:—Your favor of the 19th instant came duly to hand, and I was much interested to read of the trials and comforts through which you have been led during the years since it was my privilege to meet you at your father's house. Many changes have crossed my path since that time; but I still have in grateful remembrance the very kind welcome I found in your church and in the homes of the saints. I wish to be remembered especially to each of them who still remember me. I know that your dear father has been called to his eternal home, and probably many others whom I met there are gone. Those of us who remain to the present, must soon reach the end of our pilgrimage, and we are sustained by the hope of that immortality which is found only in Christ Jesus. But for this sweet assurance there could be no rest for those who are weary of themselves and of earth.

You ask whether one who knows nothing of divine things could be given to see the grandeur and glory of the gospel of divine grace. No; but I am sure that there is all the difference between love and hatred to divide between those who are born of God, and those who are still in the bondage of sin and death. So far from desiring to see the face of the dear Redeemer, the natural man chooses rather that rocks and mountains should fall on him to cover him from the face of him that sits upon the throne. None love his appearing but those unto whom he will appear the second time without sin unto salvation. Every one who hungers and thirsts after righteousness is already blessed of the Lord. All such shall be filled with that perfect righteousness which exceeds the righteousness of the scribes and Pharisees. They are justified freely

by the grace of our Lord Jesus from all things from which they could not be justified by the law of Moses. Therefore they cannot be condemned by the law, because they are risen with Christ above its power. They do not require the terrors of death to urge them to unwilling obedience to a law which is written in tables of stone, because the law of God is in their new heart, and they delight to do the will of their Father which is in heaven. Their constant grief is that they cannot do the good that they desire to do, and that they do the evil which they would not do. To them nothing is more desirable than that perfect righteousness which is revealed alone in Christ Jesus. They could not long for this perfection by the depraved power of that natural mind which cannot be subject to the law of God. Hence, that very desire proves that they are led by the Spirit of God, and that they are the sons of God.—Rom. viii. 14. It is certain that the natural mind cannot love the things of the Spirit of God; therefore, when the principle of love is felt by any one toward those in whom the Spirit is manifested, it is just as sure that the one who loves is born of God as it is that one who is loved is led by the Spirit of God. None can love the truth but those who know that truth; and the Lord says, "If ye know the truth, the truth shall make you free." Consequently, it is just as sure that you are a child of God when you love the truth; either preached or written in the Scriptures, as that the speaker or writer is moved by the Spirit of Christ.

In the hope of life in Christ Jesus, I am, as ever, your brother in the fellowship of the sufferings of Christ,  
WM. L. BEEBE.

SANFORD, Maine, March 7, 1896.

DEAR BROTHER CHICK:—I have long had a desire to write to you, but could not get the courage to do it, knowing myself so well. I feel that I am not fit to call you brother; but your editorials strengthen me so that I must tell you they are food for me. I have had a desire to write you some of my experience. I had had a longing to be with the people of God, wherever I could see them together, they seemed so happy, for several years; but I felt that I was not fit to be near them. About a year ago I came under the full conviction of my sins. I felt myself condemned, and justly condemned, too. I felt that God would have nothing to do with such a sinner as I was. But O! I had such a longing to be with the church of Christ; yet still I felt that they would have nothing to do with me. I could not sleep by night, my sins were bearing me down so, and by day I felt deserted by God and man. I seemed to be alone. There seemed to be no one like me. I would try to pray, but could not say a word. There seemed to be no help for me. I went on in this condition for some time. One

Saturday I seemed to be more heavily pressed than ever, and went to my bed in such a wretched state that I felt I could not live long in that way. I fell asleep in the night, and when I awoke in the morning what was my surprise to find my burden all gone. The sun was shining in my window, and everything looked bright, and I felt light and happy. I went to the window to look out, to see what made such a change, and it seemed that God's light was shining right into my soul, and that he was telling me that my sins were all washed away.

Brother Chick, if this is the experience of a true child of God, I would be very glad to be numbered with them. I will close now. Forgive me if I have wearied you. My wife came under the conviction of her sins about the same time that I did. We both belong to the Oakwoods Church, at North Berwick. May God be with you in the future as he has been in the past.

Your brother in Christ, I hope,  
ANSON QUINT.

[THE above brief narrative of experience, it seems to us, will be of interest to many. How many there are who have a good hope through grace who feel very doubtful because they cannot speak about it at such length as can others. To such this narrative will come as a source of encouragement. It does not take long for the Spirit of God to cut one off from self and self works, and bring them to trust in the finished work of Jesus only, and then bring them to the fold. The hearts of all who have learned that salvation is of the Lord, we doubt not, will go out to the writer of the above.—C.]

OZARK, Ark., April 14, 1896.

TO THE AFFLICTED WITH DROPSY:—I feel it a duty I owe to every one of my fellow-beings to acquaint them with what I consider a miraculous cure of dropsy. I had the disease a long time before my physicians knew what was the matter with me. They said they could only give me temporary relief, and I continued to grow worse, until I had given up all hope of getting well. I was requested by a friend to send for a trial package of Elder C. W. Anderson's dropsy remedy, of Dutton, Ark. I took it, and most surprising results followed. Two weeks' treatment carried off nine gallons and a half of water, and the second package seven gallons and a half. Now I am able to do all my work, and do not feel any symptoms of dropsy at all. All my friends regard it as the most wonderful thing they ever knew. The doctors are astonished at the result. I want the world to know of this remedy, as I feel sure it will cure the worst cases of dropsy. I would not take a thousand dollars for the benefit obtained from this remedy. I will be glad to give any information in my power to any who

will address me. For reference that my statement is true I refer to G. W. Barham, County Judge of this (Franklin) county, Ark.

MRS. T. A. GRISHAM.

[BROTHER C. W. Anderson is an able minister of the Old School Baptists, and we are personally acquainted with him, and know him to be a most excellent brother. We know of a number of as remarkable cures as the above.—ED.]

#### OBITUARY NOTICES.

DIED—April 6th, 1896, little **Hellie Baskerville**, daughter of Richard and Alice Baskerville, near South Tunnel, Tenn., aged about 8 years.

Her death was a very sad affair. They were at her grandmother's on Sunday evening, when she and her little aunts of about the same age slipped out some fire unknown to their parents. Her clothing took fire, and before they could extinguish the flames she was fatally burned. She lived about twelve hours. Just before she died she folded her little hands and said, "Lord, bless my little soul." She was laid to rest in the family burying-ground on April 7th. The writer tried to speak words of comfort from Luke xviii. 16, 17: "But Jesus called them unto him and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

J. F. KINKADE.

DIED—At his home in Fauquier County, Virginia, Feb. 22, 1896, brother **George B. Templeman**, in the 70th year of his age.

It was my privilege to baptize brother Templeman in the fellowship of the Broad Run Church, in 1877, at a time when numbers were being added to the church. His subsequent walk in the church exemplified the genuineness of his profession, and the reigning grace in his heart. Though living a long distance from the place of meeting, he was seldom absent from the assemblies of his brethren, a fact which I love to record to the memory of the departed christian; for if we "love the brethren" how can we willingly absent ourselves from their assemblies?

After a long and painful illness, running through many months, brother Templeman quietly and apparently resignedly fell asleep in Jesus, we believe, leaving a faithful and devoted wife, a large family of children, with many friends and brethren, to mourn their loss. The Lord will comfort his afflicted people.

Affectionately yours,

J. N. BADGER.

ALDIE, Va., April 22, 1896.

#### MEMORIALS.

WHEREAS, It has pleased God in his infinite wisdom and power to call home our beloved sister, **Mary M. McElroy**, one of the members of the Regular Predestinarian Baptist Church called Reelsville; and,

WHEREAS, We believe it our duty to record an expression of our love and appreciation for sister McElroy, and of the great affliction we suffer in her death, may God enable us to realize that our loss is her eternal gain. Therefore be it

Resolved, By the church at Reelsville and the visiting brethren present that we spread upon the Minutes of the church at Reelsville, where her membership was recorded, this testimonial sacred of sister McElroy, who fell asleep in Jesus on

March 4th, 1896. Sister McElroy joined the Primitive Baptist Church at Reelsville, Ind., August 2d, 1890. She adorned the experience which she gave the church by an upright walk and a godly conversation, always filling her seat in the church unless providentially hindered. We shall miss her presence in our meetings, but we know that the time will soon come when we shall meet again in the church triumphant. In conclusion, be it

*Resolved*, That we extend our sympathy and condolence to our beloved brother, W. R. McElroy, in this his great time of need, May God enable him and his children to realize that the Lord gives and the Lord takes away, and blessed be the name of the Lord. Blessed be the tie that binds our hearts in love. O may we share our mutual woes, and our mutual burdens bear; and may that tie of christian love and fellowship grow stronger and stronger, until we meet in that home where sorrow is unknown, where death never comes, and where all is love, joy and peace forever.

WM. SKELTON, Mod.

E. K. Fox, Clerk.

### ASSOCIATIONAL.

THE Delaware Old School Baptist Association will be held, the Lord willing, with the London Tract Church, Chester Co., Pa., commencing on Wednesday before the fourth Sunday in May, 1896, and continuing three days.

THE Baltimore Old School Baptist Association will be held, the Lord willing, with the Warren Church, Baltimore Co., Md., beginning on Wednesday before the fifth Sunday in May, 1896, and continuing three days.

THE Delaware River Old School Baptist Association will be held, the Lord willing, with the Kingwood Church, at Locktown, Hunterdon Co., N. J., commencing on Wednesday before the first Sunday in June, 1896, and continuing three days.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the Middletown & Walkill Church, in the city of Middletown, N. Y., to begin on Wednesday before the second Sunday in June, 1896, and continue three days.

### THREE DAYS MEETINGS.

THERE will be a meeting of the Old School Baptists at Garden City, Blue Earth Co., Minn., fourteen miles south of Mankato, on the Des Moines Branch of the C., St. P., M. & O. R. R., commencing on Friday evening, June 12th, and continuing over Sunday. Brethren of like precious faith everywhere are invited to come.

GARRETT MURPHY.

THE West Fork Church of Primitive Baptists will hold a three days or yearly meeting at Hampton, Iowa, commencing on Friday before the fourth Sunday in May. All are cordially invited.

F. BALDWIN, Clerk.

OUR May meeting will be held with the Broad Run Church, Maryland, commencing on Friday before the third Sunday in May, and continuing over Sunday.

Those coming from Washington, D. C., will be met on Thursday at Barnesville station, Metropolitan Branch, Baltimore & Ohio R. R. Train leaves Washington at 9:00 a. m. Those coming from the west will be met at the same station.

We cordially invite all lovers of the truth, and hope our ministering brethren will remember us.

E. V. WHITE.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

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To whom all letters should be addressed, and

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### EDITORS:

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B. L. BEEBE, Middletown, N. Y.

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By Elder William Gadsby, late of Manchester, England. Many thousands of these pamphlets have been scattered throughout England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to such a degree as to induce us to present to the public this edition, which we will send (postage paid by us) to any post-office address in the United States or Canada at the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00. Address,

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### BLACK ROCK BAPTIST CONVENTION.

THOSE wishing to procure copies of No. 9 of volume 61, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1832, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

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D. L. Blackwell June 96

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, MAY 6, 1896.

NO. 19.

## CORRESPONDENCE.

NORTH BERWICK, Maine, April 15, 1896.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I have inclosed with this some letters written by a dear young sister whom it was my privilege to baptize early on Thursday morning following our yearly conference meeting last September. She is the granddaughter of sister Ada A. Chadbourn, whom you well know. Though young in years the Holy Spirit has graciously led her into the truth, and I have no doubt the perusal of her letters would be interesting to the readers of the SIGNS OF THE TIMES.

In hope of life eternal in Christ Jesus, I am, I hope, your brother,  
FRED. W. KEENE.

NORTH BERWICK, Maine, Feb. 3, 1895.

ELDER F. W. KEENE—DEAR FRIEND:—You asked me to write to you last summer, but I have not had courage to start a letter until to-day. I intended to go to meeting to-day, but could not. When I cannot, I get the SIGNS, and read your pieces, but do not let any one see me. I like to read your pieces, and wish you would write oftener. I wish I could talk to you when you speak a word to me. You asked me if I liked the books you lent me to read. I guess you thought I could not speak; but I will tell you now that I like them very much. I can write better than I can tell it to you. You ask me if I like the meetings. I enjoy them very much, and cannot hear too much preaching. All the fault I find is that the sermons are too short. I like to go a great deal better than I did a year or two ago. I did not want to go then, and stayed at home most of the time alone, rather than go. I would like to have you write to me sometime when you have a few moments to throw away. If you get this, as soon as you read it throw it into the fire. It is not worth sending. If you write, address in my name,

ROSIE M. ALLEN.

FEBRUARY 19, 1895.

DEAR FRIEND:—I was very glad to receive your kind letter, and thought it was very nice, and read it two or three times a day; but when I received it there was a feeling impressed upon me that I was very far from being worthy of a letter from you. I have laid awake a long time nights after I have gone to bed, thinking about these things, and your letter also. I will try to write

a hymn in which some of my feelings are expressed:

"Do not I love thee, O my Lord!  
Behold my heart and see;  
And turn each cursed rival out  
That dares to rival thee.

Do not I love thee from my soul?  
Then let me nothing love;  
Dead be my heart to every joy  
When Jesus cannot move.

-Is not thy name melodious still  
To mine attentive ear?  
Doth not each pulse with pleasure bound  
My Savior's voice to hear?

Hast thou a lamb in all thy flock  
I would disdain to feed?  
Hast thou a foe before whose face  
I fear thy cause to plead?

Thou knowest I love thee, dearest Lord,  
But O! I long to soar  
Far from the sphere of mortal joys,  
And learn to love thee more."

O! I am afraid I had better not send this to you. When you speak to me my mouth seems to be closed so that I cannot speak, and I feel very sorry that I cannot. I guess I have written more than you will have patience to read.

From your most unworthy friend,  
ROSIE M. ALLEN.

MARCH 8, 1895.

DEAR FRIEND:—I received your very nice letter Monday, and was very glad to get it; your letters do me so much good. I have read your first one many times a day; now I read both of them. Do not neglect the ones that are worthy of your letters, to write to poor, unworthy me. I was sorry I could not go to meeting on Sunday, but suppose it was all for the best. The sermon was so plain it interested me very much, the last time I went. It is so good it makes my heart ache sometimes. I still lie awake in the night time thinking about spiritual things, and what a poor, unworthy child I am. I wish I could be better in the sight of the Lord. His people seem very dear to me; but I am so sinful, so unworthy, that I feel he will cast me out by the wayside. Sometimes I feel more evil in me than there can be in all others. The first time I wrote to you I laid awake the night before, thinking about such things as I have told you about, and I thought I would like to write to you if I only could write something good; but I felt it would be like myself, and would not be fit for you to read. Please burn these letters that I have sent you, so that no one will see them but yourself. I wish there were more meetings I could go to; a week seems a long time to me now to wait. It was nearly two years

ago that I first took any interest in going to hear the gospel preached. I went, but still I did not like to. I was not at all interested then, the sermons seemed dreadful long, but it is so much the other way now. In spiritual things all my comforts now are found. The meetings seem to me better and better every time. It was so good last Sunday. I cannot hear the name of Jesus exalted too highly. After I got home there seemed no comfort in anything for me. Those around me were happy, but the Savior seemed to hide his face from me, and I wished I could hide myself. I had a dream the other night. I thought you were up here, and I was full of trouble that day; and we went out in the pasture and had a long talk together about Jesus and divine things, which I thought was beautiful, and made me feel better. But, dear friend, I get worse and worse every day of my life; but when I cannot have every little thing as I would like to

I think that the Lord's hand is in it, and I am perfectly satisfied. I caught cold going to meeting on Sunday; but I am glad I went, even if I did get cold, it did me so much good. I thought that book of yours you lent me was very interesting. That man was brought into some very hard places. If the Lord had not been with him it would have been distressing indeed for him. It contains the record of many precious providences. Of late I have had some experience in that hymn,  
"How tedious and tasteless the hours,  
When Jesus no longer I see."

I like this hymn also,

"My hope is built on nothing less  
Than Jesus' blood and righteousness."

I am thinking so much about these things that if any one speaks to me I do not know it half the time until they speak the second time. Everything I do seems mixed with sin. I feel as though you ought not to write or even think of such an unworthy worm as I; and I fear I ought not to write you another letter, for I feel it is wicked to burden your patience with such letters as mine.

Your unworthy friend,

ROSIE M. ALLEN.

APRIL 6, 1895.

DEAREST FRIEND:—I feel I ought to write now, and try to thank you for the letters I have received from you. I think they are better every time. The last one was so very nice I had to read it over and over again, and then I was not satisfied to put

it away. I once did not like to hear people talk about spiritual things, and did not stay in their company when I could help it; but now that is the very place I love and long to be in. Your piece in the last SIGNS interested me very much. I shall have to read it again, it was so nice. I am very sorry I could not talk more with you when you were here last. I laid awake that night, thinking how mean it was that I did not answer your kind inquiries. I am afraid you will not come again. I thought I must have hurt your feelings, and you were offended. My school days will begin soon, and then I shall not have time to write much, and I guess you will be glad. You asked me to go to church meeting sometime, but I am afraid I never can, for I am so very far from being fit to go there, even to step inside the door. I once went, before you came to live here, and then there was nothing that interested me; but those things are very different with me now. Since you have been preaching here it seems plainer to me than before. I like to hear you explain the Scriptures. Until you came here to live I did not enjoy hearing preaching.

ROSIE M. ALLEN.

MAY 4, 1895.

MY DEAR FRIEND:—I will try and write you a few lines now while I have a chance. My school began the 15th of April, and I am taking music lessons, so I do not get much time to write. I had a very pleasant dream the other night which I will try to relate to you. I thought I was at the water's side alone, and on the other side there were a lot of people gathering to be baptized, and I wanted to go too. There was something that seemed to be urging me to go forward; but if I went I must go across to the other side alone, and mother was afraid I should be drowned; but I went across unharmed; and the one that was to baptize me came to greet me, and led me, and there he baptized me. I thought it was very pleasant and delightful, and I was glad I went; but all the rest that were baptized, I felt, were so much better than I. O! I wish that this dream might come to pass; but I am afraid it never can, I am such a sinner. I have felt myself to be so a year or more. Last summer when there were so many baptized I wished I was good enough to be baptized too. The precious letters I have received

from you have been very comforting to me. I do not see how you can have fellowship for such a sinner as I am. I feel that if I am a child of God I am the most unworthy and least of them all. It seems I can do nothing that will be pleasing to God. I am so ignorant and helpless and sinful, I dare not at times to hope he will have mercy upon me. Why, Elder Keene, how can you call me sister? or how can you feel to call me your child, such a wicked and sinful worm as I?

ROSIE M. ALLEN.

MAY 25, 1895.

DEAR FRIEND AND PASTOR:—I thought I would write you a little note, and tell you how I enjoyed the meeting this afternoon. You said to me awhile ago you wanted me to come down some church meeting day and hear the members talk one to another; but I thought I never could, and I fear now it was no place for me among those saints. I felt as though I was not fit to be there all the afternoon I was there, and I think you and others thought the same; but I enjoyed hearing them talk very much, especially your remarks. You said when you were visiting at our home that you desired that my heart might be exercised about baptism. My thoughts have been exercised about that ordinance of late very much. O! I wish I were good enough to go. I did not intend to go to the conference meeting to-day; but grandmother wanted to go to meeting to-day, and did not want to go alone, so I thought about it all the forenoon, but still I was afraid to go. I got ready and went, and then I felt I could not go into the meeting-house until I asked you to promise not to say anything to me; and then I was afraid you would break your promise. I shall know that I can depend upon what you promise me. Some of the members told me they were glad to see me there, and hoped I should come again, and asked me a few questions. I do not see how they can have such thoughts about me, such a poor, unworthy sinner. The next time I see you, and you say anything to me, I am going to try and see if I cannot talk some with you. I wish I lived where I could go in and hear you preach a little every day.

ROSIE M. ALLEN.

JUNE 21, 1895.

MY DEAREST FRIEND AND PASTOR:—My school closed to-night, and I am going to have a vacation on going to school to study, and taking music lessons, and I will try and be more prompt about answering your kind letters. I have wanted to write to you very much, but have not had the time. I am so very unworthy of your fellowship and love, I do not see how you can see anything in me that is like a christian. I think about these things very often, and I wish I could see you often, for I enjoy hearing

you talk. I feel so provoked with myself to think I cannot talk with you more, when I desire so much to do so. I felt so bad after you went away yesterday I did not know what to do with myself. I never felt so bad in my life about those things. I do not dread joining the church. I should like to be there, but I am afraid I never shall; but I shall have to tell you that I liked to have united with the church last Sunday, if I had been fit; but the church could not have fellowship for such a poor, unworthy wretch as I. I feel just that way. I think sometimes I should like to go; then again I stop and look at myself, and I see I am such a sinner, I cannot go any way. My thoughts were never occupied so much about being baptized as in the past month. There is nothing that seems so sweet to me as going to meeting and hearing the gospel preached. I do not want to hurt your feelings, so I will not stay in the entry during the time of the conference meeting before the regular services, but think I will stay in the carriage, I feel so out of place when I go in among all those good people.

ROSIE M. ALLEN.

JULY 3, 1895.

MY DEAREST FRIEND AND PASTOR:—I feel it is wicked for me not to talk with you more. I should be delighted if I could, but I cannot anyway. I could talk with you if I could with any one. I like to have you talk about Jesus to me. I used to be afraid to see any one baptized, but now I enjoy seeing them follow their dear Savior. I should like to do so, but how can such a miserable, sinful wretch as I? I cannot go; the church would think as I do, that I am not fit to be there among them. I want to stay away until I feel I must go, and I have not been brought to that place yet, I am so sinful. I do not see how you can have patience to write to me; every word is very precious to me. I grow worse and worse every day of my life, and I do not see any prospect of my ever being able to join the church, and I do not see how you can. Please do not say anything to me in conference meetings unless I give you permission. Please do not let anyone see my letters.

ROSIE M. ALLEN.

JULY 22, 1895.

MY DEAREST FRIEND AND PASTOR:—I will try and write you a few lines this morning. I enjoyed myself very much hearing the preaching yesterday, and in reading your letter. I was especially interested at the four o'clock meeting at Mount Hope. All your sermons seem beautiful, but none more so to me than yesterday. I guess you will know by this time that when you preach or write, that I shall love it with all my heart. I cannot find words to express the pleasure I have had the past week in thinking about the

Savior. O! Elder Keene, how can I go down there to the conference meeting on Saturday? I should like to, but I feel so afraid. I am not afraid to trust you, for I know you would not say anything to me unless I gave you permission; but when I went there before one said to me, "Have not you a word to say?" Another said, "How did you like the meeting?" Another, "I hope you will come again." But I did not like for them to know I was interested; but during the conference they told my feelings exactly. I felt that big word "nothing" must mean me, for I feel I am that, and nothing more. I know that without Jesus I can do nothing good or pleasing in his sight. He is everything to me. I cannot join the church now; but the people have begun to tell that I am going to be, or that I have been baptized, and such a story as that made me feel very bad; yet I wished it was so. O! I am such a miserable wretch that my hope seems almost gone at times. I find that I am all the time doing that which I hate, and that which I love and ought to do is left undone. I am afraid that Jesus has never died to save me. I know that he died to save his people, but it seems to me that I am very far from being one of them. We had a terrible thunder shower here Sunday night, and usually I am frightened; but that night I felt to trust and to lean on Jesus, for I knew that he would do only that which was for the best, and there I rested. You have addressed me as dear sister in your letters, and I do not see how you can feel to do that. If you could only see just what I am, I am afraid you would never feel to call me sister again. I am afraid you are getting deceived, but I am sure I hope you are not; it is not my way to want to deceive any one. O! I cannot see my name written in the Lamb's book of life; but I can see others whose names I think are written there.

ROSIE M. ALLEN.

AUGUST 8, 1895.

DEAREST FRIEND AND PASTOR:—I will try and write you a few lines. I have not enjoyed myself very much in divine things the past week. I have been thinking about myself, and what I shall come to in the end if I keep growing worse every day as I have the past year. You quote in your letter the words, "If ye love me keep my commandments." But how can I, my sins are so great? I have a great desire to join the church, but O! I have been made to cry, Lord, what shall I do? many times the past week. Please promise me you will not show my letters to any one; because I will not write any more if you do. I am so sorry the people have found out that I am interested. I thought I was going to hide it. I tried to any way. I do not see how people could ever think there is anything good in me; I am sure there is not, but I wish

there was. O dear, how can the Lord have mercy upon me? I am such a miserable, worthless wretch.

ROSIE M. ALLEN.

SEPTEMBER 21, 1895.

ELDER F. W. KEENE—DEAREST BROTHER AND PASTOR:—I feel I ought to try and write to you, and thank you in my own poor way for your kindness to me in my time of trouble. You told me you thought it would be a pleasant task for me to write to you my exercises of mind regarding my being baptized, and I feel it is a great pleasure to me to write to you, for you were the only one that I desired to speak to about my first enjoyment in spiritual things. I have wondered how and why I wrote my first letter to you; but I trust that it was designed by the Lord that I should begin my conversation with you about these things in that way. It used to frighten me to see any one baptized, but at the time that sister Ella Ford and sister Orina Butler and others were led to take that step I wished I was good enough to go too; but I thought I should be so afraid to be led into the water; but baptism had not then been upon my mind as it has been for the past two or three months. I was led during that time to feel I should have to go sometime. I never once thought that morning that you and brother Beebe stopped to make us a call (as I was a little sick) that I should have strength in body and mind to take that step so very soon. I hurried home from school the night that the meeting was to be at Mount Hope, and got ready just in time to go back again to the meeting. I walked home too quickly; I almost ran. I think that was the cause of my feeling unwell; but I did not mind being sick so long as I could go and hear the preaching. I did not suppose I could go to the meeting held at Oak Woods the next evening. I did not say anything about it until that afternoon, when I asked grandma if we could not go. She said she thought it would not pay to go so far just to hear what little preaching there would be in the evening; but she said that if I wanted to go I must ask grandpa what he thought about it. Well, I went to the farther side of the field, as weak as I was, to find grandpa and see if he could not go; but to my great disappointment he said he could not get ready time enough to get down there by meeting time; but he said we could go without him if we wanted to, so grandma said she would take me if I wanted to go. It was predestinated that I should go to the church in that way, I trust. As we were journeying there she began talking to me about spiritual things, and I talked with her more than I had ever had strength to before. When you came into the house you said you wanted to talk with me, and told me that your daughter, sister Lydia, was going before the

church after the preaching that evening, and you asked me if I could not consent to go also. I did not know what to say; but I thought it best to shake my head, for it seemed a great deal easier for me to do so than to nod my head. When Elder Beebe went to ask sister Lydia to come to the front part of the meeting-house I feared he would come to me; but after she began talking my fears left me. I listened to her telling her experience, and thought she had told my experience. When you spoke to me after she had been received by the church, I answered no again. I know there was a desire in my heart for the Lord to guide me. I burst out crying. I felt ashamed of myself; but such feelings came over me as I never had before. I wanted to join the church, and yet I thought I ought not to. When they sang the closing hymn I could not rise to my feet. I thought the people in front of me would think I was having quite a time crying about nothing; but I could not help it. When the services were over I went round to see sister Lydia, and she said she was sorry I could not go with her. She asked me if I would not come to the church the next morning at the water's side when she was to be baptized. I could not say no, and almost before I thought what I was saying I answered, I will try. I felt I must go. When I went into your house with grandma to stay all night I felt very bad because I had not already been received into the church, but I thought, How could the church receive me any way? After I went to bed I was thinking about these things continually; and as I was lying awake these words kept running through my mind, "It is finished." I only slept about two hours during the night. I was awake in the morning when you drove off after my mother to fetch her down. It was so very foggy that morning, and I felt bad to have you go so far. When you returned with mother, and I heard her coming into the room where I was I burst out crying again, for I thought I ought not change my clothes until after I got down to the water's side, for the church might refuse to take me in among them. When we started to go to the water I was feeling dark in my mind; but when we got in the water there was a great change in my feelings. I thought if I should go before the church at the water's side I should have strength given me to go through with it, and if I should not be received I should have strength given me to bear it; so I thought it would be all right, and I felt to rest there. I thought the water looked most beautiful that morning. After I was received, and you came to lead me into the water, all my fears had left me. I felt very happy; and when I was buried in baptism also. I felt as I was coming out of the water as though there had been a great burden taken from

my mind and left in the water. I thought I should have been afraid of all the people assembled there; but I did not even think of them. I did not care in the least. My soul was filled with joy and happiness as I was returning with you and sister Lydia from the water. When I started to go home I began to talk with grandma, and it seemed to me as though my tongue was going all the time. When I got home I made ready and went to school. When I arrived there the children were eating their dinners, and there was a smile went from one to the other all around the school room when I went in. They had heard that I had been baptized, and one would say, "I heard there was a baptism this morning, and that Rosie and Lydia Keene were the ones baptized. Is it so?" I did not answer them. Another one came and asked me to play tag, and I did not, and he said, "O! she cannot play now, she is a church member." And they kept asking me all manner of silly questions similar to these I have mentioned; but I did not tell them whether I was a church member or not. I was enjoying my mind so much I could not study very much. I had to think it all over. It seemed such a surprise and pleasure to think I had taken up my cross and obeyed the commandment of the dear Savior.

I received a good long letter from sister Attie Curtis this week, so I must write to her. The lines of the following hymn have been very precious to me since I was baptized, "Amazing grace! how sweet the sound! That saved a wretch like me." Also the hymn, "How lost was my condition, Till Jesus made me whole." I will close now, hoping to hear from you soon. Your unworthy sister, if one at all,

ROSIE M. ALLEN.

NOVEMBER 1, 1895.

MY DEAR BROTHER AND PASTOR:—I will now try to answer your kind and precious letter. I have not been quite so much in the dark for a week past as I was two weeks ago. The first three or four weeks after I was baptized my soul was filled with joy and gladness. I have looked back to that day many times since, and thought of the Lord's mercy and goodness, and of the burden that was taken from my mind as you kindly led me into the water and baptized me, and led me forth out of the water again. When I have been at our conference meetings I have felt I was not fit to be there, and have wished I was as good as the others look to me. I have had many doubts and fears about my being a child of God. I think if I were one I should be more spiritually minded. While I am at my school amidst my studies I have some thoughts about these things at times; but not as much as it seems to me I ought to.

I hope and pray that I shall not be a disgrace to the church. The Sunday that you were gone to Whitefield was a long, long day to me. I was just looking into the Bible, and I found the words in Jeremiah xxix. 11-16 very precious to me; for I think I have been in captivity. You read the eighty-sixth Psalm last Sunday morning, and Elder Vail preached from that Psalm the first forenoon of our yearly meeting. I never enjoyed myself any better in my life than I did in hearing that sermon. When he closed it seemed he had only been speaking a few minutes. Then when you read that Psalm it seemed so good, for I have had those desires and feelings many times. I once despised the Bible, and did not understand how any one could like to read it; but I think I have been made to understand why they want to read it. It is the most precious book I have ever seen. I have had much enjoyment in reading it, more than I ever had before.

From your unworthy sister, whose hope is in the blood and righteousness of Jesus,

ROSIE M. ALLEN.

SANFORD, Maine, March 15, 1896.

ELDER F. W. KEENE—MY DEAR BROTHER AND PASTOR:—I felt like writing to you three or four weeks ago. One night after I had retired I had words given me very freely. I wished I could write them then; but when I had an opportunity it seemed impossible for me to recall the words. I have met you several times since, but I have felt destitute of anything to say. I know I have nothing now, but try to write because I enjoy your letters so much. O! how I wish I could write like you; it would then be a pleasure to do so. But I must try to be reconciled. The Lord ordereth all things right, therefore I will try and not murmur. I enjoyed the sermon very much at Mount Hope four weeks ago from the words, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart." And I was delighted also with that sermon about those two birds.—Lev. xiv. 49-53. One was slain in an earthen vessel over running water, and the other dipped in his blood and let loose.

I have been feeling down hearted and miserable for the past few weeks, and I thought you could not want me to write in such a frame of mind. I feel at times it is wicked for me to belong to the church. I am not fit to be numbered with the dear people of God, and may yet be a disgrace to the church. Perhaps I did wrong in going forward, yet I could not bear the thoughts of living in disobedience at the time. I have looked back to the day I was baptized many times; it was indeed a very happy day to me. I was so happy I felt I could fly away to the

Savior. O dear! what will become of me? I feel I am nothing but a hypocrite, and not at all like a christian. Sin and hypocrisy abound in my heart; that is just the way I feel. But I am afraid I have wearied you by this time, and I must close.

Your unworthy sister,  
ROSIE M. ALLEN.

JOHN XIV. 27.

ELDER F. A. CHICK—DEAR BROTHER:—Sister Urmsted, of Wood, Ohio, requests my views through the SIGNS OF THE TIMES on John xiv. 27: "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."

To me the talk of Jesus with his disciples, when no one else was by, are the sweetest and most comforting portions of the Bible. They are worth more than all the fine spun theories and logical (?) reasoning of men on the "trinity;" which serve to confuse the minds of the simple, and cause the wise to wrangle.

In these talks of Jesus, his meekness, gentleness and love are clearly seen.

Dear child of God, if you desire to study the character of your Lord and Master, read with care and thought all the words of Jesus when talking to his disciples. When I contemplate the tender forbearance and love of Jesus toward poor, erring mortals, I am moved with emotion and astonishment. He who was the Son of God, yea, who was God incarnate, possessing all wisdom, perfect in all his attributes, both human and divine, righteous in all he thought, did or said; God's fellow, yet man's associate and helper in affliction, disease, sorrow and shame.

The conversation of which our text is a part contains near his last words, and the subject is that of his departure. It was a sad time for them all, and his soul became more sorrowful as the hour approached, for the sins of those for whom he must die pressed him as a cart overloaded with sheaves, so that his countenance was sad and his words pathetic. The disciples could not understand why he should die. His death to them meant disaster; therefore they were sad whenever he spoke of it. That they did not comprehend him is evident from the verses preceding the text. "These things have I spoken unto you, being yet present with you: but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." They were troubled, and fear came upon them; but he comforted them by assuring them that the wrath should not be upon them.

"Peace I leave with you." What a blessed thought, that when Jesus ascended to his Father it was not to  
(Continued on page 150.)

## EDITORIAL.

MIDDLETOWN, N. Y., MAY 6, 1896.

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## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
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## THE SPIRIT, THE WATER AND THE BLOOD.

"AND there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."  
—1 John v. 8.

By request of our sister, Mrs. L. M. Florence, of Manassas, Virginia, we will present such thoughts as we have concerning the above named subject. The sister desires to understand especially the water and the blood.

There are some portions of the word concerning which the people of God have seen eye to eye in all ages; but there are also some declarations in the Scriptures about which there has been a great diversity of opinion. Concerning the former we feel free to speak boldly and confidently, feeling sure that when the people of God are led by the Holy Spirit to unanimity of understanding concerning any Scripture, that is the proper view of it. Concerning the latter, however, we feel to speak humbly and carefully; and this we do because, when our view of a text differs from that of our brethren, we believe that they are as likely to be right as we are; and because also both may be right, only one sees one portion of the truth, and the other another portion of it. Both may see that which God has revealed; but he has revealed one thing to the one, and another thing to the other. The text quoted above, and referred to by our sister, is one concerning which many apparently divergent views have been held by men who have been the most spiritually minded. In what we may say, therefore, we desire to tread very softly; but still we feel bound to present such views as we have, and our reasons for them. The apostle John was that disciple whom Jesus loved, and who lay nearest his heart at the supper; and in his writings it seems to have been given him to see and to speak more of the inner life of Jesus than was the case with the other disciples; and he sets forth the profoundest mysteries of the gospel. Love sees more clearly and into greater depths than anything else; and love only can understand what love is and what love sees.

The text to which our attention is called is set over against the remarkable language of the verse pre-

ceding, that there are three that bear record in heaven, and these three are one. There are three that bear witness in earth, and these three agree in one. They are not one, as the three in heaven are, but they agree in one. We wish to call attention to a few words in the text especially before speaking of it in a more general way. The words "bear record," used here and elsewhere, mean simply to bear testimony, to witness to anything. Elsewhere, when Paul says, "I call God for a record upon my soul," he means that he calls God for his witness. We will also say that the word "agree" in the text literally means to be in or for one; that is, these three unite in one testimony for one person or end. We would also call attention to the fact that in verse seven, when John says, "These three are one," it means more than to agree in one; and also that if any are disposed to cavil, and assert that this seventh verse contains the statement of a contradiction, the Savior himself said, "I and my Father are one."—John x. 30. Here the Savior's whole argument shows that he meant more than being one in spirit and purpose; and the fact that the Jews sought to stone him proves that they so understood him. Still farther, we would call attention to the contrast between the words "in heaven" (verse 7) and "in earth" (verse 8). Without stopping to define at any length the meaning of the words "heaven" and "earth," used so frequently in the Scriptures, we will say this, that the word "heaven" seems here to mean the state of unrevealed and invisible glory in which our God dwells, which no creature mind can grasp or even behold; while the words "in earth" seem to us to mean that which it has pleased God to reveal or make manifest to his people. On the one hand it is said, "No man hath seen God at any time;" and on the other it is said, "The only begotten Son, which is in the bosom of the Father, he hath declared him."—See John i. 18; also John i. 14. It was by coming in our flesh and into the earth that Jesus declared or revealed God. Only in the face of Jesus Christ is the glory of God revealed. As we behold the "Son of man," we are enabled to also behold the "Son of God." This is a great mystery. No human words can utter it. Yet it seems to us that the expressions "in heaven," "in earth," do have reference, the first to the unrevealed and unseen things, which none can see while in this mortal state, and on the other hand to the things which have been revealed in the person of Jesus Christ. The earth is our present state of experience; the heaven is the state of full and ultimate glory. The earth is where Jesus comes down to men; the heaven is where men shall be brought home to God. In the earth is agreement, in the heaven is oneness; and it is only as the oneness in heaven is manifested in Jesus Christ as he dwells in the hearts of

men that there can be any agreement in earth.

We understand, then, that the spirit and the water and the blood, whatever each may signify, are all bearing testimony to the same thing in the earthly travel of the people of God. These three things bore united testimony to the incarnate word of God in the days of his flesh; and this testimony continues, and is heard in all his body while any portion of it continues to dwell on earth. The spirit, the water and the blood, all three, declared Jesus to be the Son of God and the divine Redeemer of men while he was manifest on earth; and the spirit, the water and the blood declare the same things yet, sealing their testimony in personal experience in every heaven-born vessel of mercy.

From these general remarks we will turn to a more special consideration of what these three things are. In the sixth verse John has also spoken of these same three. He says that Jesus is he who came by water and blood—not by water only, but by water and blood; and he declares that it is the Spirit that beareth witness, because the Spirit is truth. Jesus declared (John xv. 29) that it was the work of the Spirit to testify of him; so that it is clear that it is of Jesus only that these three testify. The water and the blood testify of him, as well as the Spirit; and John calls special attention to the fact (verse 6) that Jesus came not by water only, but by blood also. He not only fulfilled all righteousness, or all obedience, but he also died. When baptized he said, "Thus it becometh us to fulfill all righteousness;" and when he died he said, "It is finished." He not only lives the example, but he dies the sacrifice for his people. The fact that John calls repeated attention to the "blood," shows conclusively that he had in view the necessity of the atonement. Jesus was not only a perfect man, but he was also a sacrifice. How all-important was this truth in the view of the Holy Spirit, by whose inspiration John penned these words.

Jesus came by water, and the water bears witness of him in his Sonship and in his work of redemption. We have but to go back to the record of his baptism to see what the apostle here means. Jesus was baptized as he entered upon his public ministry. Before this he had dwelt in quietude, communing with God in his own spirit, and growing in favor with God and man. Now he is about to show himself, to begin the work for which he came into the world; and as the proper entrance into this work he comes to John for baptism. At his baptism he says one notable thing, viz., "Thus it becometh us to fulfill all righteousness;" and one notable event took place, viz., the Spirit in bodily shape like a dove descended and abode upon him, and a voice from heaven testified that he was the Son of God. The whole scene, the water of bap-

tism, the words of Jesus himself, the Holy Spirit, and the word of his Father, all testified to his glory, and witnessed that he was the Son of God. His fulfilling all righteousness proved it as much and as really as the visible descent of the Holy Spirit and the voice from heaven. Jesus in his submission to baptism at the hands of John bore as clear a testimony to himself and to his work as did the Spirit and the voice of God. Does not the water still bear witness to him? What does our baptism mean, if it does not also testify of Jesus and his redemption? Do not believers in their baptism declare his salvation still? No sermon ever could bear clearer testimony to the work of Jesus than do the waters of baptism. In every baptism the Lord's death and resurrection are the chief things set forth. In baptism testimony clear and unmistakable is borne to his finished atonement, in which his people trust. Baptism is no unmeaning sign. It sets forth the profoundest mysteries of our faith. It preaches always a crucified, buried and risen Redeemer. It testifies also to the power of this redemption, as felt in the hearts and lives of his people. Thus also it becomes us to fulfill all righteousness; and for us also the seal of the Spirit's testimony is given, and we have the witness from heaven that God is well-pleased.

But Jesus came by blood as well as water, and the blood also bears witness to him. There can be no question, as it seems to us, that the crucifixion and death of the Savior, the Son of God, is here meant. The shedding of his blood was as clear a testimony to his holiness and truth as was the water. He had before declared the necessity of his own death. It was what had been foretold of him. For this end had he been born. He himself declared that it behooved him to suffer, and that he ought to suffer these things. Only by the shedding of blood could there be any redemption. The flowing blood testified of him that he was the promised Savior, the only one who could redeem his chosen ones from their sins. The blood was the chief witness to his finished work. Instead of being a testimony against him, it was the clearest proof that he was what he claimed. That men, even his disciples, were blind to this testimony, that they supposed it to testify that they had been mistaken in their hopes, does not change the power of the testimony itself. As he, the Redeemer, could not come but by water, so he could not come except by blood. He was to come to Zion as the Redeemer. Redemption means not only the fulfilling of all righteousness, but also a sacrifice, an atonement for sin; and so the blood bears testimony to him. Does he not always come to us experimentally and individually by blood? If faith beholds him at all, does it not behold him as a suffering Savior, as a risen Redeemer? We preach

Christ crucified. We believe and rest in Christ crucified. His blood purges our conscience from dead works to serve the living God. He always comes to us through his obedience and death; and so the water and the blood bear witness to him.

In the tenth verse John says that "He that believeth on the Son of God hath the witness in himself." That is, John means, as the connection shows, that God testifies of his Son in all that experience by which his children are taught to know, love and serve him. At the end of all such teaching they see no man, but Jesus only. The Holy Spirit takes of the water and the blood and shows them unto all who believe, and so they come to rest their souls upon his finished work of obedience and death. They have the witness of the water and the blood in themselves.

The Spirit beareth witness also. This is in perfect agreement with Paul in Romans viii. 16: "The Spirit itself beareth witness with our spirit, that we are the children of God." Also in Galatians iv. 6: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." See also John xiv. 28; xv. 26; xvi. 13. The Spirit testified of Jesus at his baptism, on the mount of transfiguration; and once, when Jesus prayed, he received another testimony, though the people which stood by thought that it thundered. It is the one work of the Spirit to testify of Jesus.

In this very thing may the people of God know whether they have the indwelling of the Spirit. What is the testimony in our own hearts? For the testimony is within us. Are we looking at the things that belong to us, or the things of Jesus? Are we led to trust in ourself, or in Jesus? If the latter, then we may know that we have the testimony of the Spirit; and if we have the testimony of the Spirit we are born of God. "And these three agree in one."

We leave these remarks, trusting that they may prove of some satisfaction to sister Florence and to others.

C.

CRUDEN'S CONCORDANCE.

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

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

PSALM LXXXIX. 22.

"THE enemy shall not exact upon him; nor the son of wickedness afflict him."

Whether we consider this text in its literal application to David, or in spiritual and prophetic allusion to Christ, there is a peculiar sweetness in the declarations which it contains. The emphatic words are from the mouth of "God who cannot lie," and therefore present a full indemnity for the perfect security of him or them to whom the indemnity belongs. He whose mouth has uttered these words of comfort is alone able to maintain their truth and fulfill the pledge.

David as a man, as a child of God, and as the king of Israel, had many enemies to contend with, and some that he admitted were too strong for him; and sometimes it did really seem to human reason as though his enemies exacted upon him, and that the sons of wickedness afflicted him; but poor, feeble reason often errs when attempting to scan the works and ways of God. When David was pursued by Saul, who sought to slay him, when Absalom rebelled, and when Shimei cursed him, to the finite view of mortals they exacted upon and sorely afflicted him; but in reality it was not so. The God of David even then presided over the storm, and his inscrutable decree had balanced the weight and stricken the measure of all the sufferings of that man of God. The malice of Saul, the wickedness of Absalom, and the disloyalty of Shimei, were all working for the ultimate good of David. Saul pursued, Absalom rebelled, and Shimei cursed, because God had bidden or ordained this affliction for David's good and his own glory; and beyond what God had designed they could not go a step. The wrath of men is made to praise God, and the remainder of wrath is by his power restrained.

But David was clearly a type of the blessed Redeemer, our Lord Jesus Christ, and throughout this psalm most strikingly personates him, and especially in our text. As a shepherd and protector of his father Jesse's flock in his youth, as a mighty and successful warrior confronting and vanquishing the enemies of Israel, as a leader and commander of the people, as the king of Israel, and as the seminal head of a lineage of kings, as well as the legatee of the covenant which was ordered in all things and sure, he most brilliantly prefigured that spiritual David with whom the covenant of grace and salvation stands fast forever, whose throne shall endure as the sun, and whose seed as the days of heaven.

The words of our text may be considered in their application of him, first, personally, and secondly, representatively.

Personally. It looked as though

the enemy exacted upon him when in all earth, which belonged to him, there was no room for his birth in any human abode, no place for him to be cradled but in a manger, when all the fullness of the earth rightfully belonged to him. But trace him in his incarnation, from the manger to the cross, the tomb and the cold slumbers of the dead, and at every step we would suppose the enemy exacted upon him, and the son of wickedness afflicted him. Though spotless, innocent and pure, going about and doing good, though meek and lowly, holy, harmless, and separate from sinners, his life was sought, he was persecuted, reviled, insulted, spit upon, his rights were disputed, and even his right to live was denied. Was not this exacting upon him? Neither the law of God nor the constitutional laws of men could claim the life of the innocent, the holy; yet he was innocent and holy, and his life was demanded and yielded up. Was not this exaction? Viewed only with the eyes of reason, it would be regarded as clearly so; but in the sense of our text, neither wicked men nor devils could inflict on him one pang, cast on him one reproach, or offer to him one insult, beyond the great decree which he came to earth to fulfill. No man could take his life from him, or they would have done so long before his death upon the cross. Herod could not kill him in the slaughter of the infants, because his time had not come; and all the hosts of men and devils were restrained in their rage, and only allowed to do whatsoever God's hand and counsel had before determined should be done. The perjury of the false witnesses who testified against him at the bar of Pilate, the enthusiastic shout of the mob who said, "Crucify him," the settled enmity of the high priests, scribes and rulers, the mocking and scourging in the hall of Pilate, the unjust decision and sentence of the court, the awful execution of his sentence on the cross, would all seem to justify the conclusion that the enemy did exact upon him, and that the son of wickedness afflicted him, were we not divinely instructed upon the subject. Was it no exaction when in his humiliation his judgment was taken from him? What right had the Jews or Romans to crucify him when the judgment of the court had been rendered that he was perfectly innocent? No guile was found in him. "No fault in this just man." This was the judgment legally rendered by the court, but it was taken from him, and he was led away to be crucified like a lamb to the slaughter. What right had the soldiers to appropriate to their own use his garments? Did they not exact?

Divine revelation lifts the curtain, and we see that he carried our sorrows, he was bruised for our offenses, the chastisement of our peace was upon him, and with his wounds we are healed; and the risen Jesus him-

self told his disciples that thus it behooved him to suffer, and then to enter into his glory. So we see that after all the malice and violence of his enemies, they did not exact upon him. The armed band could not take him one moment before his hour, and, assaying to do so, they fell backward to the ground like dead men. The soldiers could not break any of his bones, and they brake the bones of those who were crucified on his right and on his left hand, although they came for that purpose to the cross; for the Scriptures had guaranteed that a bone of him should not be broken, and they could not exact upon him. The great stone at the mouth of the sepulchre, and the Roman guard, could not exact one moment's delay of his resurrection. All the powers of darkness have labored, and do still labor in vain, to exact from him one single soul that he has redeemed with his blood. His seed shall serve him, and shall be accounted to the Lord for a generation.

As the head and representative of his mystical body, the enemy shall not exact upon him, nor the son of wickedness afflict him. In this vital relationship to and identify with them, all that is done to them is done to him; for they are his body, his flesh and his bones. "I was hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous say, Lord, when saw we thee an hungered, and fed thee; or thirsty, and gave thee drink?" &c. "And the King shall say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And to those on his left hand he shall say, Inasmuch as ye did not these things unto one of the least of these, ye did it not to me.—See Matt. xxv. 34-45. "In all their afflictions he was afflicted, and the angel of his presence saved them: in this love and in his pity he redeemed them, and he carried and bare them all the days of old." He that receiveth his disciples, receiveth him; and they who receive him, receive also him that sent him; while they that reject his disciples, reject him. But in all the suffering and persecutions that he in his body and members has and does endure, there is a limitation, beyond which the enemy shall not exact upon him, nor the son of wickedness afflict him. He has himself formed the smith that bloweth the coals, and bringeth forth an instrument for his work, and he has created the waster to destroy; and Zion has his promise for her consolation, that no weapon formed against her shall prosper, and every tongue that shall rise against her she shall condemn; for this is the heritage of his servants, and their righteousness is of him. His mem-

bers have received an unction from the Holy One; they are his anointed; he that touches them touches the apple of his eye; for he keeps them as the apple of his eye.

Although his members are hated of all men for his name's sake, and are an afflicted and poor people, bearing the reproach, insult and bitter persecution of the enemies of God and truth, how consoling to know that their God and Savior is Head over all things to the church, which is his body, the fullness of him that filleth all in all; that he presides over the storm; the raging elements are subject to his command. All power in heaven and earth is in his hand; the winds and sea obey him; loud pealing thunder is hushed to silence at his bidding. Devils, though eager to annoy and vex his saints, stand aghast and tremble at his approach. Neither they nor their emissaries shall exact on them, nor go one step beyond the bounds which infinite wisdom and goodness has ordained for their good, God's glory, and the utter confusion of all the powers of darkness.

Truly the enemy may attempt to exact, and the son of wickedness to afflict, beyond the limitation which our God has set; the heathen may rage, and the people may imagine a vain thing against the Lord and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us; but he that sitteth in the heavens shall laugh, the Lord shall have them in derision.

In consideration of these things, dear brethren,

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

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

MIDDLETOWN, N. Y., Oct. 15, 1852.

#### PLEASE BE SURE

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

#### ILLUSTRATED CATALOGUE.

OUR illustrated catalogue of Bibles and other books and publications published and for sale from this office, is now ready, and will be mailed on application to parties wishing to purchase.

#### CORRESPONDENCE.

(Continued from page 147.)

bear witness against us, but that he by his suffering and death has made peace between us and God. Isaiah said of him, "The chastisement of our peace was upon him, and with his stripes we are healed." Paul said, "Therefore being justified by faith, we have peace with God." "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Peace is established by his mediatorial work under the law, and is therefore left with us.

"My peace I give unto you." Jesus did not pay the price of peace and then withhold it from them until they had earned it of him by their own obedience. Jesus did the will of the Father—none others can do it. All others fall short of the glory of God; therefore if we have peace, it must be the peace of Jesus; and the only way by which we can obtain that peace is by gift from him.

"Not as the world giveth, give I unto you." The world can only give us perishable things, and can assure us no abiding possession of them; no, not even for a day; but the gifts of Jesus are spiritual, and abide continually.

"Let not your heart be troubled, neither let it be afraid." These words were spoken as words of encouragement in the light of the fact that his death was not a calamity, or a thing unforeseen. Following the text he said, "Ye have heard how I said unto you, I go away, and come again unto you. And now I have told you before it come to pass, that, when it is come to pass, ye might believe." The disciples had followed him in love and admiration from the time of their call. They were full of hope and anxiety, but they did not know that the death of Christ lay between them and the blessings that awaited them. They thought that his death would end all. As proof of this read the narrative of events that occurred from the time of the supper at Bethany to the time of his ascension.

Although Peter could say by revelation, "Thou art the Christ, the Son of the living God," how little did he know about the real meaning of his own words; for in a little while (recorded in the same chapter), when Jesus speaks of his departure, Peter began to rebuke him, saying, "Far be it from thee, Lord; this shall not be unto thee."

In John xvi. 5-7, Jesus says, "But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth, it is expedient for you that I go away;

for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." See also John xiv. 1.

I have thought of our text as having an application in the personal experience of the saints. The disciples looked for the blessings of Christ to be manifest in a temporal way, and even discussed who should be greatest in his kingdom. Hence their sorrow and disappointment when he was put to death. They said, "We trusted that it had been he which should have redeemed Israel." They trusted no longer; their hope was gone. To them his resurrection seemed impossible; they did not expect it. But Peter afterward said, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten again unto a lively hope by the resurrection of Jesus Christ from the dead."

Thus it is with the chosen heirs of God. Their former hope is temporal, embracing only such things as may be acquired in this life, and without suffering or sacrifice. In this they must learn their mistake. When the Spirit reveals to them their true nature, they see so much sin and corruption that their hope ceases. They sink down in shame and despair. They weep and mourn as their hope fades away, not knowing that it is the work of a living Savior, and that it is "expedient" for them. In the moment of despair they are "astonished" at the appearance of a risen Savior. A new and better hope springs up; yea, they are "begotten again to a lively hope," a hope that embraces better things than the former, and is abiding. All the journey of our lives afterward we need the comfort of this text, for on every hand is disappointment and discouragement, sorrow and shame; but the text comes to us with the sweet assurance that we have the abiding love and sympathy of Jesus, and his promise to ever be with us, even to the end of the world.

I submit these thoughts for the consideration of sister Urmsted, and others who may read them, hoping that they may be of some comfort to some of God's little ones.

If this is rejected by the editors, all I ask is that it be returned to me, and all will be right.

Your brother in the fellowship of the gospel,

W. N. THARP.

BYRON, Neb., April 17, 1896.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN IN A PRECIOUS HOPE:—Once more I desire to write a few lines to the dear brethren, sisters and friends who have been so kind and generous to our call for assistance for our people here, which was, I trust, thankfully received by all, and was a great blessing to all, and enabled us all to come through the winter without suffering. We again desire to thank the dear brethren,

sisters and friends, and hope they all will receive this as a token of our thanks from all who were benefited. The winter is now past, and the voices of the merry birds are again heard. Spring is opening up in all its glory, and the warm rays of the sun are warming mother earth, causing her to send forth the tender grass and herbs, and the fruit trees of all kinds are clothed with their white robe of bloom, with the promise of a bountiful crop. The Lord has been good and merciful to us, and tempered the bleak winds of winter, which was a great blessing here in this timberless country, where fuel is scarce and hard to get. Our people are greatly encouraged, now that we have had a good rain, on the 11th and 12th of this month, the first that we have had since last June, to wet the ground. All with renewed courage and vigor are laboring hard, sowing grain and preparing ground for corn, trusting that God will give the increase. May we ever bear in mind that the Lord is too wise to err, and too good to be unkind; that what he doeth is for his glory and our good. Yes, he has a wise purpose in all his works, while we are poor, weak, short sighted creatures, not knowing what is for our good. How often do we forget the many blessings that our covenant-keeping God is daily bestowing upon us; and how often are we leaning upon our strength for sustenance, forgetting that the Lord is not slack concerning his promises. O what a lesson is taught in the sixth chapter of Matthew, beginning at the nineteenth verse, a part of Christ's sermon on the mount: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." After summing it all up he says, "For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Yes, Jesus tells his disciples that where their treasure is, there will their heart be also. He even tells them, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for the body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Why not take thought for all these things? We are in the world, and have to partake of the fruit of the earth for sustenance, and these bodies of ours have to be clothed. Let Jesus answer: "For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things." While it has ever been the duty of man, since the transgression of our father Adam, to earn our bread by the sweat of our brow, it is as well our duty as that of others to labor and provide food and raiment for ourselves and families, and not to turn the wayfaring man away from

our door hungry; but if thy enemy hunger, feed him; if he thirst, give him drink; if he is naked, clothe him. These are the admonitions given us by high authority. "Ye are not your own; for ye are bought with a price," says the apostle of Jesus. Then, if we are not our own, what we have in our possession is not our own. The cattle upon a thousand hills are the Lord's. All that we have and are is a blessing bestowed upon us from the Lord. Our heavenly Father knoweth that we have need of all these things. Every blessing that we receive is from his hand. All our chastisements are from the Lord, and all are for our good and his glory. May we be found among those who are kept by the power of God, ready to be revealed in the last time. May we be found walking worthy of the vocation wherewith he has called us, ever looking unto Jesus, who is the author and finisher of our faith. May he enable us to glorify him in our body and in our spirit, which are his, by an upright walk and godly conversation. May he lead us and guide us in the way of all truth, and reconcile us to all his dealings with us, is the desire of a poor sinner saved by grace, if saved at all.

JOSEPH BRUCE.

"ABLE TO STAND, BUT LIABLE TO FALL."

THE article written by me on the above-named subject some time ago has called forth a number of efforts purporting to be replies, written by different persons, representing various denominations, and published in different papers. Of all these which I have seen, the one written by Mr. Williams, a Methodist minister, of Lebanon, Ohio, is the fairest and undoubtedly the ablest; and the one over the signature of "P.," by the editor of the *Regular Baptist*, a New School paper published at Mexico, Missouri, is the weakest and most unfair. It is nothing more than a blind tirade against the truth, without reference to argument, either logical or otherwise.

I feel perfectly willing to submit the case to all critical readers without further discussion. These replies only show that all Arminians, whether Methodist, New School Baptist or what not, are ready to flock together around their favorite rallying point, and that "Able to stand, but liable to fall," belongs essentially to their system.

May God save us from all hurtful traditions, and preserve us in the faith once delivered to the saints.

H. M. CURRY.

EDITORIAL NOTICES.

YOUNG'S ANALYTICAL CONCORDANCE.

WE are now prepared to send the above named book, postage and expressage paid by us, to any address, at publisher's prices. All who are acquainted with the work will doubtless agree that it is well worth the price charged. See notice on last page.

MARRIAGES.

At the residence of the bride's parents, by Elder G. N. Tusing, April 23d, 1896, Mr. Charles E. Blue and Miss Maggie Rowls, both of Fairfield Co., Ohio.

OBITUARY NOTICES.

ON Monday, March 9th, 1896, God in his infinite wisdom and mercy saw fit to take an esteemed member from the May's Mill Church, our beloved sister, **Ann Manby**.

Sister Manby was born in Norfolk, England, Feb. 8th, 1826, and was married to brother Thomas Manby on April 9th, 1851. They immediately came to this country, and settled not far from their late residence. One son and three daughters were born to them, brother Manby, the son and one daughter having preceded her to the better land. Two daughters and four grandchildren survive to cherish the memory of a loving and devoted mother.

Sister Manby was baptized and united with the Baptist Church in England. About twenty years ago she united with the Old School Baptist Church at Burdett, N. Y. Later she and her husband helped organize the Baptist Church at May's Mill, N. Y., of which she was a member at the time of her death. She was a faithful member, and indeed a mother in Israel, always ready to sympathize with and encourage her brethren and sisters. Her seat was never vacant at the meetings when it was possible for her to be there. Even at the last of her illness, when apparently unconscious of everything, she rallied a little and said to her children, "This is our meeting time." Her disease was cancer of the cheek-bone, from which she suffered excruciatingly for about a year. The last few months her sufferings were indescribable; but she did not murmur at her lot, and bore her sufferings with christian fortitude.

A short funeral service was conducted by the writer in the presence of a host of sympathizing friends at the family residence; after which the remains were laid beside her husband in the cemetery near Benton Centre, N. Y. May the dear Lord comfort the bereaved ones.

ALSO,

DIED—At his home at May's Mill, N. Y., April 10th, 1896, **Deacon Jabez May**.

He was born in the town of Coventry, Chenango Co., N. Y., Dec. 16th, 1820, and was married to Mary Jane Thomas on August 15th, 1844, who with two sons, two daughters, one granddaughter and one great-granddaughter are left to mourn the loss of their dear one.

Brother May united with the Old School Baptist Church at Burdett, N. Y., about twenty years ago, and in 1886 helped organize the Baptist Church at May's Mill. He built a large addition to his house, where we have met on the fourth Sunday in each month to worship the true and the living God. How our brother's noble face would glow with joy as we assembled there. His house and bountiful table were free to all who came. He was a good neighbor and citizen, a devoted husband and father, and a humble and sincere follower of our Lord and Savior Jesus Christ. One marked trait in his life was the honesty of nature, which made him a power for good in his community. It did seem that he could not spare our precious brother. He was like a father to me, and O how we do miss him; but the Lord doeth all things right, and may we be given grace to say, "Thy will be done." Our brother's walk and conversation were in accordance with what he professed, and he has always been held in the strongest fellowship in the church. He was in failing health for about four weeks, gradually growing weaker, and at the last slept his life

peacefully away. May the Lord's choicest blessings rest upon our lonely sister, who has been a faithful companion to our departed brother for more than fifty years; and may the God of all comfort support the grief-stricken family and friends in their great bereavement.

The funeral was very largely attended on Sunday, April 12th, and the writer spoke to a sad and solemn congregation from 1 Corinthians ii. 9, which was the last Scripture that our brother was heard to utter. His remains were laid in the cemetery at Penn Yan, N. Y., to await the resurrection morn.

Your brother in hope,

C. BOGARDUS.

WHITE CHURCH, N. Y., April 27, 1896.

DEAR BRETHREN EDITORS SIGNS OF THE TIMES:—Please allow space to announce the departure of another of our friends from this world of sorrow and pain to that to us "unknown," from whence no traveler returns.

Mrs. Margaret A. Kidwell departed this life Nov. 22d, 1895. She was the oldest daughter of Harrison and Delila Thompson, who several years ago passed away. Both her parents were members of the Baptist Church called Mt. Pleasant, of which the late Elder Samuel Trott was pastor; but Margaret was not a member of any denomination, but was a warm friend of the dear Old Baptists. She was not a great talker, but was motherly and kind; and from hints time and again that I had from her lips I must confess that she had been with Jesus, and learned of him that meekness which shines so brightly in the deportment of the believer. There is no Old Baptist in this part of the county, and the friends sent for me. To me it was a solemn visit. My mind ran back nearly forty years, to the time of our first acquaintance, when the father and mother, with the ten children, were enjoying life and health. It was indeed a pleasant family; but years have passed, and so have all of them but two brothers and three sisters. The words of the apostle, "Thanks be to God, which giveth us the victory," we feel was the gift bestowed upon our departed friend. While her pathway through life was sorrow and trouble, and not many of her moments were sweetened with comfort, yet now we know that those sorrows and conflicts are gone forever, and God, we believe, gave her the victory through our Lord Jesus Christ.

Our dear friend was a sister of sister Mary D. Oliver, of Herndon, Va., whose obituary was published in the SIGNS three years or more ago, and whose letters many of us cherish to this day.

Our friend Margaret was born in this (Fairfax) county August 2d, 1835, making her age 60 years and nearly 4 months. She leaves her husband and three sons, together with the brothers and sisters before mentioned, and all who knew her, to mourn; yet we desire to look to the Lord for submission to his will.

Your brother in sadness and love of the truth,

ELI T. KIDWELL.

MERRIFIELD, Va.

Mrs. Mae S. Benson, of Montgomery Co., Md., departed this life in April, 1896, at her home, after an illness complicated and attended with much suffering, lasting several weeks. We have not been informed of the exact date. She was about twenty-eight years of age. Having known the deceased intimately from her infancy, we could but feel the loss very deeply, as well as the bereaved family. She was left an orphan when about eighteen months of age; but her aunt, sister Sallie Simpson, cared for her, and filled a mother's place to her, with a mother's love and care.

We are informed by her husband and

sister that in her last sickness, and for several months previous, her interest in spiritual things had been very great. Some years ago she had united with the people commonly called Campbellites; but of late she had been made to feel that she had made a great mistake, and that this was not her home. She had come to see that she was a poor sinner saved by grace alone, and at last had come to desire baptism and admission into the Old School Baptist Church, regarding it as the church of Christ. Her husband informs us that all through her last sickness, both when her mind was clear and when in delirium, her constant theme was Christ and his salvation for poor, lost sinners, and her faith in him, and her desire to be baptized in his name. In their deep sorrow this is a great comfort to them all. Naturally she was kind and gentle, with kind thoughts toward all; and at the last grace manifested its triumphant reign in her. What mercy the Lord bestows in our times of trouble!

We were absent from home, and though sent for could not attend the funeral. Elder Charles H. Waters was permitted to be present, and we are informed spoke much to the comfort of the bereaved of the precious hope of believers.

Our desire and prayer is that our God would bless the dear sister, husband, aunt and little children in all the years to come. May this sad bereavement be sanctified to the lasting good of all.

C.

BROTHER **Hugh Russell** died at the home of Mr. Theodore Carlile, near Strickersville, Chester Co., Pa., Dec. 23d, 1895, of heart disease, aged 78 years.

Brother Russell united with the London Tract Church in May, 1893, and was baptized by the writer, and continued a useful and highly esteemed member of that church until death removed him from these earthly scenes. He was very bright and cheerful, and was stopping with Mr. Carlile, and retired, as far as the family knew, as well as usual. The next morning they found him dead. His wife, who was a highly esteemed member of the same church for many years, died about seventeen years ago. He leaves several children and grandchildren to mourn, but not as those without hope. May the Lord comfort them.

ALSO,

By request of the bereaved parents, Mr. and Mrs. T. L. Disharoon, of Philadelphia, Pa., I send notice of the death of two of their little children, **Woodbury**, aged 5 years, on Feb. 17th, and **Georgie**, aged 3 years, on Feb. 18th, 1896, of membranous croup.

Thus in the short space of about thirty hours were snatched from the fond embrace of these loving parents two bright, affectionate boys, who had hitherto been strong and healthy. Woodbury was ill about one week, and Georgie but one day. They have the warm, heartfelt sympathy of all their friends in this sad affliction. May he who said, "Suffer the little children to come unto me," comfort their hearts, and draw them unto himself with the cords of his love, and enable them to say, "Thy will be done."

Your brother affectionately,

A. B. FRANCIS.

WILLARD, Va.

ASSOCIATIONAL.

THE Delaware Old School Baptist Association will be held, the Lord willing, with the London Tract Church, Chester Co., Pa., commencing on Wednesday before the fourth Sunday in May, 1896, and continuing three days.

Brethren and friends, especially ministers of our faith and order, are cordially invited to meet with us at that time and

place. Those coming from the north will take the train leaving Twenty-fourth and Chestnut Sts., Philadelphia, B. & O. R. R., for Landenburg, at 4:20 p. m., and leaving Wilmington, Del., Market St., at 5:20 p. m., on Tuesday before the meeting. The train will be met at Landenburg, and all will be cared for.

Those coming from the south will come to Newark, Del., on Tuesday morning, by train on the B. & O. R. R., leaving Baltimore at 8:50. At Newark inquire for Mr. James Hossinger, where they will be cared for. He lives near the depot. Friends may also come by the P., W. & B. R. R., but will have to ride in a hack up into town, about a mile.

Those coming by the Delaware R. R. will also come to Newark, and call at Mr. Hossinger's. All will be welcome who love the truth.

In behalf of the church.

A. B. FRANCIS, Pastor.

THE Baltimore Old School Baptist Association will be held, the Lord willing, with the Warren Church, Baltimore Co., Md., beginning on Wednesday before the fifth Sunday in May, 1896, and continuing three days.

THE Delaware River Old School Baptist Association will be held, the Lord willing, with the Kingwood Church, at Locktown, Hunterdon Co., N. J., commencing on Wednesday before the first Sunday in June, 1896, and continuing three days.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the Middletown & Walkill Church, in the city of Middletown, N. Y., to begin on Wednesday before the second Sunday in June, 1896, and continue three days.

THE Siloam Association of Regular Predestinarian Baptists, of Oregon, will be held (the Lord willing) with the Seio Church, at the house of our friend (and we hope our brother), James Watkins, near Philomath, Benton Co., Oregon, to commence on Friday before the third Sunday in June, 1896, at 10 o'clock a. m.

Those coming by the O. C. & E. or Yaquina R. R. will be met at Philomath. Those coming on the West Side R. R. will be met at Corvallis and conveyed to the place of meeting.

N. J. SHANKS, Clerk.

### THREE DAYS MEETINGS.

THERE will be a meeting of the Old School Baptists at Garden City, Blue Earth Co., Minn., fourteen miles south of Mankato, on the Des Moines Branch of the C., St. P., M. & O. R. R., commencing on Friday evening, June 12th, and continuing over Sunday. Brethren of like precious faith everywhere are invited to come.

GARRETT MURPHY.

THE West Fork Church of Primitive Baptists will hold a three days or yearly meeting at Hampton, Iowa, commencing on Friday before the fourth Sunday in May. All are cordially invited.

F. BALDWIN, Clerk.

OUR May meeting will be held with the Broad Run Church, Maryland, commencing on Friday before the third Sunday in May, and continuing over Sunday.

Those coming from Washington, D. C., will be met on Thursday at Barnesville station, Metropolitan Branch, Baltimore & Ohio R. R. Train leaves Washington at 9:00 a. m. Those coming from the west will be met at the same station.

We cordially invite all lovers of the truth, and hope our ministering brethren will remember us.

E. V. WHITE.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, MAY 13, 1896.

NO. 20.

D. L. Blackwell June 9, 1896

## CORRESPONDENCE.

NEEDMORE, Pa., Feb. 21, 1896.

DEAR BRETHREN:—Inclosed you will find a letter written by our much afflicted sister, Lizzie Himes, which has been a comfort to me, and I have no doubt it would be to others. You will please give it a place in the SIGNS OF THE TIMES. Our dear sister is so located that she very seldom hears preaching, and there are none living in her town who believe as she does. The Lord has declared that he will take one of a city and two of a family, and bring them to Zion. He has also said by the mouth of the prophet that he will turn to the people a pure language. There are none who can understand this language except those who are born of God, and they understand it as soon as they hear it. This begets a fellowship that the world cannot give nor take away. It is the love of God manifest in our hearts. This is why the apostle John could call the attention of the disciples to the manner of his love, that we should be called the sons of God. God manifested his love toward us when we were dead in sins. All natural love must have something to attract that love; and we may love an object to-day with all our heart, and might feel that we could lay down our life to obtain that object, and to-morrow we might hate it with a perfect hatred. Not so with the love of God; for God's love knows no change. When we were sunk under the law of sin and death, and were lawful captives, rolling sin as a sweet morsel under our tongue, his thoughts were thoughts of mercy and love. What wondrous love was this, O my soul, that brought the lovely Savior down from the shining courts of glory, to suffer, bleed and die, to save his people from their sins, and make them kings and priests unto our God, that we might offer up spiritual sacrifices well pleasing in his sight. The blessed Savior has commanded us again and again, "See that ye love one another." May the Lord remove every obstacle that is calculated to mar the peace and happiness of our beloved Zion, and may each follow after the things that make for peace, and not be found contending about words to no profit, that lead to vain jangling and strife. May we, like Paul, be determined to know nothing among men save Jesus Christ and him crucified, who is the way, the truth and the life, the only name under heaven given among men whereby we must be saved.

May the Lord bless you, dear brethren, in the publication of our loved medium of correspondence.

Yours to serve in the gospel,  
AHIMAAZ MELLOTT.

HOPEWELL, Pa., Feb. 2, 1896.

ELDER AHIMAAZ MELLOTT—DEAR BROTHER IN THE PRECIOUS SAVIOR:—Your dear letter came very unexpectedly just one week ago, but I assure you it was very joyfully received, and brought comfort to my weary mind, as do all letters from my dear kindred. My mind was so full last night that I could hardly refrain from arising from my bed at the hour of midnight to talk to you a while, in one sense of the word. I had many doubts, and also had fear, but in the midst of it all I had joy. Why is it? I have asked myself many times. Why do I enter into so many conversations with friends to no profit? It seems of late that every few days something starts up an argument between us, all to no profit. They, of course, cannot agree with me. God forbid that I should trust to myself, or to anything pertaining to myself, to enter into the joy and comfort of my dear Lord and Master. Last night I had many fears lest I had spoken in a boastful way as to the peace and prosperity of Zion. I will relate a few things that I said, and, my dear brother, tell me if I have erred. God knows my heart, that I do not want to boast of anything that is not true. I said I felt assured that if there was a denomination on the face of the earth that worshiped the true and living God in all his purity, it is the Old School Baptist; and I further said, "I believe and know that my father is a child of God." Then one said, "Hold on, hold on; you do not know that; you only think that; and if you only knew, perhaps you would find he is far from being a child of God." Have I been deceived? Is it possible that God has left his children in darkness, that they are only to think in a natural sense, and not to feel his teachings, and have comfort in being together? Are we to travel here and not have any evidence that our brethren and sisters have received of the Lord, or are we only to think that they have? that after we pass away and go to Jesus, and not until then, will we know that they are children? This was their belief, but it is not my belief. O how miserable and what a wretch undone I would be if I only thought these might be my dear kindred. But

thinking can create no heavenly ties. We must receive of the Spirit of God, or we are none of his; nor can we otherwise know them that are his. "We know that we have passed from death unto life, because we love the brethren." The apostle does not say we can think we have passed from death unto life, but we know, because we love the brethren. Have I boasted? Have I done wrong? Would it not be better by far for me to bridle my tongue and sit in silence, rather than err, rather than speak words that are not true? If I have erred, I know of no better thing for you to do than after you have read my letter to return it to me, and then I will know that I am not one of them who trust in the meek and lowly Jesus, and who look and long for that rest that comes to all the children of the heavenly King. Why did the apostles, when they sent their greetings, call them dearly beloved in the Lord? If they were only to think they were such, then they should have greeted them, Dearly beloved, I think, in the Lord. What a crushing thing it would be to me if I could only say, Dear brother, I think; or, I just think you are my brother. "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." You cannot know how distressed I felt after our conversation ended. Then I sought a room that I might be alone, to meditate upon these things that we had been speaking of, and the glorious things concerning Jesus and his kingdom. Have I been deceived again? was one sad thought. I thought, Surely God has only one kingdom, and not many. All churches claim to be right; and if they all be right, then God has many kingdoms, and many changes in them. If he has only one kingdom, then surely the others must be blind; for we can see the difference in the many denominations. Are they alike? Are they not all contrary the one to the other? Yet

they say we are all striving for the same place. So do the Catholics; yet the Protestants condemn them to the uttermost. This is the way I feel. If any come to me and tell of the power of the Lord in bringing them from darkness into light, and of God having written his laws in their hearts and mind, then I can fellowship them. I feel that I have tasted of the fountain that knows no ending. When sadness bears me down, I am made to say,

"O my soul, what means this sadness?  
Wherefore art thou thus cast down?  
Let thy griefs be turned to gladness,  
Bid thy restless fears be gone.  
Look to Jesus,  
And rejoice in his dear name.  
What though Satan's strong temptations  
Vex and tease thee day by day,  
And thy sinful inclinations  
Often fill thee with dismay:  
Thou shalt conquer  
Through the Lamb's redeeming blood.  
Though ten thousand ills beset thee  
From without and from within:  
Jesus saith he'll ne'er forget thee,  
But will save from hell and sin.  
He is faithful

To perform his gracious word.  
Though distresses shall attend thee,  
And thou tread'st the thorny road,  
His right hand shall still defend thee;  
Soon he'll bring thee home to God.  
Therefore praise him;  
Praise the great Redeemer's name.  
O that I could now adore him  
Like the heavenly host above,  
Who forever bow before him,  
And unceasing sing his love.  
Happy songsters!  
When shall I your chorus join?"

Yes, when shall I, shall you, shall all the redeemed of the Lord, join the chorus above? for none but the redeemed of the Lord enter there. If I am deceived I am none of his, but a fearful judgment rests upon me. If my rejoicing be only in the flesh it will fade and die away, and will go on with my flesh to corruption; but if it be of the Spirit which is of God, then can I know the things which are freely given us of God, and that live and abide forever. There is no fading away of this inheritance, for it is reserved in heaven for us. Then, my dear brother, does not the dear Lord give us evidence? Does he not put in our hearts the evidence that those who bear the marks of the meek and lowly Jesus are his? And can we not truly say that these are our Father's children? They have given evidence that they have received of the Spirit of the Lord; and with Elder Sawin I can say, that if I should hold my peace the stones would cry out. These are my Father's children. Then, my dear brother, must I hold my peace?

May I not say what I feel is the truth, or must I only think, and wait till death to know who is right? I believe just as God tells us, "We know that we have passed from death unto life, because we love the brethren." How could we rejoice when we hear these precious truths proclaimed, if the Spirit of Jesus dwelt not within us? He has freely given us of his Spirit, and that is why we can see the fruit of the Spirit in our brethren; and that is why we can say, Dearly beloved. "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." How widely different are natural ties and those of the Spirit. How sacred are the bonds of Christ, and how we long to be with those who are of the same mind, and how are we then made to rejoice. O! the joys that are in Jesus know no ending.

"O Lord, how lovely is thy name,  
How faithful is thy heart!  
To-day and yesterday the same,  
And always kind thou art.

No change of mind the Savior knows,  
A true and constant friend:  
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.

No danger can thy soul await  
While resting on this rock;  
The winds may blow, the waves may beat,  
But he sustains the shock.

Dear Jesus, let me always rest  
Within thy arms divine:  
Thy daily care to make me blest,  
To love and call thee mine."

FEB. 4th.—My dear brother, your comforting letter lays before me. I have read it and re-read it, and it is precious to me. You speak of being dull and stupid, and that you feel like giving over in despair, especially after hearing brethren preach with such power. What good evidence it is that you have been called and set apart to proclaim the unsearchable riches of Christ. If you thought, Now I can preach as good as they, would not there be a fall? and great would be the fall. But as it is, what comfort and joy is given us from our dear Lord through our dear pastor. What a good and comforting sermon you preached here in my earthly home, and how my heart burned within me as I heard fall from your lips a prayer to God on my behalf. Tears then filled my eyes, and as I recall the precious words tears again fill my eyes. Why was the Lord so mindful of me as to put it in your heart to pray for me, so unworthy? You stated also that the Lord blessed me with a feast of fat things. Yes, he surely blessed me, or how could I ever have got there? You say you

presume there was no person who enjoyed those meetings better than myself. This I cannot answer; but, my dear brother, words can never tell my joy and comfort; it is unutterable, and is sealed, or "Selah," meaning that the tongue can never utter those heavenly things. Those meetings were a heaven to me, and as I read over my poor letter in the SIGNS, telling of my trip, I felt that I had told nothing in comparison to the real joys that had been given me. Yes, tears flow from my eyes as these joys come to me. Yes, I was made to drink bountifully of the river whose streams make glad the city of our God. How it strengthens us in our weary pilgrimage here below, so that we can press onward and upward till we are received to our eternal home. Then shall we enjoy them free from sin, and shall ever be with the Lord.

I shall be glad to hear from you when you can have time to write. With love to you and your dear wife and children, and to all the household of faith who may ask after me, your sister in christian love,

LIZZIE HIMES.

READING, Mass., Jan. 27, 1879.

MRS. A. A. CHADBOURN—DEAR SISTER IN CHRIST:—If you will allow me to claim relationship to you in Christ. I have delayed writing to you a long time, feeling I had nothing worth writing, and I now hope you are not anticipating much from me. If so, I feel quite sure that you will be disappointed. I started for home the next Monday after our last adieu at Oak Woods. I went as far as Exeter, and stopped there with my sister until Wednesday. I had a very pleasant visit with her, and then a safe arrival home. I did not meet with any Old School Baptists on my way, though it would have gladdened my heart had it been so ordered; for all who can say from the heart that they love and believe that doctrine, are dearer to me than any other people. I have longed to see you and other dear ones in the church since I came home, and I have wished that I could have told you all what I have passed through in my mind within the last five years concerning myself, and my prospects beyond this vale of tears; yet it would be impossible for me to tell all the distress, and the anxious thoughts and desires of my heart for months before my visit to Maine. But I then tried to keep it all to myself as much as possible, though I longed at times to know if there was another one in all the wide world that was ever tried like me. At the time there was a protracted meeting among the New School Baptists in this place, and I attended frequently, hoping I might receive some light and comfort in going there; but I found none there for me. They told me that salvation was free for all, if they would only accept of it and

come to Christ; that he was ready and anxiously waiting for us to give our hearts to him, &c. But this did not harmonize with what I had read in my Bible; for there it says all hearts are in his hands, and he turneth them as the rivers of water are turned; and I would have given worlds to have had the assurance that he was mine, and I was one of his. But I felt that all the powers of earth could not secure my eternal salvation, or give me the Spirit of Christ; and if it was to be obtained by works of righteousness performed by me, I was led to see that mine was a hopeless case, for sin was mixed with every thought. One evening they requested all to stop after meeting that wished to be prayed for, and I was then in such a desponding state of mind that I thought I would stop and see if I could not get my troubles removed and be happy like those around me, and I told them that I desired their prayers. But while they were praying I felt worse than before, if possible, and my heart grew cold and hard as stone. I felt that another great sin was now numbered with those committed before, and that night I sprinkled my pillow with tears while thinking of my hopeless condition. I felt from my heart that

"If my soul were sent to hell,  
His righteous law approved it well."  
Yet I prayed for God to be merciful to me, a sinner, but it seemed as if he would never heed or answer the prayer of a sinful worm like me. Soon after this I was taken sick, and continued so for several weeks. I was then suffering in body and mind, and could hardly tell at times which was the most severe. O how I then wished I could hear some Old School Baptist preaching! for I could then look back and remember things that I had heard them say when a child, and lived in Maine, and that gave me some hope at times that there was a people that could understand my case, and had experienced similar trials. I thought while lying there that I would go to North Berwick as soon as my health would permit, for I knew that I could there hear that which I so much wished to hear. In a few weeks I was able to go, and I was soon once more with my dear grandparents and other relatives there. I went to uncle John Ham's and while there I mentioned some of my griefs to aunt Jennie, and found to my joy that she had experienced the same. They kindly took me to meeting with them the next Sunday, where I heard Elder Quint preach from 2 Cor. v. 17. I then had a feast more sweet and precious to me than anything I had ever heard before. If he had known my feelings previous to that he could not have told them better. After meeting he came and talked with me a few moments, and asked me to go to the next conference meeting. I felt to thank him for the invitation, for I felt so unworthy to mingle with

them that I could not have gone unless some of the church had asked me. But after retiring that night my mind was much disturbed with fears that I might be deceived, and had deceived others. But sleep overcame them all at last, and when I awoke these words were the first presented to my mind, "Though your sins be as scarlet, they shall be as white as snow; though red like crimson, they shall be as wool." O how sweet and comforting were those words to me. But before this, after my first talk with aunt Jennie Ham, the shadows that had gathered so darkly around me seemed gradually passing away, and at last the sweet assurance came that my sins, though so numerous, were all forgiven, and all through the blood and righteousness of Christ. And now, in view of all this, could I live and go down to my grave with a conscience free and clear without trying to follow and obey the commandments of the Savior? How selfish and ungrateful seemed the thought, while I had hope that he had laid down his life for me, even me. I attended the next conference meeting, but I think I shall never forget my feelings while setting there with the church at that time; yet I had prayed for comfort, confidence and strength to go there, and to follow the Savior down into the water, and relieve my sin-sick soul of a burden that was still clinging to me; for every stream or pool of water reminded me of that duty. But it seemed very crossing at times, while thinking of it, and fears would arise that I was not a fit subject; that my rude, sinful nature would some time bring sorrow and disgrace to the church. But when the time came for me to go forward, and I came out of the water, it seemed the happiest day of my life, and the richness of Christ to me then I can never express. My heart was so full that I could not help speaking of it to you when you met me at the water's edge. But when I thought of the day previous, and how little I could say to the church, I felt dissatisfied, and ashamed of myself, and thought they must all have felt the same. But I shall not soon forget the kind deeds and comforting words from you and other dear ones while attending the duties above mentioned. And now, dear sister, pray for me, that I may ever be kept in the right way, and adorn my profession with a well ordered life and godly conversation. I will now draw this to a close, hoping to hear from you soon.

From your unworthy sister, if one at all,

FANNIE M. HAM.

GAYLORD, Kansas.

DEAR BRETHREN IN CHRIST:—I send you a letter written by my niece, and a dear young sister, who was baptized on the first Sunday in June, 1894, in the fellowship of little Zion Church of Regular Predesti-

narian Baptists, of Smith and Osborne Counties, Kansas. As she has stated, she could only say but little when she was received, but was well known by the brethren and sisters, and was loved by all for the truth's sake; therefore we did not hesitate to receive her in full fellowship. I send this by request of brethren and sisters.

Yours in hope of eternal life,  
W. S. AYDELOTT.

GAYLORD, Kansas, July, 1894.

TO LITTLE ZION CHURCH OF REGULAR PREDESTINARIAN BAPTISTS—MY DEAR BRETHREN AND SISTERS IN CHRIST:—If one so unworthy as I feel myself to be may thus address you. I have been much troubled about not being able to give you a reason of my hope. I feel like I ought to tell my friends of the way I have been led, as near as I can; and as I could not say anything when I offered myself to the church, I thought perhaps you would grant me the privilege of telling you this way; that is, if I shall be enabled to do so. I cannot at all times write on this subject. Sometimes my mind seems to be a blank, as was the case when I joined the church. And even now that I have commenced this, I do not know whether I will be able to write. It seems that I can compare my thoughts to a flock of frightened birds. My mind is often full of thoughts, but when I attempt to speak or write they will flit away.

I have had serious thoughts in regard to religion since my earliest recollection. I can tell of no certain time when I first felt that I was a sinner. As near as I can tell this knowledge came gradually. My first impressions were that I was not as good as others; for they could enjoy themselves, while I hardly ever felt happy. I wanted to be good, but it seemed that I was always doing wrong, and I would feel troubled about it. I would make vows, only to be broken. I kept on trying to live a better life, thinking that I would get rid of my trouble and be happy; but I was mistaken; for when I would do good, evil was ever present with me. I could not keep wicked thoughts from coming into my mind. This was a trouble to me. I went on in this way for several years. I felt too wicked to pray, yet the sincere desire of my heart was to be relieved of my trouble. I felt that I was a sinner, and would try to read the Bible to see if I could find relief; but no relief could I find. I did not think the Bible was addressed to such as I, for it only condemned me; yet I thought the Bible was the book of books. I found some comfort in reading Bunyan's Pilgrim's Progress. It seemed that the burden that was so troublesome to Christian represented the burden which was weighing so heavily upon me; and when I found that his burden was finally removed, I felt greatly encouraged. About this time my father commenced taking the SIGNS OF THE TIMES, and I

greatly enjoyed the experiences written therein. They told my feelings better than I could, until they came to the happy change. I have never had as bright a change as many others. Sometimes I would read a piece that would exactly suit my case, and I would feel greatly encouraged. I took to reading the New Testament, and finally I understood that Christ was the righteous, and that it was sinners Christ died for, and that they are only righteous as he is their righteousness. He died to save his people from their sins. I could then read the Bible with a different understanding from what I once did; yet I dared not claim that I was one of God's people. I longed for some evidence that I was one of that number for whom Christ had made an atonement. I could see no other way for any sinner to be saved. I often felt that the history of the children of Israel at the Red Sea described my case. One night I dreamed that I was in a large building, and as I was passing a door at my right it was partly open, and I looked in and saw a person dressed in a robe, O so bright. This person was so bright that he seemed like a light. His very features shone, and also his robe. The thought came to me that it was Jesus. Then I thought I would try to have my sins forgiven. I did not go into the room then. The next I remember I was in the same room where the bright person had been, and I was crying. The vision had disappeared. In this condition I awoke. I wondered a great deal about this dream. It seemed to afford me both joy and sorrow. O how I longed for evidence that I might claim a hope in Christ. I have had many dreams that have given me some comfort and caused serious thoughts. The dreams I shall mention are most impressed on my mind. Two years after I had the dream I have just related, in the summer of 1891, I dreamed I was thinking on the Scriptures, and fell asleep, and the thought passed through my mind that Jesus died once to save his people, and could not die again. Then the thought came that I was not one of the number he died for. With this thought came such agony as I never can describe. It seemed that I would be in torment shortly. There was a piercing pain in my heart. At this I commenced to scream. When I screamed I thought I would get relief. The terrible agony was gone, and it seemed that I would be just as happy as I was miserable; but I awoke before I got happy. This dream gave me courage to still hope for relief. A few months after this I dreamed that I had commenced to write a letter, and was thinking I had the evidence now to join the church. It seems that I was trying to write on this subject, but could not think what to write, for I did not know what the evidence was. The next I remember I saw the evidence that would enable me to join the church. I saw some peaches

cut in pieces, ready to cook. A piece of peach, distinguished from the rest, was cooked up with the rest of the peaches, and all was a mixture. I could no more distinguish the evidence. It was still there, but not so as to be distinguished. I believe now this dream was to show me that I could not have any certain part of what I had experienced as evidence to base my hope upon for complete evidence. This dream affords me much comfort. As near as I can explain, I could not help but have a little hope, but I craved evidence so that I would know whether I had a right to hope or not; and, too, I wanted something to tell the church. I felt that when one had a hope they ought to obey. I had thought I never would offer myself to the church unless I had given me a brighter evidence. But I always felt troubled; for if I had to give up what evidence I had, I thought I should be miserable indeed. I sometimes fear that I am only a deceiver, and feel greatly troubled; for surely I do not want to deceive. It is the sincere desire of my heart not to deceive any one. Over a year ago I had a dream. I will call it a dream, but I am not sure that it was a dream. I had lain down to rest. We had sickness in the family, and I had to sit up with the sick. I had just been talking to my sister, and it did not seem possible that I could have fallen asleep so quickly. It seemed that a dark object appeared to my view, and the words that God was my enemy came into my mind so forcibly that it almost seemed like they were spoken. This was terrible to me. I could do nothing but scream, when the terrible agony was removed. I wondered what it meant.

I will bring this tedious scribble to a close. I have tried to tell you some of my travels. If I only could have told you of them before I was baptized it would have been a great relief to me. I feared that I had done wrong in coming to the church, when I could not say anything. The sincere desire of my heart was that if I had done wrong I would be hindered from being baptized. But now I feel greatly relieved, and am encouraged to hope that I have done my duty.

Dear brethren and sisters, I have written this to unburden my mind. I know it is very poorly written, and is like the writer, very imperfect; and if I did not believe you would overlook my blunders, and forgive me if I have done wrong in writing this, I could not send it.

Very unworthily,  
ROSA AYDELOTT.

PINSONFORK, Ky., April 3, 1896.

DEAR BRETHREN IN CHRIST JESUS:—I have by me a most precious letter written by Elder P. W. Sawin, of New Castle, Ky., to brother and sister Bolt. After they had read it they gave it to us to read, and we found so much comfort in it that we cannot be satisfied to let it lay

here unpublished; therefore we send it to you for publication in the SIGNS. We believe the Lord's people will find much comfort in it.

Yours as ever,  
W. J. MAY.

NEW CASTLE, Ky., Feb. 26, 1896.

DEAR BROTHER AND SISTER IN THE FAITH OF GOD'S ELECT:—Grace, mercy and peace be unto you. Through the abounding mercies of our covenant-keeping God I yet live. Why my poor, unprofitable life is spared I know not; or why God's severest judgments slumber I cannot tell. His eternal covenant changes not. His word declares, "I am God, I change not; therefore ye sons of Jacob are not consumed." I have thought much of late of God's eternal love, and of the fullness of that grace which was given us in Christ Jesus before the world was. Can we conceive of anything greater? How little can finite minds comprehend of the glorious fullness. Perhaps the most enlarged understanding that we can gain of it is in the thought that sinners, rebels, worms of the dust, were embraced in it. John certainly had that thought in view when he said, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." No carnal reason can give a reason why such love, such divine favor, should be bestowed upon the ungodly; why enemies to God by wicked works should be made the recipients of rich, reigning grace. No law of any country would compel a millionaire to give or bequeath all his substance to his enemies, or even to his best friends. No law in high heaven outside of the Father's eternal love, can we find or give as a reason why. If we accept the modern view of the matter of salvation, we could then more readily reason out from cause to effect: that foreseeing we would be good, and love the Lord, God's electing love embraced all for whom Christ died. But, my dear brother and sister, every poor, finite worm that knows the plague of their own heart, knows that from that standpoint their case would be a hopeless one. O! where in the depth of our wretched, deceitful hearts could our God behold any good? All that has ever come forth from that corrupt fountain, the earthly head, Adam, is as corrupt as the fountainhead itself, all defiled with sin. Yet love embraced them, God's electing love chose them, heirs of glory, heirs of God, and joint-heirs with Jesus, our living Head. As we receive all the earthy in the earthy head, we also receive the higher order of life, the heavenly, the spiritual, the eternal, in Christ, the second Adam, the Lord from heaven. In the first, the earthy, we were sunk in death and sin. In the second we are raised up from death and sin, to the heavenly, to walk in newness of life. "As we have borne the image of the earthy, we shall also bear the image

(Continued on page 158.)

## EDITORIAL.

MIDDLETOWN, N. Y., MAY 13, 1896.

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## EDITORS:

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Middletown, Orange Co., N. Y.

## NO GALLEY WITH OARS, NOR GALLANT SHIP.

A FRIEND in Bingham, Illinois, by the name of F. J. Huggins, asks us to give our views upon the Scripture found in Isaiah xxxiii. 21, which reads as follows: "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."

We would say in response, first of all, that we have no doubt that the prophet Isaiah was given to see in prophetic vision, and to infallibly record, the glory, peace and safety of the church of God under the gospel dispensation. We also believe that the closing portion of this chapter especially contains a figurative description of her glory and beauty. While the mind of the prophet might not have reached beyond the Jerusalem that then was, yet the spirit that was in him did testify of the new and spiritual Jerusalem, which now dwells in safety in this gospel dispensation.

It is not our design to call up and dwell upon the many precious things contained in the connection of the text, any farther than may be needful to present the design of the text itself, and this only as various things in the text claim our attention. Time and space would fail us did we undertake to do more than this.

"But there." These opening words of the text demand attention first of all. Where are these glories to be seen? In the preceding verse this question is fully answered. There the city is first called "Zion, the city of our solemnities;" the city of worship, of sacrifice, and of communion with God at the mercy-seat. Literally, the word "solemnities" signifies "appointed times;" and the direct reference is to the times of solemn assemblies at the feast days, and other times appointed for worship. Then the city is called Jerusalem. These two names both have a meaning. Zion signifies "a fortress;" while Jerusalem has the meaning of "vision of peace." Both names are appropriate; for the church of God is like a fortress, which bids defiance to every foe, which can never be overcome, and in her borders peace, everlasting peace, the peace of God, which passeth all understanding, dwells. It is a dwelling-place that shall never be taken down. Her

stakes shall never be removed nor her cords broken. The figure is that of a tent, held fast by stakes driven deep into the earth, and by cords stretched over the sides.—See also Isaiah liv. 2. By these figures of speech the safety and endurance of the church of God are set forth in this twentieth verse; and let it be remembered that when the Scriptures testify anything concerning the church, the Zion, the Jerusalem, the city of God, they mean, not some impalpably, unknown thing, but all the elect children of Adam, who have been chosen in Christ unto salvation. If the church of God is secure, that means that each believer is secure. The church is made up of nothing but redeemed sinners, who have been made partakers of the divine nature, having escaped the corruption that is in the world through lust.

Now, it is here, in this safe dwelling-place, the church of God, that the prophet declares that the glorious Lord shall himself be a place of broad rivers and streams unto his people. The text does not say that he will provide such a place, or give such a place, but that he will himself be such a place. He is all and in all to his people. Having him, they have all things. They find all their joy in him. He satisfies every desire. Philip said, "Lord, show us the Father, and it sufficeth us." The full satisfaction of the redeemed is expressed in the sentence, "Thou hast redeemed us unto God." If the people of God love beautiful things, if they love a land abounding in water, a place of broad rivers and streams, as by faith they behold the glorious Lord all these desires are satisfied. In this land the rivers are broad, and the streams abound. The land is abundantly watered. Every plant has nourishment, and the landscape is beautiful. The Lord himself quenches the thirst of every perishing soul. He gives with no stinted measure. Whatever our souls lack, that he is to them. They dwell in God, and he sends forth the streams of blessing, flowing out from the throne of God, until every longing soul is filled and every hungry one is satisfied.

The glorious Lord is the place, and the streams are his rich promises, his mercy, goodness and love. They embrace every joy which the soul feels in communion with him. They roll rich, mingled with the Redeemer's blood; and unlike earthly blessings, they abide forever.

"Beneath the sacred throne of God  
I saw a river rise;  
The streams were peace and pardoning blood,  
Descending from the skies."

"'Tis void of bottom, brim or shore,  
And lost in Deity."

These broad rivers and streams are to make glad the city of God, the holy place of the tabernacles of the Most High. The people of God bathe in them, and arise refreshed and invigorated. They drink of

them, and their thirst is quenched. It would be a pleasant theme to pursue this thought, and trace each one of the thousand thousand streams which flow out to each believing inhabitant of Zion; but this we cannot do. Each individual experience has been full of seasons of dwelling by the still waters. Every token of mercy and love from God is one of these streams. "Of his fullness have all we received, and grace for grace." But we can never multiply words sufficiently to tell what all these streams of blessing are. Paul, caught up to the third heavens, and whether in or out of the body he could not tell, had glimpses of this glorious Lord, and of the broad rivers and streams, which he could not utter. The land of Canaan was made attractive in the minds of the Israelites, as they journeyed through the wilderness thitherward, because it was pictured out to them as a land of springs and brooks; but what comparison could there be between this land and the place of broad rivers and streams to which those who believe have come? The Lord said unto Abraham, "I am thy shield, and thy exceeding great reward." Thus he speaks unto his children always. To them he is always all and in all.

The chief thought of the words "broad rivers and streams" seems to us to be abundance of blessing; and the Lord is himself that place of blessing. But we must never forget that it is God, as revealed in the face of Jesus Christ, who becomes all this to us. Jesus said, "He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" Through Jesus Christ our Lord all these rivers and streams which make glad the city of God dwell in him, and come to us through him. The light of the knowledge of the glory of God shines forth in Jesus' face; and Jesus said, "If any man thirst, let him come to me and drink." It pleased the Father that in him all fullness should dwell.

Now, one very peculiar thing is said concerning these broad rivers and streams. No galley with oars shall go upon those waters, nor shall any ship with sails pass thereby. Some things in the connection, it seems to us, will show the intent of the Holy Ghost in these words. In verse nineteen Israel is told that they "shall not see a fierce people." In verse twenty-two it is said that the Lord will save us; and here the word "save" simply means "give us safety." In verse twenty-three it is said of the ships that their tacklings were loosed, that the masts could not be strengthened nor the sails spread. The prey of a great spoil should be divided, and the lame should take the prey. The spoil of their enemies should be so abundant that even the lame should take it. Now, from these expressions it seems to us that the galleys with oars and the gallant ships represent all op-

posing forces brought by enemies against Zion or Jerusalem; and the sentiment of these words is that no foe of any sort should invade the peaceful retreat which the Lord had prepared for his chosen. Nothing shall have power to disturb the blessed abode of saints, nor to mar their joys. No weapon formed against Zion shall prosper. No deadly foe can reach or inflict a wound upon him who dwells in the secret place of the Most High.

Let us not forget that the glorious Lord is our place of retreat. What can harm those whom his love has engaged to defend? Who can come nigh to him? Who has an arm that can reach those who are sheltered near his side? The galleys with oars, propelled by human power, may represent the efforts of men; while the gallant ships may bring to view their pride and vain glory. Be this as it may, nothing that any human power can do can disturb the peace and serenity of the Most High, nor float upon the streams of blessing that issue from the throne of God. These blessings are not for the comfort of human will or human work, but for the humble poor, who have once trod the desert sands, but who now, chastened and humbled, dwell in quiet resting-places.

Whether these galleys and ships come in the guise of friends or foes, there is here no place for them; they cannot enter. This is true, because the Lord is himself our Judge, King and Lawgiver; and he will keep us in safety. If they come in the guise of friendship, professing great love for the Zion of God, they may deceive the simple-minded child of God to his hurt and undoing; but the Lord watches always. He that keeps Israel neither slumbers nor sleeps. Here is safety. Because the Lord only makes Israel to dwell in safety, therefore they can lay them down in peace and sleep.

We have thus briefly sketched a little of what has occurred to our mind concerning this delightful theme. We trust that our friend from Illinois, and others also, may be able to trace our meaning, and that it may be found according to truth.

C.

## CRUDEN'S CONCORDANCE.

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

EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.

PROVERBS XXV. 2.

"It is the glory of God to conceal a thing."

Whatever displays the glory of God must be worthy of the most profound attention of all his children. They can be engaged in no higher pursuits, nor aim at anything more lofty, grand or pleasing, than to trace the beams of that unsullied and eternal glory which belongs to God, and which shines forth wherever his works and ways are made known to us his creatures. To be fully satisfied that God is, and that he will be glorified in everything, and that even the wrath of man shall praise him, is pleasant to all who love God, and are the called according to his purpose; but to be instructed by his word and his Spirit how God's glory is to be promoted or displayed in everything, is truly transporting. To secure a revenue of praise and glory to his great name from all beings, things and events must require that he should possess all power and wisdom, and that his government should be absolute and universal; that his pleasure should be done in the armies of heaven and among the inhabitants of the earth. The inquiry of a brother seems to contemplate the question how the glory of God can be involved in concealing a thing, and to this particular point we wish to direct a few remarks by way of reply, hoping that they may be so presented and applied as to lead him, with others, into a train of reflections on the subject which may be profitable and edifying.

There are many exemplifications of the truth of our text to be found in the Scriptures, and also in the experience of all his children; a few only of them we shall be able to notice at this time.

In regard to himself, his infinity, the peculiar mode of his existence, the depth of his infinity, the depth of his wisdom, and the divine harmony of all his attributes, together with the manner and mode of his government in providence and grace, these are all too wonderful for us; and he is glorified in keeping back the face of his throne, and in spreading his cloud upon it.

2. In regard to the hidden glories of his Son, his wonderful and unexampled pedigree, his identity with the Father in the supreme Godhead, and his union of spiritual life with his church, in the mediatorial character which he sustains. God's power is all sufficient to uncover all the mysteries of these things and make them known to all intelligent beings in heaven and earth, if in his wisdom he saw it would promote his glory; but knowing all things, he knows that it is his glory to conceal them. It is true he gives his children some intimation of them by his word and Spirit, and as far as can comport with his glory and their

good; but beyond the tendency of a revelation of them to glorify him, he conceals them.

3. The spiritual life of the church is concealed, hid with Christ in God, existing and dwelling in the secret place of the Most High, and abiding under the shadow of the Almighty. This secret, Christ, is truly with them that fear him, and he will shew them his covenant; but now they know only in part, so far as it is consistent with the glory of God; but they shall hereafter know even as they are known, and see even as they are seen.

4. The great mystery of redemption. That God was in Christ reconciling the world unto himself, not imputing their transgression to them, has been, for the glory of God, concealed and hidden from ages and generations past; and all these things are now hidden from the wise and prudent, and revealed unto babes, because so it seemed good in the sight of God.

5. The day and the hour of the coming of the Son of man, and of the end of the world, is concealed. No man knoweth it, not even the Son; it is known only to the Father. God's glory is thus protected, and therefore it is that he has concealed the thing.

6. Who are, and who are not, among the sons of men the chosen vessels of his love afore prepared and ordained to glory, is a thing which God for his glory has concealed. The time when, place where, manner and circumstances under which, he has ordained to quicken them and make them manifest in due time, are all perfectly known to God, but concealed from men.

7. All the trials, struggles, temptations, persecutions, losses, crosses and afflictions through which he has ordained each of his children to pass, from the period of their spiritual birth until the consummation of their final glory, is most wisely concealed from them. How little do they know when entering into life, while rejoicing in their first love, of the horrors of darkness, the coldness of affection, the wavering of their faith and confidence in God, that awaits them in their pilgrimage; because the glory of God conceals the thing. If we could know and comprehend all these things in advance, we should not be able to live by faith upon the Son of God; hence for his glory has he ordained that his children shall live and walk by faith, and not by sight.

Abraham went forth at the bidding of God. God had concealed the thing, but we see that all resulted in the glory of God. Elijah thought all the Lord's prophets were slain but himself, because God had concealed from him the reserved multitude. Job was not able to perceive his God, in some of his bitter trials; but James reminds us that we have heard of the patience of Job, and we have seen the end of the Lord. The spouse says of her

Beloved, "I sought him, but I could not find him." Thus for his glory in the trial of our faith our eyes are sometimes holden that we cannot see him in his dealings with us. Isaiah says, "Verily thou art a God that hidest thyself, O God of Israel, the Savior." No man by searching can find him out; for "This is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent."

"He in the thickest darkness dwells,  
Performs his work, the cause conceals;  
But, though his methods are unknown,  
Judgment and truth support his throne.

In heaven, and earth, and air, and seas,  
He executes his firm decrees;  
And by his saints it stands confessed,  
That what he does is always best."

"Thine essence is a vast abyss,  
Which angels cannot sound;  
An ocean of infinities,  
Where all our thoughts are drown'd.

Reason may grasp the massy hills,  
And stretch from pole to pole;  
But half thy name our spirits fills,  
And overloads the soul."

MIDDLETOWN, N. Y., Oct. 15, 1852.

JOHN XVII. 20.

THE intercession of our adorable Redeemer was not alone for the apostles and primitive saints, but for all that his father had given him. His prayer for them in this chapter was not that they should be taken out of the world, but that they might be preserved from the evil of the world. In the preceding part of the chapter we understand him to be addressing his Father in behalf of the apostles and those disciples which were at that time about to experience most dreadful trial. Not only were they to witness the delivering up into the hands of wicked men their divine Lord, to be insulted, mocked, blasphemed, cruelly scourged and crucified, but they were themselves to be scattered and bitterly persecuted. As he knew the feelings of their infirmities, having been tempted in all points as they are, he was well qualified in that, as in all other respects, to be a merciful and faithful High Priest for them, in things pertaining to God. The great and ultimate desire of our Immanuel was that all his people, including those who had believed and those who had not believed, might all be one, even as he and his Father are one. He in them, and the Father in him, that his people might all be made perfect in one, and that the world might know that the Father had sent him, and that the Father had loved his people as he had loved him. Having, as we have seen, particularly prayed for his disciples unto whom he had given God's word, he says in our text, "Neither pray I for these alone, but for them also which shall believe on me, through their word."

In our understanding of the text the following points are unquestionably established:

1. That the men whom the Father had given him out of the world, mentioned in the sixth verse of this

chapter, were perfectly known to him, and those of them who had not yet been made manifest by regeneration were equally with those who had then believed, interested in his intercession and Mediatorial work. He had not to wait the developments of time; for now, when his soul was to be poured out unto death, he saw his seed, prolonged his days, and the pleasure of the Lord prospered in his hand.

2. His certain knowledge that they should all of them ultimately believe on him. Not for them who may, can or will, but "which shall believe on me." In perfect harmony with this sentiment, the inspired apostle says, "But we are bound to give thanks unto God always for you, brethren, beloved of God, because God hath from the beginning chosen you unto salvation, through sanctification of the Spirit and belief of the truth."

3. The things which he prays for in their behalf are fully expressed in the following adjuncts of the same sentence: "That they may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may know that thou hast sent me." Here we observe that while Christ establishes the unity of the Godhead and of its fullness in unity with him in his Mediatorial oneness with his mystical body, the church, asserting as he has often done, that he and the Father are one, he also uses the plural pronoun "us;" "that they may be one in us;" showing conclusively that he was not only the Word which was with God, but also the Word which was God; and equally clear that he was not only the Word which was God, but also the Word which was with God. That their oneness was and should be in that life which was hid with Christ in God.

MIDDLETOWN, N. Y., Nov. 1, 1852.

(To be continued.)

PLEASE BE SURE

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

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## CORRESPONDENCE.

*(Continued from page 155.)*

of the heavenly." O what wondrous love, that would embrace such as we are, by nature children of wrath, the sons and daughters of the earthly head, and manifest them according to the covenant of his grace, as sons and daughters of the Lord Almighty; that through rich and reigning grace we should bear the image of Jesus. O, my dear brother, what evidence have I that I do truly bear the image or likeness of the heavenly? I cannot be satisfied to know that when the sorrows of this life are ended I shall be like my living Head. I want some of the fruits now. My heart's desire is that I may manifest some of the Christ-life while tabernacling here below. I want that clean heart, that right spirit. I want that heavenly knowledge, that living faith, and to exhibit it in my every day walk; that I may honor him who has called me by his grace, and render my body a living sacrifice, holy and acceptable unto him that loved me and gave himself for me; for if Christ hath redeemed me from sin, death and hell, it was not that I was any better by nature than Cain or Judas. "According to his mercy he saved us," as Paul said. If I know anything about the matter it is in that way; yes, grace abounding to the chief of sinners; and because of this I want to glorify God in my body and in my spirit, which are his. But from whence cometh this desire? Cometh it from the earthly? Surely not. There is my trouble. My carnal reasoning powers, the wisdom of the flesh, is as vain as it ever was, and from thence cometh wars and fightings. With the flesh I yet serve the law of sin, but with the mind I myself serve the law of God. Therefore it is only in the Spirit we can serve God acceptably, with reverence and godly fear. "He that hath the Son hath life." Only in that life can we walk uprightly, or our desires be unto that end. O that I could manifest more of the Christ-life. I daily realize such a sense of coming short in everything that is good and commendable, so that I become weary of life, and wonder sometimes what the end will be. Yes, it remains a truth with me yet that

"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."

Tell me, is it thus with you? But may I not hope that when the conflict is ended, when the battles of this life in the flesh are over, when hope in fruition is swallowed up, I will not only bear the image, but be wholly like my risen Lord? Yes, see him as he is, and be like him; this mortal put on immortality, and this corruptible put on incorruption; all through God's eternal love, grace and mercy, given as in Christ Jesus before the world 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."

May grace reign, ever reign in our hearts.

Brother and sister Bolt, I received your letters in due time, and they should have been answered before this. I heartily concur with you in your views of the old and new covenants, and was comforted in reading your excellent letters; comforting and encouraging to a poor pilgrim like me. Please accept this, if you can make anything out of it, as a token of abiding fellowship and love in the Lord. With love to the household of faith which is among you, and with an humble hope in Jesus, I remain yours in gospel bonds,

P. W. SAWIN.

PHILADELPHIA, Pa., April 21, 1896.

MY DEAR BROTHER JENKINS:—

Even you have to suffer in your turn from some of the diseases to which the flesh is heir. Edna has told us of both you and sister Jenkins' suffering with "La Grippe." There are multitudinous diseases which attack us, and cause us to suffer, in our every day natural existence, and a cause might be ascribed to each one. But whatever the direct cause may be, it is always secondary; and if we trace back to ascertain the primary cause of all disease, we must go all the way back to the garden wherein dwelt our first parents, and by whose disobedience sin entered into the world, and death by sin, which is the primary cause of all disease. Sometimes we ask this foolish question, or wonder in our minds about it, "What would have been the condition of things now, had sin not entered into the world?" I can remember a time in my life (but it was before I had a hope) when I sincerely regretted that Eve did partake of the forbidden fruit. But now I can say that I feel to rejoice that sin made its bow to the world and entered therein; and I also rejoice that I am a sinner; for it was sinners (and none others) that Jesus came to save. Any bodily sickness that overtakes us is a deviation from the normal condition of health, and is caused by a violation of the strict laws of nature; and if we knew how to keep those laws inviolate we need not be sick. We do not want to suffer, but we simply do not know how to do the things that we would. The curse of sin is within us, and round about us, upon every hand, ready (as an arch enemy) to attack us from every point. In the reproduction of the human family, disease germs are handed down from generation to generation. Even the ground, with all animate creation, is under the curse, and thereby subject to death. Every living thing is at the same time a dying thing; and whenever the process of decay overbalances the great natural system of repair, then sickness and all manner of disease sets in. How utterly helpless we are, creatures of circumstance, whether adverse or favorable. Finite in mind, wanting and incapable in body; and could we

look no higher than our earthly surroundings we would indeed be as a ship having lost its rudder. In other words, if all our hopes ended with this life, we would be miserable indeed. With all the suffering which we endure in a natural way, from natural sources, the natural man is not conscious of the origin of the pain that afflicts him; therefore he is just as apt to rain down anathemas upon his luck, his fate or his carelessness, as he is to patiently bear it. Whatever conception of sin he may have, he thinks of it only in its outbreking manifestations; and if he has been a moral, inoffensive man, he will say, I have committed no overt act; I have not sinned; I have kept the commandments; I have nothing to fear; I deserve no punishment. But how different when the poor soul becomes conscious of his guilt, every point of the whole law crying out against him, and bringing him under condemnation. He falls into such a bed of soul-sickness that it is indeed unto death, the anguish of which is far beyond any bodily suffering that he is called upon to endure. This also is an experience of time; and it, too, is an outgrowth of that death which has its origin in sin, but is wrought out by an experience of grace in the heart; and as time goes on it finds its fulfillment in the perfect righteousness of Christ; for Christ is the end of the law for righteousness. The finished work on Calvary is the healing medicine of the great Physician; and now the delivered captive experiences another kind of sickness, which is no more painful, but delightful; for he can say, with the bride to her well Beloved, "He brought me to the banqueting house, and his banner over me was love. Stay me with flagons, comfort me with apples; for I am sick of love." What a wonderful transition, the coming out of darkness into the marvellous light of God's matchless love. "Sick of love." This is the "perfect love that casteth out fear." While natural sickness is an abnormal deviation from the standard of the perfect work of God in the creature, this delightful "sickness" is the supernatural result of the onward current of "the pure river of life," accomplishing the perfect work of God's salvation, in perfect health to the mind that joyfully serves the law of God; looking to Jesus, the author and finisher of that faith which has its full fruition in love, joy, peace and a clear understanding that the back is turned upon the world, with all the hopes and ambitions and desires centered upon Jesus, our heavenly Lover, the High Priest of our profession, the King of saints and the Captain of our salvation, whose delight is toward the sons of men, and the midst of whose chariot is "paved with love for the daughters of Jerusalem." To-day one may be so busy in his every day affairs of life that the hint at an hour's sus-

pension of business could not be thought of; but to-morrow sickness lays its claim upon him, the unfinished affairs of yesterday are left untouched, and his whole time and his whole being are absorbed in the contemplation of the most important condition of his life—his health. Now, brother Jenkins, I consider these natural phenomena a type of the christian experience, which led the bride to exclaim, "For I am sick of love." She labors ceaselessly all through the long, dark night under the law, never for a moment thinking of rest from the weary and hopeless labors. But when by the morning light she beholds the coming of her Beloved, the burden of every care is lifted, all work is suspended, and now the whole mind and the whole being is absorbed in the one great object of life. There are no eyes, no ears, no heart, for anything save the holy, heavenly Lover, and upon him every affection of the heart is centered. This is being "sick of love." But I must stop at once, for I may need your forbearance some other time.

With love to yourself and sister Jenkins, from us all, I am unworthily yours,

B. F. COULTER.

## FAITH.

"AND what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah," &c.—Heb. xi. 32.

The apostle devoted this chapter to the subject of faith, and a wonderful chapter it is, showing the nature and effects and the triumph and glory of the sublime, heaven-born principle of faith, which is the gift of God. The apostle has been presenting the witnesses who were called upon the stage of action to testify and exhibit the power and faithfulness of God in his exceeding precious promises.

"Faith is the substance of things hoped for, the evidence of things not seen." When faith comes, belief follows; for no man can believe without faith; and when faith comes he cannot help but believe; neither has he any inclination not to believe. How wonderful under all circumstances does this faith work by love, purify the heart, and overcome the world. It enables God's people to overcome difficulties, surmount obstacles, and move mountains. It was when Israel was led by faith that the mountains skipped like rams, and the little hills like lambs. We have yet to note an instance where living, gospel faith has failed to accomplish the will of the Giver, in Abel, Enoch, Noah, Abraham, Isaac, Jacob and Moses. These characters were witnesses of God. It was the same in the prophets; and from the fact that this is one faith, it had the same effect upon the apostles and elders, and the saints in the days of the apostles; and may we not contend for the same faith having the same effect? Now, as this faith re-

ed mountains of difficulty, has it the same effect to-day that it always had? By faith the ancients subdued kingdoms, wrought righteousness, stopped the mouths of the ungodly, waxed valiant in fight; and would fail to enumerate the glorious deeds of this faith. By the power of this faith they were able to deny themselves, take up their cross, and contend for the truth of the gospel, in those dark, corrupt ages in which they lived.

At the beginning of the next chapter the apostle says, "Wherefore, though we also are compassed about with so great a cloud of witnesses, lay aside every weight, and sin which doth so easily beset us, let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." When we take into consideration all the troubles with which we are surrounded, the clouds and darkness through which we are called to pass, how needful is all this admonition, lest we faint and fall and be discouraged by the way. When we have the power of this faith, and it has been accomplished by it, we will not run and hope to be successful in the race, this warfare in which we are engaged, the temptations to encounter, the fight of afflictions, the armies of the aliens, the fiery furnaces, the dangers against which we are set on every side? For we wrestle against the actual wickedness in high places; the promise of victory is ours. Faith strengthens us to go forth in the great struggle, the fight of faith against unbelief. Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." "If ye have faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." The Syrophenician woman had such faith, which enabled her to scale the wall of Jewish prejudice, and come to the Savior; and when he said it was not meet to give the children's bread to dogs, she admitted it, but pleaded for the dogs to eat the crumbs which fell from the Master's table. Faith humbles us before God, and enables us to see what we are. It also discovers to us the majesty and goodness of God. Faith enabled the woman with an issue, all thin and pale and weak, to press on into the presence of Jesus, and touch the hem of his garment, and receive the healing virtue which flows from Jesus; and with fear and trembling she honored him who bestowed the favor. The faith in the centurion brought him to Jesus to ask a favor of him; and when Jesus told him to go down to his house, the centurion said, "Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority," &c. He saw Jesus above all Roman

authority and power, and discovered him in his sublime majesty as King of kings and Lord of lords, and knew that his own authority was nothing compared with that of Jesus. Jesus cursed the fig tree, and his disciples saw it and wondered. He says, "Have faith in God." Like one of old I say, "Lord, I believe; help thou mine unbelief." "Lord, increase our faith." Truly we may pray and sing,

"O for a faith that will not shrink,  
Though pressed by every foe;  
That will not tremble on the brink  
Of any earthly woe;

That will not murmur nor complain  
Beneath the chastening rod,  
But in the hour of grief and pain  
Will lean upon its God:

A faith that shines more bright and clear  
When tempests rage without;  
And when in danger feels no fear,  
In darkness knows no doubt.

Lord, give us such a faith as this,  
And when our time shall come,  
We'll taste e'en here the hallowed bliss  
Of an eternal home."

Yours in hope,

W. LIVELY.

OPELIKA, Ala., March 26, 1896.

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SILAS H. DURAND.

SOUTHAMPTON, Pa., July 27, 1895.

YOUNG'S ANALYTICAL CONCORDANCE.

WE are now prepared to send the above named book, postage and expressage paid by us, to any address, at publisher's prices. All who are acquainted with the work will doubtless agree that it is well worth the price charged. See notice on last page.

OBITUARY NOTICES.

BROTHER BEEBE:—Our old, faithful members are one after another being called home.

Died—At her late residence near Petersburg, Del., on Thursday, April 23d, 1896, Mrs. Letitia Gruwell, in the 82d year of her age.

She was the widow of Deacon John Gruwell, who had gone to his reward several years ago. I have known that place for about forty years as one of the most kind and hospitable places within the bounds of my acquaintance. Very many will remember this Baptist home as a place of spiritual as well as temporal comfort. Sister Gruwell was baptized in September, 1836, by Elder Peter Meredith, and her long and faithful life has been spent in humble and steadfast devotion to the old Cow Marsh Church. The time lacks but a few weeks of sixty years. Her conversation and deportment were of that exemplary kind to adorn her profession and be an honor to the church. For some years she had been quite feeble, and unable to attend our church appointments; but it was very pleasant to visit and converse with her at her home. Two sons and one daughter survive her, who are following steadfastly in the footsteps of their parents. I share fully with them this bereavement.

Your brother,

E. RITTENHOUSE.

STATE ROAD, Del., April 29, 1896.

DIED—At her home near Liberty, Sullivan Co., N. Y., on Sunday, Dec. 22d, 1895, Mrs. Caroline Seely, wife of Mr. W. H. Seely, and daughter of the late James Linkletter, aged 54 years, 2 months and 28 days.

Mrs. Seely had been a great sufferer from sciatica rheumatism, and had been confined to her home for many months. Although she had not made a public profession of her faith, she had confessed to some of her friends that she had long entertained a hope in the mercy of God, and was a firm believer in the doctrine of salvation by grace, as contended for by the Old School Baptists.

Mrs. Seely is survived by her husband and one son; also by one brother and two sisters, Mr. Charles Linkletter, of Middletown, N. Y., Mrs. James C. Seely, of Paterson, N. J., and Mrs. Decatur Carmichael, of Washingtonville, N. Y. One sister, Mrs. Mary A. Carey, died on March 22d, just nine months before.

The funeral services were held in the Old School Baptist meeting-house in Middletown, N. Y., and were conducted by Elder Benton Jenkins: after which her mortal remains were laid away in the cemetery of the Brookfield Church, on Tuesday, Dec. 24th.—Ed.

DIED—Feb. 17th, 1896, at her home in Haverhill, Mass., sister Fannie M. Noyes, aged 38 years, 1 month and 16 days.

Our dear sister for a number of years had been a person of delicate health, and was quite a sufferer in her frail house of clay; but the Lord our Redeemer has now released her from the sufferings of this life, to dwell in bliss with the Savior on high.

Our sister united with the church in North Berwick, Maine, and was baptized by Elder Wm. Quint, in October, 1878. A letter written by her in 1879, signed by her maiden name, Fannie M. Ham, containing her testimony of the Lord's work of grace in her heart, I have sent with this for publication. Our sister leaves to mourn their loss her kind husband and little girl, and other relatives. At her funeral the unworthy writer preached from Revelation xxi. 23-27.

Your brother,

FRED. W. KEENE.

NORTH BERWICK, Maine.

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

Dr. D. M. Leonard, N. Y., \$1.00.

CHURCHES CONSTITUTED.

PURSUANT to a call from certain members of the Old School Baptist Church, Elder Isaiah Waggoner, of the New Hope Church, at Dwight, Butler Co., Neb., and Elder C. M. Cooper, of the Mt. Pleasant Church, of York, York Co., Neb., met with the aforesaid members of the said church on the 18th day of April, 1896, at the house of J. N. Greenlee, for the purpose of constituting a church of the order of the Predestinarian Baptists.

After singing and prayer by Elder C. M. Cooper, and preaching by Elder Isaiah Waggoner, proceeded with the constitution of the church by the council choosing Elder C. M. Cooper Moderator, and F. E. Amsberry was chosen Clerk *pro tem*.

Letters of Francis E. Amsberry, Lucy C. Amsberry and Margaret E. Jinks, members of Enon Church, of Southside, Mason Co., W. Va., were read and approved. Also the letter of Mrs. Rosetta C. Greenlee, of the Wolf Creek Church, Wright Co., Mo.

Articles of Faith were read and adopted, the same being made a part of this record.

Rules of Decorum were also read and adopted, and the same are hereby made a part of this record.

The vote on all these questions was unanimous.

ENON OLD SCHOOL OR PRIMITIVE BAPTIST CHURCH was the name given to the church.

The third Sunday and Saturday previous of each month was agreed upon as the time of holding meetings, the place to be agreed upon from month to month. The first meeting will be held at the house of J. N. Greenlee.

The church having been pronounced regularly constituted by the Moderator, the right hand of fellowship was extended to the members and to each other.

The Moderator gave the solemn charge. The council adjourned.

C. M. COOPER, Mod.

F. E. AMSBERRY, Clerk.

ELDER Waggoner was chosen Moderator of the church.

The door of the church being opened, the following persons went forward: J. M. Amsberry and Lela A. Amsberry. They related their experience, and were unanimously received, to be baptized at the next regular meeting.

J. M. Amsberry was chosen Church Clerk, and was instructed to have these Minutes printed in the SIGNS OF THE TIMES, Messenger of Peace and Primitive Monitor.

ISAIAH WAGGONER, Mod.

J. M. AMSBERRY, Clerk.

ASSOCIATIONAL.

THE Delaware Old School Baptist Association will be held, the Lord willing, with the London Tract Church, Chester Co., Pa., commencing on Wednesday before the fourth Sunday in May, 1896, and continuing three days.

Brethren and friends, especially ministers of our faith and order, are cordially invited to meet with us at that time and place. Those coming from the north will take the train leaving Twenty-fourth and Chestnut Sts., Philadelphia, B. & O. R. R., for Landenburg, at 4:20 p. m., and leaving Wilmington, Del., Market St., at 5:20 p. m., on Tuesday before the meeting. The train will be met at Landenburg, and all will be cared for.

Those coming from the south will come to Newark, Del., on Tuesday morning, by train on the B. & O. R. R., leaving Baltimore at 8:50. At Newark inquire for Mr. James Hossinger, where they will be cared for. He lives near the depot. Friends may also come by the P., W. & B. R. R., but will have to ride in a hack up into town, about a mile.

Those coming by the Delaware R. R. will also come to Newark, and call at Mr. Hossinger's. All will be welcome who love the truth.

In behalf of the church.

A. B. FRANCIS, Pastor.

The Baltimore Old School Baptist Association will be held, the Lord willing, with the Warren Church, Baltimore Co., Md., beginning on Wednesday before the fifth Sunday in May, 1896, and continuing three days.

The friends coming through Baltimore will take the train at Calvert Station, Baltimore, on Tuesday, May 26th, at 3:30 p. m., or Union Station at 3:35 p. m., N. C. R. R., for Cockeysville, where conveyances will be in waiting to take them to places of accommodation. Those coming south on the same road will take trains to arrive at Cockeysville about the same time. A cordial invitation is extended to all who may desire to come.

GEORGE HARRYMAN.

The Delaware River Old School Baptist Association will be held, the Lord willing, with the Kingwood Church, at Locktown, Hunterdon Co., N. J., commencing on Wednesday before the first Sunday in June, 1896, and continuing three days.

The Warwick Old School Baptist Association will be held, the Lord willing, with the Middletown & Wallkill Church, in the city of Middletown, N. Y., to begin on Wednesday before the second Sunday in June, 1896, and continue three days.

The Siloam Association of Regular Predestinarian Baptists, of Oregon, will be held (the Lord willing) with the Scio Church, at the house of our friend (and we hope our brother), James Watkins, near Philomath, Benton Co., Oregon, to commence on Friday before the third Sunday in June, 1896, at 10 o'clock a. m.

Those coming by the O. C. & E. or Yaquina R. R. will be met at Philomath. Those coming on the West Side R. R. will be met at Corvallis and conveyed to the place of meeting.

N. J. SHANKS, Clerk.

### THREE DAYS MEETINGS.

There will be a meeting of the Old School Baptists at Garden City, Blue Earth Co., Minn., fourteen miles south of Mankato, on the Des Moines Branch of the C., St. P., M. & O. R. R., commencing on Friday evening, June 12th, and continuing over Sunday. Brethren of like precious faith everywhere are invited to come.

GARRETT MURPHY.

The West Fork Church of Primitive Baptists will hold a three days or yearly meeting at Hampton, Iowa, commencing on Friday before the fourth Sunday in May. All are cordially invited.

F. BALDWIN, Clerk.

### YEARLY MEETINGS.

The Old School Baptist Church of Middleburgh, Schoharie Co., N. Y., has appointed her yearly meeting to be held on the first Saturday and Sunday in June (6th and 7th), 1896. We extend a cordial invitation to ministers, brethren and friends.

ADDIE COOK, Clerk.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

MIDDLETOWN, ORANGE CO., NEW YORK,

To whom all letters should be addressed, and

money orders made payable.

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# 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. 64.

MIDDLETOWN, N. Y., WEDNESDAY, MAY 20, 1896.

NO. 21.

## CORRESPONDENCE.

HASKELL, Texas, Jan. 23, 1887.

BROTHER S. H. DURAND:—I suppose you will be surprised to hear from so remote a section of the country as this, and especially from one you never heard of before. You wrote in the SIGNS OF THE TIMES of January 15th, under the heading, "But ye are come to mount Zion." Now, my brother, there is nothing I ever heard or read that does me more good than to hear of the wonderful workings of God's amazing mercy and love being made manifest to his people. Your views in the article seem to be so in accord with my own views that I feel encouraged to give you a history of what I hope have been the Lord's dealings with me. God's people are made to wonder, and to adopt the language of the poet, "Amazing grace!" I have been reading the SIGNS OF THE TIMES for thirty years. I have often thought I would write to brother Beebe on the same subject, but being no scholar I have hesitated to write for the public gaze. Now, brother Durand, to speak of that amazing grace, and of how it was revealed to me, shall be my chief aim.

In the early part of my life my father lived in Union County, Illinois, and my uncle Francis West had the care of a small church of which my father and mother were members. I often went with them to meeting, although young. I often had serious thoughts about my eternal destiny. At the age of fourteen years I dreamed a dream which has ever been fresh in my memory. For several long years there was an increasing desire to know my eternal doom; but like all natural minded men I thought there was something for me to do, and I thought if I rejected or neglected to do that something that it would result in my eternal condemnation; so I began to make promises to God; but alas! I only made them to be broken, and soon found myself lying to God. This only increased my pain. When my father and mother would go to a neighbor's house to spend the day I would take advantage of their absence and read the Scriptures, always using great care to lay the book back exactly as I found it, for I would not have them know that I read the Scriptures. This, no doubt, was mortifying to their feelings, but such was my nature.

In 1845 my father and family moved to Montgomery County, Arkansas, then a new country. I would

often say to my mother, "Now, mother, I want to start early in the morning for hunting," and she never failed to give me all the assistance I wanted to get off early. I would go to bed, but only to lay there and try to pray to God for mercy. O how little did my dear old father and mother think that I was struggling under such a load of guilt. When morning would come I would start for the mountains, not with any expectation of killing deer, for the truth was I was hunting for the most secret place I could find, and such was my nature that I wanted no mortal eye to see me nor ear to hear me. This was in the fall of 1850. There was to be a camp-meeting held some four miles distant, and I determined to attend it, for I found no promise in the Scriptures that I thought I was entitled to. The time came and I went, in the hope that I might learn something for my relief. There was considerable of a revival, and many went to the mourners' bench, and several professed religion. The preacher said, "Make up your mind, come to God, exercise faith, and he will immediately bless you." I had been trying to come for a long time, but it looked to me like I was getting farther off from God all the time; and as for exercising faith, I had been trying to do that; but I know now that faith was not in me to exercise. I am sure that I exercised all the powers that were in me, but all to no avail. One evening after the services I formed a resolution that when darkness came and the fires were kindled that I would steal off from my comrades in the darkness of the night and spend the night in prayer to God for mercy. I thought I could do this, and that nobody would have an idea of the state of my mind. Night came on, and the bright lights were kindled all over the camp ground. The time for me to go had come, and I started. It was now quite dark, and when I got about a quarter of a mile from the camp ground I heard the voices of some young men I knew, and I at once turned out of the road, for I had no desire to talk to the dearest friend on earth. This was a very heavy timbered country, but I made my way through the darkness until I came to a small mound. Instead of falling on my knees here as I had thought I would do, I dropped down with my breast across a small log, to try to pray; but if ever a poor soul was left to himself I surely was. Finally I

changed my position, and lay with my arms extended at full length on either side, and looking upward. While in this position I was thinking over my awful condition, when all at once if two words with lightning speed had come in contact with each other it seems to me that the sound could not have been louder, and it seemed to me that the brightest kind of a light shone all around. I was as helpless as a child. I could not move hand or foot. I felt myself lying on the very brink of eternal ruin, and felt that in a few more moments I would sink down into an awful hell where hope and mercy could never reach me. I know I fully believed it; yet I had but one prayer, and that was from the very depths of my soul. I cried, "Lord, have mercy on me, a sinner." It is as great a prayer as I ever made in my life, and it suits me yet. There was a space of time that I was dead to all worldly concerns. I am confident that a hundred men could have walked around me and I would have known nothing about it. All glory to the name of Jesus, my Savior, the first thing I knew, instead of falling into the awful hell as I verily believed I would, I fell into the embrace of the crucified Redeemer. It seemed like I was raised to my feet almost without an exertion. I clapped my hands and thanked my God. I tell you, my brother, I wondered how it was that I was out of hell. I felt as light as a feather. My first thought was to run and tell them all what the Lord had done for my soul. Now the brush was not a bit in my way, and when I struck the big road I nearly flew to the camp-ground. I lost all control of myself, and came near running over the sacramental table. My shame was all gone now, and I felt like I wanted the world to know what the Lord had done for my poor soul. Next morning I was still calm, and a very homely man came up to me and took me by the hand, and really I thought he was the most pleasant looking man I ever saw. I loved everybody. The people, the trees, the earth, the elements, and everything my eyes beheld, seemed to be praising the God of heaven. I had no idea that I ever would see any more trouble on earth. It was now about nine o'clock, and my father had come from home, and I reckon that my mother had told him what had happened. I saw the old gray headed man coming toward me, and my very bosom swelled. He took

me by the hand, and in a trembling voice said, "My son, do you think you are bettered by coming here?" I made out to tell him that I thought I was.

I must close.

S. J. PRESTON.

HASKELL, Texas, June 17, 1887.

BROTHER DURAND:—In my letter to you of January 23d my paper gave out and I stopped rather suddenly. Now, in compliance with your request, I will try to tell you something more of my experience since 1850. I believe I had come to where my father came to me and asked me if I thought I was bettered by coming to the camp-meeting, and I told him I thought I was. Every day and every night the preacher called for mourners. Many went forward, and some professed religion, but poor me could never get my consent to go to the mourners' bench. I felt to be one of the worst sinners on earth, and I wanted to be entirely alone, where no mortal could see me. Jesus says, "Where two or three are gathered together in my name, there am I in the midst of them." But in my case, if I ever knew anything about it, it was when I was by myself in the woods, and in the night. When lying prostrate on the ground, more helpless than a child, and the last gleam of hope fading away, then it was that the love of God came teeming into my soul to that degree that I shall never be able to tell it.

My father spoke very kindly to me, and said, "If it be your choice to join these people do not let me be any barrier, for there is no Primitive Baptist Church in this country." My reply to him was that I had read the Scriptures but little, and I believed I would read them more for myself before I joined any church. He then recommended me to do so. Soon after this there was a Primitive Baptist Church constituted in the neighborhood, and I became a regular attendant, and read the Scriptures daily. The church seemed to be doing well for a space of time, but at last they had two preachers, and they differed on what I thought was a small matter. This put everything in confusion for about three years before it was finally settled, so I did not join the church until October, 1861. Since 1861 I have had many pleasant seasons, and have had many heart rending trials. I was once turned out of the church for earnestly contending against the grange

in the church. I moved immediately into western Texas, about ten years ago. I have been told by different ones that the grange party rescinded the act of turning me with eight or nine others out of the church. I understand that the church in the main has abandoned the grange party; but he who was our pastor at that time still stands by himself, with a small church he has collected, but they are barred from the fellowship of the association. We have no Primitive Baptist Church in this part of the country, and but one Primitive Baptist man besides myself in the town of Haskell. I wrote to brother Nathan Morris a few years ago, an able minister of Mississippi, and he came two hundred and fifty miles, and remained with us a week. This was certainly a feast to me.

Now, my brother, I have given you some relation of my experience for many years. I have long since found out that if a man has firm and fixed principles he will come in contact with opposition. All this world with its so-called churches seems to be drifting in the same direction. It makes me think of the great leviathan that Job spoke of. They are as scales that cover up the whole body of corruption. I know that this is strong language, but to me it is clear. I know, or at least I believe, that there were as full blooded Jews born in Babylon as were ever born in Jerusalem; and there is just as much of a Babylon now, in a spiritual sense, as there ever was, or else the Lord would not have said, "Come out of her, my people." I honestly believe there are thousands of people misled and wandering in the streets of Babylon; but the Lord knoweth them that are his.

Now, brother Durand, write when you can. All the preaching I get comes through the SIGNS OF THE TIMES.

Your brother in hope of eternal life.

S. J. PRESTON.

BRUSH PRAIRIE, Wash., Nov. 5, 1895.

ELDER S. H. DURAND—DEAR BROTHER IN HOPE OF ETERNAL LIFE:—It has been quite a number of years since I wrote to you. Some ten years ago I wrote to you and tried to tell you something of what I hoped the Lord had done for poor me. Since that time I wrote to you for your book of "Meditations on portions of the Word," and also for Mary Parker's book. I have read both with great delight. I have the book of Editorials written by Elder Gilbert Beebe. This man was raised up at a time when he was most needed, and was a David in his day. At about one throw he settled the biggest giants the Arminians could bring against him. He was gifted in the defense of the truth, and also in explaining the Scriptures. I also have Coffee's history of the Baptists, Hassell's church history, and the biography of Elder Wilson Thomp-

son. From these, with the SIGNS OF THE TIMES and my Bible, I believe I get more truth than the whole of the city of Portland does from their dandy clergy or their fine haired preachers, who live sumptuously every day. I sometimes feel very lonely, as there are none but Arminians all around me. I tell them that in the matter of eternal salvation they have nothing to do it in. Then they say, "If I believed as you do I would do just as I please." Now, my brother, they may talk about their free moral agency, their good works, and the virtue of their prayers, but I do not believe that a man or a combination of men and women will ever exert an influence on Almighty God that will cause him to do a thing that he would not have done.

Brother Durand, when I sat down to write I thought I would order Mary Parker's book and quit, but you see where I have gone to. Please excuse me. I am old and afflicted, and the charms of this world are past with me.

S. J. PRESTON.

HAZLETTVILLE, Del.

DEAR BROTHER CHICK:—The inclosed letter was written to me by my son, at my request, not with any intention for publication, but for my own satisfaction. I take the liberty to submit it to you, without his knowledge. Do as you think best in regard to publishing.

In love to yourself and family, I am, I hope, your brother, though unworthy,

B. C. CUBBAGE.

1922 N. 31st St., PHILADELPHIA, Pa.

MY DEAR FATHER:—You asked me to write to you on the subject of your last letter, namely, Lazarus, Martha and Mary. But am I capable of writing to you on such a subject? I do not feel that I am, for I do not feel to have any special understanding about it. I sometimes feel like writing on certain things, but at such times I have usually some definite idea, which is at least satisfactory enough to me to mention to whomsoever I am writing; but when asked especially to give my views on a certain subject, it seems to put what few ideas I may have in the background.

By looking in the inspired record we find that Martha and Mary are spoken of before Lazarus; also, that Martha comes first.—Luke x. 38-40. "Now it came to pass, as they went, that he entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet and heard his word. But Martha was cumbered about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me," &c. I also believe, as you said, that every word spoken and every step taken by our Savior was for the accomplishment

of the will of God, according to his all-wise purpose in Jesus Christ before the foundation of the world. But many of his sayings no one member of his body will understand in this world; but there are many things that we do know and understand, and that, too, in the same manner as it was revealed unto Mary, while she sat at his feet. There is one thing, in that which the Old School Baptists call religion, that is very beautiful; in fact, everything that we by the eye of faith can behold; but what was in my mind was this: we hear each other speak of a certain Scripture, and the question is asked, "Can we not see in this the experience of God's people?" The answer is, "Yes," if we see further than with the natural understanding; for we know by experience that the Bible is worth nothing to us spiritually, if taken naturally, or with the natural understanding. Suppose I should say, Naturally the reading of the Bible is a comfort to me spiritually. You can readily see that this is a misnomer. But to return. When we take some of these certain passages of Scriptures and try to trace out the experience of God's people, if given an understanding of them we are taken back first of all to the time when an interest was awakened in us of these very things, and ere we get far along the road we find ourselves where the sinner is yet entangled in the meshes of the law; and here is where we find Martha. That which I spoke of just preceding is this, that when the question is asked, "Can we see the experience of God's people in this?" and we are thus taken back in our experience, it would seem to an uninterested party that so much repetition of how a poor sinner is quickened into life, and finally freed from the bondage of the law, and delivered into the glorious liberty of the sons of God, would become monotonous. To God's people, who have been quickened into life, and who understand, even though in a very small part, to them it is ever new, to see and understand the experience of God's people depicted in whatever Scripture may be quoted; for it is also the experience of Christ. And if we see Christ and him crucified on every page of the Bible, it is food for the hungry soul. None but a hungry soul ever saw him, and none ever saw him but to behold the Word of God, and feed upon it, and learn at his feet. Martha had received Jesus into her house, but was cumbered about much serving; which expression, to my mind, means the serving of the sinner under the law, prior to the time that they are ready to sit at Jesus' feet and hear his word and learn of him, as Mary did. The word "cumbered" means overburdened, and in one definition, something that is useless. Anything that is a bondage, or a burden, or useless, in connection with the experience of God's people, does not

come under the expression of the apostle, "But Jerusalem which is above is free, which is the mother of us all," &c. Here is a freedom spoken of in connection with our mother, the church; but that freedom is not ours until we are permitted to be numbered as a member of her. When this is our privilege, we are no more under law to serve dead works, but we are under law to God to serve in newness of Spirit. We are no longer cumbered by much serving. But if we undertake to apply the three characters in the way you spoke of in your letter, shall we not have to stop before entering the church, and consider Mary's position? But before doing so I will say concerning the fortieth verse, that I cannot see anything in it especially, further than that it is a representation of the complete unrest of the sinner in the wilderness, while he is continually striving to fulfill the law's demands. These are the many things that she is troubled about, which Jesus speaks of in verse forty-one. "Martha, Martha, thou art careful and troubled about many things." I feel that the answer is almost the same that it was to Peter when he asked, "And what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me." His further answer to Martha was, "But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." Now, what is this good part, which is also spoken of as a choice? Can we not see it as a more advanced stage of the child's experience, when in his dire extremity and utter helplessness he falls prostrate at the feet of Jesus, and cries, "Lord, when thou comest into thy kingdom remember me." The answer is, "To-day shalt thou be with me in paradise." He hears the words of Jesus, and learns of him just as Mary did. He hath chosen that good part, because Christ hath chosen him unto salvation. The love and mercy of God constrains him to bow low at the feet of Jesus, and receive and partake of the water of life freely, which good part shall not be taken away from him. He is now past that condition where he is cumbered by much serving, having received and tasted of the good word of God, by which he is enabled to say, "Salvation is of the Lord." He is enabled to look away from self to Jesus, and there is a lodging place in his heart for the following Scripture, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Mary is the character that this Scripture applies to. Jesus says his burden is light; but a little while ago we found Martha troubled about many things; her burden was not light; but it becomes light when we can designate

her as Mary sitting at the feet of Jesus and hearing his word. Well, where does Lazarus come in to fill up a part of this experience? I remember that you put his case at the first part; but if we try to apply the condition or experience of all three of them to one of God's people, it comes to me that it really belongs to that part where we have passed from death unto life, and that the grave clothes are really the fetters of the flesh still holding the individual from the privileges of the church; and the command to loose him and let him go is to receive him into the church; thus taking off the grave clothes, and extending to him the fellowship of the church, with all her privileges; for in the following chapter we read that they made a supper for the Lord, and Martha served; but Lazarus was one of them that sat at the table with him; and Mary anointed his feet, &c. Martha is still serving; Mary is still at his feet; but Lazarus is now sitting at the table with Jesus, which we are not allowed to do until we have experienced all the other, and have been received into the church, with all her privileges granted unto us, one of which is, eating and communing with our Lord and Master. Now, father, this may not be the correct interpretation of this Scripture, but it is the way that it seems to come to me. If you simply confine Lazarus' case alone to the experience of God's people, then I have no objection whatever to the way you applied the grave clothes to the fetters of the law, holding us in the condition of Martha, that is, cumbered by much serving, until such time as it pleases God to speak the words by his Son, "Loose him and let him go." I think there are many passages of Scripture that can correctly be interpreted as teaching more than one stage or condition of the experience of the Lord's people, and I feel satisfied that the subject of this letter is one of them.

Hoping that what I have written may be in accord with the truth, and that you may profit by it, I am, as ever, your son,

SAMUEL T. CUBBAGE.

MANY CALLED, BUT FEW CHOSEN.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN IN CHRIST JESUS:—By your permission I will comply the best I can with the request of our much beloved and esteemed brother Chick, which occurs in the SIGNS for January 26, current volume. I have not the slightest knowledge of what brother Chick wrote on this text in his former articles; but if I have gleaned his views from what he has written in this, I fully concur with him; hence it shall be my aim to write in harmony with the general idea which he has conveyed.

This text, I believe, occurs twice in the sacred writings, and each time in Matthew; first, Matt. xx. 16; second, Matt. xxii. 14. I am of the opinion

that each of these texts mean one and the same thing, and that the narratives with which they are connected, with other similar narratives, have direct reference to the end of the law dispensation, the temple worship. By reading Matt. xxii. 1-4, we learn that Matthew calls the gospel fullness a dinner; that is, a wedding dinner, which was made on the occasion of the marriage of the king's son. Luke, in reference to the same thing, calls it a supper—"a great supper."—Luke xiv. 16. John, in the Revelation, calls it a supper, saying, "Blessed are they which are called unto the marriage supper of the Lamb."—Rev. xix. 9. So, taking all these things into consideration, we must believe that the gospel dispensation with its blessed fullness is here brought to view under the idea of a supper—a great supper; and a great supper indeed it is to poor, hungry, thirsty starving souls; as it is said in the prophecy of Isaiah, "And it shall come to pass in that day [gospel day], that the great trumpet [gospel trumpet] shall be blown, and they shall come which were ready to perish in the land of Assyria," &c.—Isa. xxvii. 13. This figure or illustration is drawn from the common method of eating, or of the meals of the day. Supper is the third and last meal of the day. After supper people retire to rest until the morning. In the morning they awake and arise to enjoy a new day; therefore these illustrations vividly illustrate the great supper, "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."—Isa. xxv. 6. The gospel blessings with its fullness seems to me to be the third and last dispensation, or the end of all things, of all the legal services, or temple worship, which, when ended, those chosen ones were brought into the banqueting-house, to feast upon the rich provisions of gospel grace, and bask in the love of their dear Redeemer; for the banner over them is love. And when supper is ended, this glorious feast ended here in this world of toils and tears, all of the Lord's people will awake in the likeness of Jesus, and see him as he is. We shall not all sleep (that is, not all be buried), 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 (who are not buried) shall be changed; that is, we shall be immortalized in a moment. Then no wonder John would say, "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is [now] come, and his wife hath made herself ready." "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."—Rev. xix. 7, 8.

Here I will say that I fully agree with brother Chick that these texts with their narratives do not allude to election, that is, to God's eternal

choice of his people, before the world was; neither do I believe that this marriage has reference to the everlasting covenant, ordered in all things and sure; when Christ was, before the world, according to the covenant of redemption, the Surety and covenant head of the election of grace, or heirs of promise. But, as I have said, it was at the end of the law dispensation, when those few chosen ones who were ready, who had oil in their vessels, were espoused to Christ, the Lamb of God, in gospel ordinances. "For the marriage of the Lamb is come, and his wife hath made herself ready," and, being ready, she went in with him; and the door was shut. Hence, "many be called, but few chosen." Doubtless all those virgins were called into the legal services, both the wise and the foolish ones; some at the first, some at the third, some at the sixth, some at the ninth, and some at the eleventh hour; yet there were but few of them ready, with oil in their vessels, and those few were recognized as the bride, the Lamb's wife, who had made herself ready; therefore it was granted unto her that she should be arrayed (clothed) in fine linen, &c. I do not understand by their being equally divided in the parable, five wise, and five foolish, that God's people nationally or in the Jewish church were equally divided in individual numbers, but equal in class numbers, believers and unbelievers; and those who believed on him, even them that believed on his name, were chosen to go in with Christ into this marriage supper, or gospel liberty; they were ready. At the end of the law dispensation "He came unto his own, and his own received him not. But as many as received him, to them gave he power [liberty] to become the sons of God. \* \* \* Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 11-14. These are the ones that were ready; these are the ones that were chosen; and power was given them to become the sons of God, in the glorious gospel liberty, where they were enabled to show forth the praises of him who called them out of darkness into his marvelous light. Then well might John again say, "Blessed are they which are called unto the marriage supper of the Lamb." The word "called," in the text, is equivalent to the word chosen in the texts under consideration; for it is very discriminating: called "unto the marriage supper of the Lamb." The text is, "Many be called, but few are chosen." The same as to say, Many are called unto legal services under the law, but few are chosen or called unto the marriage supper of the Lamb. These had on the wedding garment, or, more properly, were clothed with the wedding garment, fine linen, clean and white; and the same line of thought extends down through this nineteenth chapter of Revelation. At the four-

teenth verse it says, "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." Those few who were following the Captain of their salvation on white horses, clothed with fine linen, white and clean, are the chosen ones who went into the marriage supper. These were clothed with the righteousness of Christ, purity of doctrine, with a holy conversation and godly conduct. These are they that sung a new song before the throne (the great white throne), and before the four beasts and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women (antichrist), for they are virgins—wise virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and the Lamb.—Rev. xiv. 3, 4. These followed the Lamb on white horses through the law dispensation, clothed with the righteousness of Christ, the garment of salvation, the wedding garment, singing the song of salvation, the song of deliverance: not only the song of Moses, the servant of God, but the song of the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. xv. 3. To those foolish virgins, or unbelieving Jews, Christ was a stone of stumbling and a rock of offense. They stumbled at the word, being disobedient, whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.—1 Peter ii. 8, 9. God does not call on his people to come out of darkness, but calls them out; neither can his people show forth his praises until he calls them out of darkness; and their showing forth his praises is not in order to, but because of, their deliverance; hence, many be called, but few are chosen. "For I say unto you, that none of those men which were bidden shall taste of my supper."—Luke xiv. 24.

W. J. MAY.

PINSONFORK, Ky., March 12, 1896.

DURHAM, N. C., April 24, 1896.

DEAR BRETHREN EDITORS:—I do not get to read all of the SIGNS OF THE TIMES, for often they come when I am away from home; but according to my weak understanding you and your correspondents are contending earnestly for the faith once delivered unto the saints, and this is the thing that should make every Old School Baptist a supporter of a paper.

Brother Fairchild's letter in the last number of the SIGNS I think well worthy of publication. It ap-

(Continued on page 166.)

## EDITORIAL.

MIDDLETOWN, N. Y., MAY 20, 1896.

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## EDITORS:

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## MATTHEW XXI. 12-14.

"AND Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them."

The same narrative is recorded in Mark xi. 15-17, in Luke xix. 45, 46, and in John ii. 13-17. There are some verbal differences in these narratives, but the substance is the same. Sister Mary I. Longshore, of Condit, Ohio, has asked our views upon the above Scripture, and we feel like endeavoring to respond.

Jesus came not only to preach peace, but also righteousness. He came not only to comfort, heal and encourage, but also to pronounce judgment. Though he moved among his disciples in humble, lowly guise, yet now and then they caught glimpses of his hidden glory; and so also his judgment was hidden in the main from men, but now and then awful words of condemnation proceeded from his lips, and mighty deeds proclaimed his divine power to judge and to execute his judgment. The above record tells us of one of those times in his ministry.

He had just come to Jerusalem for the last time. It was a visit full of contrasts. He entered it amid the hosannas of the multitude, who hailed him as coming in the name of the Lord, and cast palm branches in his way. He went out of it soon to Calvary amid the execrations of the same multitude; but now he came amid their praises, and the multitude said, "This is Jesus, the prophet of Nazareth." But their praise was carnal, as well as the cry which shortly arose to release Barabbas and crucify him. They were as ignorant of the true character of Jesus when they praised him as they were when they condemned him. Their praises were of no more value in his view than were their reproaches. The one was no more to his true honor than the other. Carnality is never acceptable to God, and least of all when its language is that of praise. They praised and honored Jesus because they thought he was what he was not, and that he came to do what he was not given to do. When the truth began to appear, then they hated both it and him.

Having come to Jerusalem, he went into the temple. It was the place for worship. God had so ordained. It was, as he said, the house for prayer to all nations. Jesus was born in Israel. As one with Israel in his human life, he also worshiped in the temple. He observed all that God required in the temple service. He had a zeal for God. He loved the courts of the Lord's house. He held the commandments of God in honor; and so he went into the temple.

The temple was a house of prayer. Its one design was for worship; but this design had been perverted. It had been turned into a place of merchandise. Men had brought lambs and doves to sell to those who desired to offer sacrifice within the holy precincts of the temple itself. The tables of those who changed money for a reward were also there. Instead of the voice of prayer and singing, was the voice of barter for money-getting. Instead of the solemn quiet and hush suited to the place, there was the clamor and noise of trade. Instead of the solemn reverence of humble-hearted worshipers, who came to the temple to pay their vows and offer praise, violence of speech and loud irreverence were to be heard all around. It is sure that trade was not permitted within the holy place at all; and if any man could thus encroach there, it was sure that there could be no spirit of prayer in him. They had no thought of worship. Their whole spirit, as well as conduct, was foreign to the design of the place.

Jesus cast them out, and overthrew the tables of the money-changers, and the seats of those who sold doves. One evangelist says that he made a scourge of small cords and drove them out. How was it that one could compel so many? If miraculous power were shown, why did it not attract more wonder on the part of those who saw it? These questions are not answered. We can only know that here was a display of his power. In the eyes of men he was weak, but all power was his in heaven and in earth. He can and does compel the obedience of all his creatures. Was there not here also a sense of guilt upon their part? They knew that they were violating the house of God, and desecrating its courts. We may suppose many reasons why they fled before this one man, and why there seemed to be so little wonder aroused, but we can be sure of no more than the narrative contains.

Jesus said, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." The word "thief" here is very strong. It means more than ordinary thieving. It means here robbing, plundering. From this we learn that they had not only turned the house of God into a place of merchandise, but in addition did not follow their merchandising honestly. This was as might have been expect-

ed. When men have so little regard for the house of prayer, we may expect that they will have but little regard also for honesty and fair dealing. A man who, under cover of a zeal for the house of God, will yet violate the whole law and spirit of the place, if occasions offer, will also religiously rob his fellow-men, and all under a pretense of zeal for godliness. The occupation of these men was not in itself wrong, but they brought the love of worldly gain to the very portals of the place which was intended to be above and beyond a sordid world; and as they prostituted religion to the love of gain, so also they prostituted common honesty. We know of nothing that so much resembles this in our day as the course of a hireling clergy, and church fairs, festivals, &c., where the principles of common honesty and rectitude are violated commonly in a fashion that, if practiced in worldly business, would very soon land men behind prison-bars. But we purpose to speak of this later on.

"And the blind and the lame came to him in the temple; and he healed them." While Jesus drives out with holy indignation the worldlings, the mere money-getters, from his temple, he receives and welcomes and saves the humble, the poor and the afflicted. Those who sold doves would claim that it was a true zeal for the worship of God that influenced them. "See," they would say, "we are engaged in providing proper offerings for those who desire to offer sacrifice. Is not this a good and holy work? If we have come within the sacred precincts with our traffic, does not this still more clearly show our zeal for God?" The money-changers would say, "We are here for the convenience of the worshipers, and to facilitate their purchase of their offerings. We only change their foreign money for the currency of the realm." These were plausible reasons; and yet their motive was that each might get gain to himself. Not zeal for God, but zeal for self, led them to violate the holy place itself with their traffic and with their robberies. These ought to be driven out; but Jesus received in the temple of God the blind and the lame, and healed them. These came with prayer into the house of prayer. These had need of help; these therefore prayed. He who was greater than the temple declared that the temple was no place for the rich, the strong, the whole, but that every burdened, praying soul had perfect right there. The blind and the lame must desire healing. They came to Jesus in the temple. They did not look to the temple nor to its services for healing, but to him. As they came to him, he judged that their infirmities and imperfections did not defile the temple; rather it glorified the temple. Their coming fulfilled its true design. It was a house of prayer; and who could pray but the needy? And the needy must pray. Thus far we have spoken of the

literal temple, and of the work of Jesus in it; but these principles are eternal in their nature. The temple at Jerusalem is destroyed, and not built up again; but there is still a temple of God on earth, and Jesus is now within this temple. He is there to drive out and to receive. He expels the carnal, the worldly religionist, and receives still the poor, the lame and the blind. It is still true that Pharisees have no use for him; but it is also true that the publicans and sinners draw near to him, and he receives them and eats with them. The money-changers would say that the blind and the lame must not come here—their presence desecrates the temple; but the Master of the temple receives and heals such ones.

This temple is the church of God on earth. We know that Jesus once spoke of his own body as a temple, and we also know that the bodies of individual saints are temples where Jesus dwells. But Jesus' true body is the church; and the church is the aggregate of believers, in whose bodies the Holy Ghost dwells. Besides, we have not understood the temple of Jerusalem to signify each individual believer, but the church as a whole—"the church which is his body."

In this temple Jesus forbids all worldly traffic. There is room outside for all legitimate business. Buying and selling doves or money-changing are right in the world, provided they be pursued without extortion or robbery; but in the church of God they are to have no place. It is emphatically intended for "a house of prayer." The word "prayer" here signifies literally "a pouring out." Under this word is included all true worship. All is here to be done unto God, to be poured out unto him. The spirit of barter or merchandising has no place here. If it be allowed to enter, the whole design of the church is perverted.

If money is needed in sustaining the outward forms of worship, it is provided for; not in the way of traffic, but always as a free and loving contribution. It is the cheerful giver that the Lord loves. Such giving is in perfect keeping with the spirit of prayer. It will arise out of a sense of gratitude for favors received. The poor widow, whose two mites were more than all besides had cast into the treasury, came with prayer and with thanksgiving. She esteemed it a favor to herself to be allowed to give her little. So Lydia afterward at Philippi urged the apostles to come and abide at her house; not as a favor to them, but to herself, and as a token of their fellowship for her. This is cheerful giving. These are the cheerful givers whom the Lord loves; and because he loves right down into their hearts freely, they love and give freely in their turn. They give as unto the Lord, and not unto men. This we understand to be the spirit which actuates the church when the

love of God reigns. It is not selfish. It does not lead to giving out of a selfish motive. It is such giving as is in perfect harmony with the spirit of humility, devotion and prayer.

What semblance is there in all this to a hireling ministry? It is a shame, but it is true, that when a minister is called to labor elsewhere it has come to be commonly understood that the chief inducement is a higher salary; and things have come to such a pass that the majority of men seem to think that this is perfectly legitimate, and do not think that any law of God is violated by such an act, either in letter or in spirit. But does not this look more like merchandising than prayer? It is perfectly lawful and right for the lawyer, the physician, the teacher, the man of science, the farmer, the mechanic, the laborer, to sell his services to the highest bidder; but the minister of Christ serves but one Master. His services are not up for sale. He must know no Master but God. Where God calls him he must lovingly labor; and his trust must be in God for the things that are needful, and he has no need to fear the result.

What resemblance, again we ask, is there between this house of prayer and all the various religious schemes for money-getting with which the land abounds? To raise money by appealing to the love of vanity and pleasure, as is the case in all church fairs, festivals, or in any of the dozen methods now in common use, destroys the very idea of prayerful giving; and then when such things as raffles, grab-bags and post-office lotteries are appealed to, the house which is called a house of prayer becomes a den of gamblers. When men are wheedled into purchasing what they do not want at more than double its value, it becomes a den of thieves; and when young women (we cannot say ladies), for the good of the cause, sell kisses at ten cents apiece, which as we learn has been done, it becomes a reproach and a by-word in the thoughts of all self-respecting men and women.

Picture a humble, broken-hearted penitent, to whom Jesus has been made precious, and whose heart is filled with love to God, and with a desire for the communion of saints, and who comes to the place where he is told the people of God dwell, and behold, he finds ministers and people all alive with this scheme, and that for making money, and the spirit of devotion and prayer nowhere to be seen: will he not stand aghast, and then go away in bitter disappointment to weep? There can be no communion between his spirit and the spirit of such a place and such a people. The people who pray want to come to a house of prayer. Jesus has rendered it impossible for the tables of the money-changers to dwell in such a heart, and he longs for the true, solemn, quiet worship of the sanctuary. The house of merchandise is no home for such a one

as he. Thank God, there is a place where the lame and blind and poor, who have no money to exchange, may come in peace and confidence and find healing.

C.

EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.

JOHN XXVII. 20.

(Continued from page 157.)

WE now come more particularly to the subject on which a brother desired us to dwell, namely, whether the preaching of the gospel is a means of communicating faith to the hearer. We will not attempt to set forth the views of all who are called, or who call themselves, Old School Baptists, on this point, for we do not know that they all entertain the same view that we do; but so far as we are advised, we presume that he has been rightly informed by those from whom he has understood that they do not believe that the preaching of the gospel is the means of communicating faith to the hearer. We have not been able to find any portion of the Scriptures in which the preaching of the gospel is denominated the *means* of anything. We have learned that the gospel itself is the power of God unto salvation, to every one that believeth; not the *means* of God, nor the means of man, of salvation, either to believers or infidels. But we would wish our brother to mark the difference between the gospel itself and the preaching of it. The gospel is not the preaching, but the thing preached. The preaching is defective, imperfect and ineffectual, but the gospel is always complete, perfect and effectual; for it is, unto every one that is called, both Jew and Greek, Christ the power of God and the wisdom of God. There is nothing in the text under consideration, nor indeed in any other text in the Bible, that to our understanding favors the idea of faith being the production of means. Certainly the faith of God's elect is a fruit of the Spirit and a gift of God, and the apostle has informed us that it is of the operation of God. Jesus Christ is the author and finisher of it.

Much confusion has probably arisen from confounding the terms preaching and gospel, and faith and believing. These terms each occupies its distinct, important and appropriate place in the gospel vocabulary. The distinction between preaching and the thing preached we have already noticed, and the distinction between faith and believing is equally marked and clear in the Scriptures. Faith is the substance of things hoped for and the evidence of things not seen; but believing is neither the substance nor the evidence of things not seen. When men manifest a belief of the gospel of Christ, so far as it is manifested or seen by the saints, it is an evidence to them that they are born

of God, and by virtue of that birth possess the faith of God's elect. All unregenerate men are denominated unbelievers; not because they all dispute the testimony of divine revelation, for that is not the case; many are fully convinced in their natural judgment of the eternal reality of these things, like many who in the days of our Savior's incarnation, seeing the miracles which he performed, believed on him and were fully convinced in their judgment as intelligent beings that he was the Messiah that was to come. Yet when Christ himself preached in their presence the things of his kingdom, the word preached did not profit them, not being mixed with faith in them that heard; and the result was, on some occasions, they said these were hard sayings, and they could not hear them; and to avoid hearing them, they turned and walked no more with him. On other occasions some of the same kind of carnal believers sought to take his life. The faith of God's elect is a vital principle, it is alive; therefore none can possess it and remain dead. Its life is not derived from nature, but from the Spirit, by which the saints are quickened; hence the apostle informs us that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith.—Gal. v. 22. Now, wherever this fruit of the Spirit exists, the word preached will readily mix with faith in those who hear it. But if this faith be not communicated by the Spirit that dictates the proclamation or preaching of the gospel, it cannot so mix, for there is no faith there for it to mix with; and therefore they who so hear are not profited. The truth of this position is clearly exemplified when and wherever the gospel is preached to a mingled audience of regenerate and unregenerate persons; it ever has been, as in the apostles' preaching, "some believed and some believed not." Those who believed were they that were born of God, and consequently had "the faith of Jesus Christ," "which is of the operation of God;" and they that believed not, proved that at the time of hearing the word preached they had not that faith in exercise in them.

It may be urged against our view that Paul has said, "Faith cometh by hearing, and hearing by the word of God."—Rom. x. 17. There are more senses than one in which the term faith is used in our version of the Scriptures. It is sometimes used to distinguish the gospel from the legal dispensation, and sometimes it is used to signify its effect; and in this sense the apostle evidently uses it in this case. In the context he speaks of the righteousness of faith, and then again of the effects of faith. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and

with the mouth confession is made unto salvation." The heart of the natural man is the centre and seat of vitality; from that central point vitality is diffused to all parts of the body; but destroy the vitality of the heart, and the life of the body cannot survive it. In the absence of the vitality of the heart, the whole body is dead. Even so in the absence of that faith which is the immediate fruit of the Spirit, and which is of the operation of God, &c., all our believing is unto unrighteousness; but with the heart, or vital principle of faith bestowed in regeneration, man believes unto righteousness; without it he cannot; for without faith it is impossible to please God.

This faith, whether understood in regard to the strict meaning of the term, a vital principle, or in regard to its effect, in both cases comes by hearing, but with this difference. The vital principle of faith, as the Spirit of the living God, cometh only when the voice of the Son of God conveys it; then, but not till then, do the dead receive vitality. "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." By this hearing they receive the faith by which they are experimentally prepared to believe unto righteousness, and to confess unto salvation. Hearing comes by the word of God. If they hear the voice of the Son of God, they hear the Word of God; for he is the essential Word of God himself, and he only hath immortality dwelling in the light. In him, as the Word of God, was life, and the life was the light of men. But do not let us infer because hearing comes by the Word of God, that it also comes by the words of men. For this vitality or spiritual life is in the Son of God and nowhere else; he therefore who believeth on the Son hath (not shall have, but hath already) life; and his having life is what qualifies him for believing.

But believing comes also by hearing, after faith is planted in the subject of salvation. Observe the case of Saul. He was quickened at about midday, and the principle of vital faith was as prominently settled in his heart then as at any subsequent period; but still, "Behold, he prayeth," and the risen and exalted Jesus of Nazareth, whom he had persecuted, hears with approbation his prayer; but for what does he pray? "Who art thou, Lord?" &c. The same exalted Prince and Savior answered his prayer, and sent Ananias to tell him what he must do. Although he had faith, how could he believe on him of whom he had not heard? In this case he truly had heard, and no doubt believed on Jesus, but there were many things concerning Jesus and his cause which he could not believe until Ananias came to him as a preacher; but if Ananias had come with the same message to Saul before faith came to him, his message could not have

been mixed with faith in Saul; but now that God had given him faith, with what meekness does he listen to the message of the Lord which Ananias brought, and how cordially did he believe every word of it. The Spirit of God sent Philip to the eunuch, not to give him faith, but to preach to him, faith having first been given. Though he had the vital principle of faith, still he needed instruction. Philip preached to him Jesus (that good old-fashioned theme), and having faith he readily listened to the preached word; and when Philip said, "If thou believest with all thy heart, thou mayest," with his mouth the eunuch made confession of his belief that Jesus was the Son of God, &c. Now, Philip had given him no faith, but the faith which God had given prepared him to believe the preaching of Philip.

To return to our text in John xvii. 20, we understand the words of our Lord, "for them also which shall believe on me through their word," to express that these disciples for whom he had before prayed were divinely inspired to testify of him; that their words, inspired by the Holy Ghost, should be published to all nations; and in every nation, kindred, tongue and people under the whole heaven, "as many as were ordained unto eternal life" should believe. For the promise was unto them, and to their children, and to all them that were afar off, even as many as the Lord our God shall call. Through the word of the apostles, the Gentiles should hear the doctrine of salvation by grace; and being made alive by the quickening or life-giving power of God, hearing they should believe.

MIDDLETOWN, N. Y., Nov. 16, 1852.

#### CRUDEN'S CONCORDANCE.

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

#### YOUNG'S ANALYTICAL CONCORDANCE.

WE are now prepared to send the above named book, postage and expressage paid by us, to any address, at publisher's prices. All who are acquainted with the work will doubtless agree that it is well worth the price charged. See notice on last page.

#### CORRESPONDENCE.

(Continued from page 163.)

It appears to me that he has struck the right string on predestination and God's eternal purpose in all things. Why should I reject the plain truth of the Scripture, and denounce it as "damnable heresy," because some wicked wretch tries to make that truth a foundation for his sins? Why should I reject it because my weak mind fails to comprehend its depths, its heights, its breadths and its lengths, or my carnal reason fails in explanation of it to the satisfaction of every carnal critic? To carnal reason it is indeed a dry morsel, but to my experience it is honey and the honeycomb, wine with milk, aloes with the sweet spices that flow out from the garden of the Lord. The stronger one loves God's predestination the more he hates sin, and the farther he wants to stay away from it. This is the very principle of God, for he hates every evil way, and every one who truly loves God must hate with a perfect hatred everything that is God's enemy. Some one who denies the truth of this doctrine has said that God in the attribute of his foreknowledge has predestinated everything that relates to the salvation of his people. By the attribute of his power he has reprobated the non-elect from him, and by the attribute of his justice he has forever banished the wicked from him; yet he calls the doctrine of predestination "Fatalism." I am not sharp enough to divide God nor the work of his attributes. If God did a thing he did it, and it is just as surely fixed as if he had but one attribute. God is all power, all wisdom, all knowledge, &c. He is perfect in each and in all his attributes, and one of them is as much engaged in the salvation of his people as the others. Every principle of God was in Christ when he was doing the work of salvation, and one part of him was as much honored, justified, magnified and glorified as any other part. He was God, and he was man; God-man. As God he was not a mediator, and as man he could not be but as God-man. He was mediator between God and man; and by him are all the purposes of God fully magnified, and God is magnified in them through the perfect life of Jesus Christ, as it is now manifested by his holy Spirit. One eternal, self-existent, all-powerful God, fully engaged in all this wonderful, mysterious way of salvation. As God thus reveals himself to us we are brought into the perfect liberty of the Son of God, where there is freedom indeed. I love this glorious doctrine, because I am such a sinner that by no other way can I be saved. I am now so wayward that if there was one wheel in time that was not under the immediate control of this same predestinating power, I would surely come in contact with it and be lost. How glorious the thought, "He hath established our

goings." I do not believe these things because the Old School Baptists advocate them, but because I feel them in my own breast in such a way that they are to me the breast of consolation from which I daily draw the peace and joy of the eternal salvation of God. Even all our good works are all here, and by his eternal purpose he works in us both to will and to do of his own good pleasure. Thus he hath wrought all our works in us; and as he works in all his purposes, and none can stay his hands, so does he in working in us to the performance of all our duties to him, and makes us feel not only that it is our duty but high privilege to be allowed to live in his cause and to tread the path he has trod.

"Although my house be not so with God, yet hath he made with me an everlasting covenant ordained in all things and sure; for this is all my salvation and all my desire, although he make it not to grow."

I desire to recommend the remarks of brother W. J. May on "Fatalism."

I desire to be remembered by those who live in this precious hope.

Affectionately,

L. H. HARDY.

APRIL 4, 1896.

EDITORS SIGNS OF THE TIMES:—DEAR BRETHREN:—The following is a copy of a letter from sister Croy, widow of Elder John Croy. She is a member of East Station Camp Church, and is visiting in Ohio. The letter was written to Elder S. T. Reddick. She requested him to read it to the church, which was done, and it was the unanimous vote of the church that it be published for the comfort of God's dear children.

R.

GRIMBLE, Ohio, March 26, 1886.

ELDER S. T. REDDICK AND FAMILY:—Through the mercy of God my life is still spared, and although we are so many miles apart my mind is with you all, and the grave of my dearest earthly friend. How I do miss him. I have not been well for quite a while, and how I do miss the dear one who was always so good to do for me. But it was God's will to take him home to himself, where all is love, joy and peace, where sin and sorrow never come, while I am left in this world of affliction and sorrow. But he is a God of wisdom, love and power, and I want to feel more of the spirit of resignation to his holy will. The friends are all very kind to me, but I am very lonesome. I have not seen the face of a Baptist since I have been here, nor heard one gospel sermon. A preacher said the Lord could not stop the saloons, for man would not let him. He said the Lord could not save some men, for they would not stop long enough for him to talk to them. I think Saul of Tarsus was a very self-willed man, but I think he was compelled by some power to stop long enough for the Lord to talk to

him. He says his people shall be willing in the day of his power. A lady asked me if I had enjoyed the preaching. I would as soon say that I did not believe the Bible as to say that I enjoyed such stuff, for it was a plain contradiction of the Bible. One lady said she thought the preacher had put it as plain as he could. I do not doubt that; but I do feel sure that if he had been called of God to preach he would have been made willing to give God more power than man. One of them came to my brother-in-law for money to send the gospel to the heathen, and said it took five dollars to save one soul. My brother-in-law told him there were plenty of heathen at home and in his church, and that he had as much as he would be able to do to save them. He told him they had kept members in their church who proved by their daily walk and conversation that they knew no more about grace than the heathen in Burmah. How different from the doctrine of God our Savior. I am a poor, weak, ignorant mortal, but according to my understanding of God's word man's power is left entirely out of God's plan of salvation; and I know that if my salvation depended on my good deeds, I would be lost. I am so glad that Jesus said, "It is finished." Jesus paid it all; and he says, "All that the Father giveth me shall come to me." It does not require such things as silver and gold. Jesus says, "The poor have the gospel preached unto them."

I hope, if not providentially hindered, to go to the home church (Mount Olive) on the fourth Sunday in next month. I feel as though I could hardly wait for the time to come. Well do I remember when first I went there. It was their communion season. I thought I had never seen such a lovely, solemn sight. I thought of that portion of God's word, "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." I told Mr. Croy, "Surely they are the people of God." I told him I would give the world, were it mine to give, to be worthy to have a name with them. But I did not think they would receive me. The more I was with them and heard the preaching, the stronger became the desire to live with them. I finally tried in my weakness to tell them what I hoped the Lord had done for poor, unworthy me, and I was given a home with them.

"What peaceful hours I then enjoyed, How sweet their memory still."

It now is, and ever has been, a wonder to me why one so unworthy, one who is constantly doing or saying something wrong, can be permitted to live with so good a people.

Now, dear brother, lest I weary your patience I will close. If you think this worth reading to the dear brethren and sisters of East Station, read it to them. Not one of them is forgotten by me, and I would love to hear from them. My love and

kindest wishes to all. Remember me at the throne of grace.

Your sister in Christ, and the least of all,

SARAH JANE CROY.

THAMESVILLE, Ontario, March 15, 1896.

DEAR AND ESTEEMED EDITORS SIGNS OF THE TIMES:—Inclosed find four dollars, being my dues for the SIGNS till next June. For so neglecting to send my remittance last year, I can but plead, not poverty, put pure carelessness and selfishness. It can be nothing else; and how one can be so unthoughtful of paying what they know should be paid, in order to sustain the paper so much loved, is a mystery. I think sometimes it is because of a feeling that the Lord would not allow such a precious medium of correspondence to fail to be published, even if we did not send in the subscription price; but this does not excuse our fault who fail to do so, and I hope in future not to have to make an apology like this. I cannot close without expressing my feelings towards the brethren who as editors labor to publish the SIGNS, and also all those who fill its columns with their correspondence. Although in many cases all are strangers in the flesh, how near we appear to approach each other in fellowship in the things of the Spirit. If our privilege of assembling with the church is but seldom, here we feel to be assembled together, and often allowed to feed upon the green pastures of God's eternal truth as there expounded by his servants, and manifested in the trials and experience of his people. My first knowledge of the people that I trust I now love for the truth's sake was obtained through the SIGNS some sixteen years ago. I have been a subscriber for about that time, and commenced taking it while a member of the New School Baptists. It is needless to say I did not remain long in that church after finding the people everywhere spoken against, and with whom I now very unworthily have a name. How exceedingly sweet is the memory of those days when I first heard the sound of the gospel from Elders Pollard, W. L. Beebe, Durand and Keene. It was indeed like cold water to a thirsty soul, and good news from a far country. I went to the first meeting in a spirit of judgment, not being yet fully persuaded; but how quickly was I humbled and my mouth stopped when I heard the preaching. Often have I desired to express to those servants of God how precious was their ministry to me. Elder Pollard is still our faithful pastor and teacher, and the longer he is with us the more beloved he is by all. The great wonder is how he is able to get around to all his appointments he has to fill; but our desire and prayer is that the Lord may spare him yet many years to feed the sheep and lambs in his care. We do not see Elders Beebe, Durand and

Keene as in former years; but we do not forget them, or any of the many tried servants who have come to us from time to time from different churches in the United States, and who all preach the same gospel, and manifest the same childlike simplicity, in speaking only of those things that they do know, and testifying of the things they have seen? I think I but voice the heartfelt feelings of the many here who would like them to know that their labor is not in vain in the Lord. The laborer is worthy of his hire, and it seems to me the returns most valued by a true minister of Jesus is to know that his ministry has been a comfort and blessing to the children of God.

But I must close this rambling letter. When I started to write it was to simply send my remittance and ask your pardon for neglect; but ere I was aware I found myself addressing indirectly not only the editors, but all the other loved ones whose names appear in the SIGNS. I do not ask it to appear in print; it is not worthy. But how great is the mystery that one so unworthy should at times be permitted to rejoice in spirit, and claim as near kinsmen those people who he has no fear to describe as the people who know the joyful sound; and while so unfit to be counted as one with them, yet with the poet I can say from the heart, of the church,

"One day within thy sacred gate  
Affords more real joy to me  
Than thousands in the tents of state:  
The meanest place is bliss with thee."  
Yours in gospel bonds,  
J. R. DUFFUS.

WILL you notice in a few numbers of the SIGNS that "Reminiscences and Letters of Mary Parker" is now reduced to sixty cents, sent by mail post-paid? There are a few hundred copies left on my hands, and I wish to dispose of them, and so I give the friends an opportunity to get a most interesting book at half-price.

SILAS H. DURAND.

SOUTHAMPTON, Pa., July 27, 1895.

MARRIAGES.

APRIL 28th, 1896, by Elder G. N. Tusing, at his residence, Mr. Edwin S. Johnson and Miss Emma Leachman, all of Franklin Co., Ohio.

OBITUARY NOTICES.

OUR dear old brother, Newberry James, was born April 4th, 1812, and died April 18th, 1896, aged 84 years and 14 days.

He was born in Lincoln Co., Tenn., and died in Boone Co., Ark. He was married to Catharine Wright on Jan. 19th, 1840, who departed this life Dec. 9th, 1893, on the same day of the week and the same hour of his death—Saturday morning, seven o'clock. He moved to Tippah Co., Miss., in early life, and there all his children were born, five sons and three daughters, all of whom are married. He professed a good hope through grace about thirty-three years ago. He moved to Arkansas in the autumn of 1867, and was baptized in the fellowship of New Hope Church in 1873. It was my happy privilege to form an acquaintance with

him, being one of the constituent members of Little Hope Church, which I have tried to serve as pastor since its constitution. He was sound in the faith, as orderly a walking man as I ever knew. It was said of him by many, and by those of other denominations, that he was a worthy pattern. He was always ready to contend for the faith once delivered to the saints, but in a meek, lamblike spirit. I was notified of his death on Saturday evening, and on Sunday morning at his late residence I tried to speak words of comfort to the bereaved relatives and a host of friends who had gathered to show respect to his memory; after which his remains were conveyed to a grave-yard about one mile from his home, and there laid to rest by the side of his companion, to await the sound of the trump of God, then to awake in the likeness of the blessed Savior. May God bless his children, and may it be their happy lot to meet where they will never part, is the prayer of the writer.

WM. J. CASEY.

LEAD HILL, Ark., May 7, 1896.

It becomes my painful yet pleasant duty to write the obituary of our much beloved sister, Maggie Gresham, who was born Dec. 27th, 1863, and died Dec. 28th, 1895.

She was married to brother A. J. Gresham on Nov. 16th, 1882. She leaves a husband, five children, an aged mother, three brothers, besides a host of brethren, sisters and friends, to mourn their loss. I had the privilege of baptizing her last June, together with her husband, mother, and eight others; and I must say that I never baptized any one in whom I had more confidence, having known her from childhood. The angelic glow that lit up her countenance while relating her experience has lingered with us ever since. Among other good things she said, "I was once too proud to join the Old Baptists; but I am not now, thank God." O how sad to think that we will meet her no more on earth, and to see her loved ones look and feel so lonely; but God in his mercy has delivered her from the troubles and pains of this life, and has securely anchored her soul in that sweet haven of rest which remains to the people of God. Her body lies quietly in the cemetery at Booneville, awaiting the voice of the Archangel, when it will be raised a spiritual body, and caught up to meet the Lord in the air, and ever be with the Lord, to chant the song of redemption, with all the blood-washed throng of our God. We would say to her loved ones, Be of as good cheer as you can; and when we shall have to pass the ordeal of death may it, as with our dear sister, have lost its terrors to us.

"Maggie, thou wast mild and lovely,  
Gentle as the summer's breeze;  
Pleasant as the air of evening  
As it floats among the trees.

"Peaceful be thy silent slumber,  
Calmly in the grave so low;  
Thou no more wilt join our number,  
Thou no more our troubles know.

"Maggie, sister, thou hast left us,  
Now our loss we deeply feel;  
But 'tis God that has bereft us,  
He can all our sorrows heal.

"Yet again we hope to meet thee,  
When the day of life has fled,  
There in heaven with joy to greet thee,  
Where no farewell tears are shed."

J. T. BLANCHARD.

BOONEVILLE, Miss.

Mrs. Martha A. Haunts died at her home in the village of Greenbush, Warren Co., Ill., on Sunday, March 29th, 1896, of dropsy, aged 73 years, 10 months and 19 days.

Sister Haunts' maiden name was Walker, and her birthplace was Indiana, where she was married to Peter Haunts, June 10th, 1838, coming to Illinois in 1847. She became the mother of eight children, five sons and three daughters. Three sons and one daughter, together with the aged husband, survive her.

She received a hope in Christ in early life, and united with the New Hope Church of Old School Baptists at Greenbush in June, 1863, and was baptized by Elder R. M. Simmons, and continued in full enjoyment of the blessings of fellowship unto the day of her death. Her burial occurred on Monday, March 30th. There being no minister present, the writer preached a discourse at the regular meeting on the third Sunday in April to her memory, and designed for the comfort of her family, brethren and sisters. She lived a quiet and unassuming life, trusting in the finished work of her blessed Lord and Master, and fell asleep with an abiding faith that she would realize the full fruition of her blessed hope.

ALSO,

Miss Susan H. Combs, youngest daughter of John and sister Nancy M. Combs, and granddaughter of the late Eddy Ketchum, and a niece of the writer, died April 8th, 1896, of pulmonary consumption, aged 29 years, 3 months and 22 days.

She had been suffering with the disease about one year, but was up and about the house until about four months before her death. So far as medical attendance and parental care could avail, everything that promised relief was done for her; but all human help failed. She fully realized that death was slowly but surely coming to her relief, and was perfectly resigned, and felt that for her to die was gain. She told them not to grieve, for she was going home. Her only regret was that she could not go to the church at New Hope, and there follow her Lord and Master in the baptismal waters. She ordered her burial robe, had it prepared so that she could see it, gave directions about the kind and color of the casket, the order of services, flowers, &c. Then, when the time for her departure drew near, she bade all an affectionate farewell, saying, "I am going now," closed her eyes, her spirit took its flight, and the broken vessel only remained.

The funeral occurred April 10th, from her late home, where her entire life had been spent, and was very largely attended. She was tenderly laid to rest beside her two brothers, one having preceded her only a little more than a year. She leaves father, mother, two sisters and three brothers, with many other relatives, to mourn; but they feel that our loss is her gain.

S. KETCHUM.

CHAMPAIGN, Ill., May 2, 1896.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association will be held, the Lord willing, with the Warren Church, Baltimore Co., Md., beginning on Wednesday before the fifth Sunday in May, 1896, and continuing three days.

The friends coming through Baltimore will take the train at Calvert Station, Baltimore, on Tuesday, May 26th, at 3:30 p. m., or Union Station at 3:35 p. m., N. C. R. R., for Cockskeyville, where conveyances will be in waiting to take them to places of accommodation. Those coming south on the same road will take trains to arrive at Cockskeyville about the same time. A cordial invitation is extended to all who may desire to come.

GEORGE HARRYMAN.

THE Delaware River Old School Baptist Association will be held, the Lord willing, with the Kingwood Church, at Locktown, Hunterdon Co., N. J., commencing

on Wednesday before the first Sunday in June, 1896, and continuing three days.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the Middletown & Walkill Church, in the city of Middletown, N. Y., to begin on Wednesday before the second Sunday in June, 1896, and continue three days.

THE Siloam Association of Regular Predestinarian Baptists, of Oregon, will be held (the Lord willing) with the Scio Church, at the house of our friend (and we hope our brother), James Watkins, near Philomath, Benton Co., Oregon, to commence on Friday before the third Sunday in June, 1896, at 10 o'clock a. m.

Those coming by the O. C. & E. or Yaquina R. R. will be met at Philomath. Those coming on the West Side R. R. will be met at Corvallis and conveyed to the place of meeting.

N. J. SHANKS, Clerk.

### TWO DAYS MEETINGS.

THE church at Otego, N. Y., has appointed a two days meeting to be held on Wednesday and Thursday, June 17th and 18th, the next week after the Warwick Association.

Should any who have attended that meeting wish to remain another week and attend ours they will be welcome; also any others from any place who wish to come are cordially invited to do so. The distance from Middletown is less than one hundred and fifty miles, and one change of cars only, at Sidney, N. Y. The friends will be met at Otego station on Tuesday afternoon and evening and cared for. Trains are due Wednesday morning at 9:23 from Binghamton, and at 11:00 from Albany.

In behalf of the church.

G. M. FRENCH, Clerk.

### THREE DAYS MEETINGS.

THERE will be a meeting of the Old School Baptists at Garden City, Blue Earth Co., Minn., fourteen miles south of Mankato, on the Des Moines Branch of the C., St. P., M. & O. R. R., commencing on Friday evening, June 12th, and continuing over Sunday. Brethren of like precious faith everywhere are invited to come.

GARRETT MURPHY.

### YEARLY MEETINGS.

THE regular yearly meeting of the New Hope Church of Old School Baptists will be held at Greenbush, Warren Co., Ill., commencing at eleven o'clock on Saturday before the third Sunday in June, 1896. We are expecting visiting ministers and brethren and sisters, and extend a cordial invitation to all lovers of gospel truth to meet with us. Teams will be at Avon and St. Augustine, on the C., B. & Q. R. R., on Friday evening before, to convey you to places of entertainment and to the meeting.

S. KETCHUM, Ass't Pastor.

THE yearly meeting of the Beulah Church of Primitive Baptists will be held, the Lord willing, at the usual place, in the township of Brook, Lambton Co., Ontario, beginning on Saturday before the first Sunday in July. Those desiring to join with us in worshipping God are cordially invited.

ARCHIBALD McALPINE, Clerk.

THE Old School Baptist Church of Middleburgh, Schoharie Co., N. Y., has appointed her yearly meeting to be held on the first Saturday and Sunday in June (6th and 7th), 1896. We extend a cordial invitation to ministers, brethren and friends.

ADDIE COOK, Clerk.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED EVERY WEDNESDAY,  
AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,  
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"THE SWORD OF THE LORD AND OF GIDEON."

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D. L. Blackwell June 96

## CORRESPONDENCE

SANFORD, Maine, Aug. 19, 1893.

DEAR ELDER KEENE:—I have been reading some of your writings this evening. I find myself in my soul's feelings so far removed from you that the bitter tears will flow. Many times have I read the same before, and as many times have I wept over the deep separation between myself and thee. Before I ever saw your face I looked and wished for your letters in the SIGNS. Then there came a feeling that I must write to you. I felt there would be no deceiving you, therefore I could write or talk with you at ease. Before the day came that I had set to write to you, father told me that they (the church) were going to write to Elder Keene to come and visit them. I then felt if I was ever to meet you I could not write. You came among us, and I felt such a desire to talk with you. How I wished you would say just a few words to me; but no, there were none for me. I felt as you left Mount Hope for the last time that you could see through me, and God would not let one of his be deceived. Then came a time of tears. As the fountain ran dry I fell into the old place. It was all right. It was fixed unchangeably!

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

You remember the words you said to me on Sunday morning at the Oak Woods meeting-house. It seemed they came too late. God never designed that I should deceive one of his people. Not long since we met again. What is it? What have I done? What have I said to mislead you? Undeceive yourself. You must not think of me in the way you seem to do. I am not one of the ones. Could you but see how empty, how barren I am, you would know better than to look for fruit on such flinty soil. Should it be my privilege to meet you again, let me feel as I did at first. I could not deceive you even were I to try. Just let me hover near like the moth miller around the light. With best of wishes.

SEPTEMBER 6, 1893.

DEAR ELDER KEENE:—These words, "write to me," still repeat themselves over and over again. As your grieved face comes before me, there comes also a wish that I knew how to be thankful—how to thank you for thus kindly remembering me before God; and it seems to me

I might at least answer your inquiries. I would do so gladly, but am such a mixed multitude of contradictions. It seems I am just a living lie walking about. I never tell anything intelligibly; if I did, others would see it like I do. Keep in mind the fact that I have always lived with Old School Baptists, and have imbibed all their ideas. "As the twig is bent, so is the tree inclined." You ask, "Did you never feel that peace?" Many times have I felt that sweet peace the world could neither give nor take, or so it seemed. Once while looking down into the darkness, in the darkness was a light. There in the darkness the light revealed God's hand held out, and in his hand I saw all things; not a thing left out. There among the all things I saw myself nothing but the tiniest speck. I also saw how easily God could crush me, yet he would not. I was safe there in his hand; no one could pluck me out. Do not deceive yourself in thinking I shall ever be baptized. It seems every step I take tells me that it is not for me. When a girl at home, news came one day that one of my schoolmates had been baptized. To me it seemed the day would never end, that I could be by myself. The instant I found myself shut in my room, with clasped hands and streaming eyes I said, "O Lord, why is it these things come to others, and I am left out?" In what seemed to be the remotest corner of the room came a voice, saying, "Arise and be baptized." From then, for something like two years, water in all its forms haunted me; it was in my thoughts by day, and I would dream of it by night. It was continually saying to me, "See, here is water; what doth hinder thee?" It seemed that had I ten thousand worlds like this I would give them all just to feel it was my privilege to walk in that way; but never in all the time could I feel it was for me. These feelings that I had during that time left me in this way: I went to visit an aunt living near one of Millon's "Three ponds." At the close of a lovely day, with my cousins I took a walk to the pond. The moment I saw the water there seemed to be ten thousand voices in every sparkle, calling me in. Words seem meaningless to describe what I saw in that water. I felt I must get near it, and must put my hands in it, or I should suffocate if I did not. I made directly for the water, with one of my cousins, who, seeing my inten-

tion, entreated me not to go within ten feet of the water, as I would surely be drowned if I did. I went to the water, and put my hands in the water, and as I toyed with the water this cry went up from my heart, "O Lord, thou knowest this is all the baptism I shall ever know; make it as such unto me." Then and there it seemed I was answered. I see those things for others, but not for myself. It seems I can write another side of my life, and give the lie to all I have written.

MAY, 1894.

DEAR ELDER KEENE:—Your letter received. I have read it many times with feelings of sadness. It seems such a letter should fill me with joy and thanksgiving to be thus owned by one of God's own dear ministering ones; yet it makes me feel less than nothing. I feel to shrink into obscurity. I feel destitute of seeing eyes, hearing ears, understanding heart, all fruits of the Spirit, and everything Godlike, but full of everything grievous and hateful. How can I write to you? How can I answer your letter? If I am one step nearer those things I am not aware of it. It did seem as I read your letter that you had expressed my very thoughts, and that I had no wish to deny it; but I suppose if this ever reaches you, by that time I shall be thinking it untrue. I remember telling you I did desire certain things, but afterward it seemed I only lied to you. I do not remember hearing of trouble in the church at Oak Woods but that it gave me sad thoughts; and yet it seemed I was so truly glad and thankful that the Lord had kept me out, for I should have been the very one to make trouble; and then it seemed how good and kind the dear Lord had been to me, when I knew it not. I cannot live out of the church in peace and quiet. I am always doing or saying something to pain and trouble some one. Can a person feel so truly glad in heart for being denied a thing, and still have any true desire for that thing? Did you not say, the first time I heard you speak at Mount Hope, a person might have such and such thoughts, and yet not have a particle of the grace of God in their heart? I felt I was that one. I remember a time when the word grace came into my thoughts in a way that gave me trouble. After a time there appeared to be a daily and gradual unfolding of that word for a week (not

what it was to me, but what there was in the word grace), until it seemed there was enough in that one word, grace, to cover the whole religion of Jesus Christ. One could talk of it forever, and still there would be as much left to talk about; there could be no such thing as it becoming exhausted. Now I might hear you talk of grace, feel interested to listen, and even feel I knew every word you said was true, and still feel that for myself I knew nothing of grace; that grace never touched my heart; and so in like manner have many things been in my thoughts. "If ye love me keep my commandments," have at different times repeated themselves to me, over and over again; but they have always come to me as mockery. As they repeat themselves, each word seems to say, I am for others, but not for you. I do not feel that I can hide from the Savior. I have wished oftentimes every one could see my every thought on sacred things as I felt the Savior saw them. I sometimes get into places where there is no rest for me, until I get where I can feel the Savior knows it all. I cannot deceive him. He knows my every motive, just why I should say and do as I do. It is all right, though I see it not. There I must leave it all. Then there comes a rest I could not find before. Do not be deceived in me. It seems every day takes me farther and farther from your desires for my spiritual welfare. Perhaps your prayers in my behalf have received all the answer they will ever know. Would it give you any satisfaction to know that once while listening to you I did indeed feel that every old thing had been cut off; everything was springing up anew; I was a new creature; I was so light it seemed my feet touched not the ground; I was walking in the air? But I feel as far from that place now as ever. It only seems as a bright spot, as an oasis in the dreary desert. I have always felt interested when listening to you, and I did not want to miss a sermon. Can one think too much of another? Can they not even make them their god, if suffered to do so? It seems I cannot write another word, and if you ever see this you may know it is because I feel I owe you this, and a great deal more, even though it is just like the writer, foolish throughout.

DECEMBER, 1894.

DEAR ELDER KEENE:—This

Monday evening finds me alone with thoughts of thee and thine. The many things you spake to me are flitting through my mind. I seem to be full of tears since you and your family left us. I felt them gathering around me whilst you were here (perhaps you noticed my absent mindedness). I would be different if I could, had I the power to make myself so. I feel there is only One that can do that dear something that I need. I am a strange mixture, a riddle unto myself. While it seems that everything you say to me is just the way things come and go with myself, yet it seems I cannot believe. Once you told me I reminded you of Moses. Moses is not the one that comes to me that I am like. I do not think that I should need a spokesman, had I faith. If you can teach one so dumb, so foolish, I am willing to be taught. I feel there are things you would like to say to me, but fear to do so lest they grieve and give offense. If that is so, say them, pick me to pieces, and put me together anew. Tell me (if possible) everything I lack. It will do me good. I have to be hurt in order to but dimly see in a true light. There are many things I would like to ask you, could I only break through that something that strips me of everything, as one tries to commune with me. You say, "You know that you love Christ and his people." O! it seems to me could I but say, Blessed Jesus, with the feelings that I see others express, I could then feel I did love them; but my words seem only as the croaking of a raven to me; the sound of my voice grates harshly upon my ear, and sometimes my speech fails me altogether as I have tried to tell something. If there is the least spark of divine love in my heart why do I always turn away from his people? I could wish to be with them; there is no other place in all the wide world that has the same attraction to me; and there have been times when it seemed I could not stay away from them. If I attempted to go to the church there appeared the intervening of an overruling power. The last time I thought to take such a step, its after effects left me next door to an infidel; it seemed I should only have to shake hands with one to be a true infidel. I do not wish to deceive you or any one, and yet it appears I do. I told you I went to meeting to deceive people, and so it seems my very presence there is leading them to think too well of me. Many times I have stayed away from meetings because my presence seemed deceitful. I firmly resolved not to go to Oak Woods to hear you preach for at least the first four or five Sundays, for the same reason. But when you came to live here I was there all the same. I felt the Sundays were far apart. It seemed you never said a word the first Sunday but that had been in my thoughts. You repeated the words that had been continually repeating themselves to me the pre-

vious week. As you ceased speaking there seemed a big disappointment, your sermon seemed so short. You asked, "Did you ever get a crumb?" I did not know if it was a crumb, a whole feast, or just nothing at all. Had I known I would have said yes or no to you gladly. But few things unfold themselves in a way that I can claim as mine. I seem to understand how they are sent home to other hearts, but I have no right to them. I am only a child of nature. Try hard as I may, I cannot bring myself to feel I know any change of heart. The first thing I can remember is telling my mother a lie; then and there is the first I can call to mind of having thoughts of such a being as God. Through all my childhood days I cannot remember when I did not at times go by myself and weep bitter tears because I was not good like my grandmother and Elder Quint. I could see something in their faces that I did not have, something good, and I longed to be like them. Even now I still see in the faces of some the glorious likeness of the dear Savior, and still mourn its absence in myself. How could I tell all I have seen in your countenance, and all the restless, wakeful hours in consequence? and yet there have been some as peaceful hours as I have ever known. You say, "I believe you have fellowship for me as one of God's people." I have sometimes felt, did the time come when I ceased to think you one, I should be a disbeliever in everything Godlike, heavenly, holy or sacred. I am sorry to give you trouble; I am not worthy the least thought from you. I feel I am in God's hand; he knows just what to do with me. Every trouble, every sorrow, he sends me I hope is for my good, although I do not see it so at the time. I feel to dread his "cloudy chariot," and yet it seems I need it always over me. Somehow as I come out from those dark places I see I was much nearer the Savior while there, and I have felt willing to go through all those dark scenes again could I but feel that same near and dear presence surrounding me.

I see nothing in this but senseless scribbling, and feel it may go in the stove like many others; but I shall try and send it to you. I could wish, as you read this you could be given to see me as I am. I am vain enough to wish the good opinion of all; nevertheless I have no wish to deceive in sacred things, and often have to ask the advice of some dear one if it is right to do thus and so. Please burn this up out of sight, and do not let any one know that I was so foolish as to pen a line to you.

JULY 21, 1894.

DEAR ELDER KEENE:—I have not forgotten that your letter remains unanswered, neither do the things of which you speak go away to stay; yet I feel for me to be silent is the truest way I know to treat you well. I think it is in my heart to

treat you with all due reference, but my heart (if indeed I have one) is so deceitful, so full of lies, so selfish, so fickle, so wandering, and filled with so many evils, that it seems I have no right to acknowledge one thing or another. Does it never come to you that I never speak of seeing myself a sinner? It seems if I could only feel for one brief half hour those deep convictions for sin, like what it appears to me every changed heart must know and feel, I could then believe. When a child I always cried more or less because I felt I was not good like others, and still have the same trouble. In later years I have felt I was wicked, I was a sink of sin, as a cage of unclean birds, as a bottomless pit; but do I ever mourn for those sins? Have I been down in those depths? It seems to me I know nothing of the fellowship of the sufferings and death of Christ. There are times when I feel that were the wickedness of my heart opened to my view I should fall dead at the sight.

O! Elder Keene, if you could only know how much I have so longed to possess that broken and contrite heart; yet it does not come; my heart of stone is still stone. It seems that all my life I have seen more or less beauty in the ordinance of baptism. Twice in my dreams have I been led down into the water by dear Elder Quint, and there buried in the water. Ever since it has seemed I know two baptisms in the one time. If there is such a place as hell, I feel I have been there; and if there is such a place as heaven, I feel I have been there. I never read or hear one tell of their joy or sorrow in following the Savior, but that I feel I know it all. Sometimes when you have been telling how all his ways are pleasantness, and his paths peace, I have come near exclaiming, "I know it all is true." In a natural sense the Lord has been good to me all my life, and especially so for the past eight years. I have been in some dark places; thick darkness. I have been more helpless than a child; so helpless that I did not even hope to hope;

"So sick and weary of myself I've been, Of this world and all therein."

I have cried to be dead, to be away from it all, where the wicked cease from troubling, and the weary are at rest. And though I knew it not then, I have felt the Lord was with me in all my troubles, making mole hills of mountains, working all for my good, and leading me to feel that while I was afflicted with one hand, I was upheld by the other; and only for his love and goodness to me I should now be in the asylum for the insane. Why should you feel your "life to be a veritable failure?" Who is it that giveth the increase? What about casting bread upon the waters? Are there not plants covered thick with blossoms all around, and younger plants to bloom? Have you found the blossoms withered, worthless, dead? Surely not

all! Why mourn for the dead ones? Rejoice that there is one alive, and patiently wait and trust God for the rest.

SEPTEMBER 16, 1894.

ELDER F. W. KEENE—VERY DEAR BROTHER:—This afternoon it seems sweet to thus address you, and a pleasure to try and comply with your request. As I make the attempt tears fill my eyes, and I feel I can never tell what I want to, that any one can understand anything about me. I will go back to the morning of August 5th, when the four were received into the church. I left the house feeling still and peaceful. I was so glad for the others, and I felt the Lord had kept me from deceiving the people. It seemed with my lips I could have spoken like the rest, but my heart was far, far away, and I knew I had no right to go with them. I do not know when the whole of one week has passed and I had felt so light hearted and happy as I did that week. I do not know the times I found myself saying, "I am so glad that that scene of next Sunday is not to be marred by my presence." Thursday of that week, you remember, we met. Not a feather's weight did one thing you said have with me. I felt you knew not my heart. If you did you would not say those things to me. Saturday forenoon while at work this question came to me, "Why did Elder Keene say he should baptize you next Sunday? and why did he say, I know I shall, my dear sister?" Instantly these words repeated themselves, "The word of the Lord is quick and powerful. You are not your own keeper." They had that effect upon me that I left my work and prepared some clothes to wear into the water. When I put those clothes away, I also put the feeling away that I should need them. I felt how foolish I have been. I could not take that step when I know I have no right with them. Elder Keene is deceiving himself, if he thinks to do anything of the kind. Sunday morning so sure did I feel that I could not take that step that the clothes I had previously prepared were all left at home; not one of them did I see any use for. I felt I would not go into the conference meeting; I could not be seen there; I would not lead people to think of me in a false light. Several of the members asked me to go into the conference meeting. You spoke to me also. Soon after you left me I saw sister Ella coming, smiling and happy, expressing the wish for me to come into the house with her. I know not why; I simply followed her. While brother Joshua Staples was speaking I felt every word he said had also been my feeling; yet I thought, I cannot say that to day. When he said.

"Nothing in my hand I bring,  
Simply to thy cross I cling,"

my thought flew to a time when those words came to me. I felt, Yes,

he has been there too, and he is like me: he has no words to tell about it. I was so glad the Lord opened his mouth, and I felt I could not unite with the church unless the Lord opened my mouth and gave me a new song. When the church received him into their fellowship to be baptized, my thoughts went like a flash. When you spoke to me, and of me to the church, it was so unexpected, it was something I had not thought of your doing. After the church had expressed their fellowship for me as a candidate to be baptized, and the conference meeting was over, I said to my brother Lewis, "You might just as well go into the street and bring in the very worst vagabond." He replied, "We are told to go into the highways and hedges, and compel them to come in." Many times I had wondered why these poor, helpless ones must be compelled to come in, and the others left to do as they pleased; but with his answer it all seemed opened to me. When I went into the meeting-house they were singing the hymn, "How lost was my condition till Jesus made me whole." I thought, of all the hymns in the world, why do they sing that one today? It carried me back to the time when I was a child, when I had sung it many, many times with father, seemingly with all the feelings therein expressed. That morning I would have put them far away, but they were sent home in a way I could not throw off. Then your sermon from the words, "But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the host of nations? And I said, Thou shalt call me, My Father; and shalt not turn away from me."—Jer. iii. 19, seemed to be tying me down until I felt I was as one caught in the meshes of a net.—Jer. xvi. 16. With every objection in my mind, and feeling that I could not go to the water and be baptized, I was entangled and held fast in that net. As the feelings I had at the water come before me, I stop to weep, and to wonder what spirit possessed me. I saw the others all fitted for that sacred ordinance, bright and happy. I took a few steps to go with them to the water's edge, and retraced them, feeling they could not want me by them. I saw the members (I felt) standing aloof from me. I felt I was something they dare not approach. I tried to make the water look inviting. I tried to feel I did love Christ and his people. I tried to feel the Savior's presence. I tried to feel my feet were upon the rock, Christ Jesus. But not one thought or feeling could I produce or bestow upon myself of what my heart had felt before. I was just nothing, just emptiness, yet I could only move the one way I felt myself drawn in. It seems that I only know of a still, quiet rest and feeling in every limb, that was given me, and I felt, I am not ashamed if all the world knows

I have been laid beneath the water. (Amidst all my tossings, those feelings have never left me). Yet while standing at the water I felt a desire to ask the people of God could they have the least bit of fellowship for me. It seemed more than I could expect of them. But my tongue was tied; I could not speak; still it gave me no trouble then; everything seemed all right as it was, After being baptized, and being home about an hour, one thing after another began to come before me in their various forms and colors, and the morning light of the following day found me in a very wretched state of mind. O! very dear one, do not think I can tell you all my thoughts and feelings since then; that, I feel, is impossible; but as you wish it I will try to pen a few of them.

The beloved pastor stood before me disgraced, the finger of scorn pointing at him from all directions, all from my wicked deceitfulness. I felt I had disgraced every member of the church. O the bitter tears that mended not a thing! but the more times I reviewed all the things concerning me that day the greater seemed my crime. I felt I had no right to be in the church; I felt myself a Judas among them; and then would come the crushing thought, O! I knew it all the time—knew I had no right to be with them. I could think of no punishment that could be put upon me that could in the least atone for all the disgrace that I had brought upon the church in coming in among them. I felt I ought never to smile again, but ought always to go weeping my life away. I do not know how I endured the first few weeks after being baptized. I could not read; I could not look up. Sometimes I became prostrated. I gave up all, and went to bed. Then again it seemed I had a raging fever, yet it seemed I deserved it all, and more too, so unfit was I to be counted a member of the church. All the first week would come the piercing thought, How can I ever go to meeting again? how can I ever look one of them in the face again? Then I would feel, I know just what I ought to do; I do not need any one to tell me; I must go to them, and tell them how mistaken they were in me, how I have deceived them; they must turn me out. At the conference meeting early Sunday morning it would have been easy to have told the church everything, but for one reason that made me feel I could not. I felt I could suffer anything, endure everything, rather than do or say a thing to cast reflections upon you. I felt while you were preaching that morning (August 19th) from the words, "By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion," &c.; that I was where and what you were telling of; every string untuned, and powerless to start one of them; and while it did not lift me out of my distresses,

it gave me something which made it seem good to listen to you; and many times did some word come to me, helping me to faint not.

When on the way to meeting this morning these words came to me,

"Jesus, the very thought of thee  
With sweetness fills my breast;  
But sweeter far thy face to see,  
And in thy presence rest."

For the first time I found myself singing, and that day I did enjoy your sermon, and while on the way home I found the feeling to write to you this letter. On Monday my brother John came, and was with us until Saturday. In listening to him speaking I forgot myself, and the week passed quickly and pleasantly. In less than an hour after he left I felt the old distresses gathering around me, and tears were again my portion. When I came into the presence of the members on Sunday I felt so far from being like them, I felt my nothingness so great, I could but weep, and your sermon probed my wounds anew. But I did not feel in every way like as at the first from kind words spoken. Bits of hymns that come to me, remembrance of portions of sermons, and in some few readings, there has seemed a silent working, removing my griefs, and easing the smart of my many stings. O! I so long that it may be God's will to so fill me with his love and all needed graces that I may learn obedience in all things; that I may cease to be a trouble to God's dear ones. I do not think this needs any name; it speaks for itself. I am sure you will know who it is that is just nothing at all.

JANUARY 13, 1895.

TO THE BELOVED PASTOR, F. W. KEENE—DEAR BROTHER IN HOPE:—So much is my mind with you at Oak Woods to-day, to pass the time I will try to write a line to you. I did indeed find much comfort in your letter. Many times when reading it have I been lifted from a depressed state, to feel I could patiently wait, hoping all things, trusting all things; yet again, when so cast down, so ill at ease, I knew not what to do with myself, have some words of yours so come into my mind I have turned to your letter, read up the references therein, and ever I was aware I have been lifted above every sorrow or care of this life. These words have repeated themselves with sweetness, "They shall run, and not be weary; they shall walk, and not faint." Also, "The winter is past, the time of the singing of birds is come." Over and over again would I be singing these words,

"Glorious things of thee are spoken,  
Zion, city of our God:  
He whose word cannot be broken,  
Formed thee for his own abode.

"On the Rock of Ages founded,  
What can shake thy sweet repose?  
With salvation's walls surrounded,  
Thou mayest smile at all thy foes."

How sweet have I found this hymn! I soon fall from this high estate; something whispers, It is for the

church you are exultant; you have only a name to live, while you are dead. Then do I look for the witness within, and the more I look the dimmer grows every evidence, until all seems gone, and the same dreary waste is all I find. I grieve, I pine, for those glorious attributes I see in God's chosen ones, while I weep over my nothingness. Everything you call yourself in your letter describes my own feelings; also, all you say you would be, seem to be my daily longings; yet notwithstanding all this, I cannot feel I am like you; there is but a very small part of the time I can feel I have any right to be numbered with God's people; there are so many things lacking in me, it seems surely true I am still in nature's garden. It has, I fear sometimes, never been digged with the mattock, or I would not be in this way, and that way, and every way but the right way; yet I do find something about God's people which makes it delightfully sweet to be with them when I can so cease to think of myself as to forget the usurper I am. In some unknown way every face at Oak Woods seems nearer and dearer. Last evening I was looking forward to be with them, and many pleasant thoughts succeeded one another, until they seemed lost in these few words, "The love of Jesus, what it is, none but his loved ones know." Do I know that love? I do know there are times when I long to fly away and be where Jesus is. O that I could praise him as others do! It seems I never know how. I sink into insignificance at the thought, and the praise I would give "sits silent on my tongue."

"If he is mine, then from his love  
He every trouble sends;  
All things are working for my good,  
And bliss his rod attends."

O that he would make me to be truly his own child, that he might ever hold my hand, and never let me from him stray. May it be his holy will to fill my heart with his love, to himself and people, that I can a brother's failing hide, and show a brother's love; so free from envy, scorn, pride, and every sin within, that not my tongue only, but every action, may speak sincerity and truth. O that you and every one in the church could know me as I feel God knows me! then I could not feel I had, or ever could, deceive one of you.

How I have run on. I feel you must be weary long ere this; but you have been patient with me, so kind and indulgent. Much love to you, sister Keene, and your dear ones.

OLIVE O. BUTLER.

WICHITA, Kansas, May 18, 1895.

DEAR BRETHREN:—Though we have never met face to face, yet I trust that by the grace of God and the power manifested in our bodies we are fellow travelers to that glorious land beyond this vale of tears.

(Continued on page 174.)

## EDITORIAL.

MIDDLETOWN, N. Y., MAY 27, 1896.

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## A SINNER CONVERTED.

OUR views have been requested upon the portion of Scripture recorded in James v. 20, which reads as follows: "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."

We have no thought of being able to say anything concerning the Scripture but what has been better said before, but yet feel like saying what is in our own mind with regard to it.

It seems to us that the true key to this text is found in the preceding verse. This verse shows that Jesus is addressing believers in Christ, sinners saved by grace and born of God, for he calls them brethren; and the apostles in their epistles call no man brother but a child of God. Disciples are brethren in Christ, the elder brother, and this relationship is always recognized when the apostles address the churches. This fact cannot be insisted upon too strongly. From a neglect to observe and weigh this fact has arisen most of the misconceptions and misconstructions of the letters written by the apostles. Their precepts, exhortations and promises have been handled as though they were intended for all men, when in reality they apply only to believers in the Lord. The Scripture concerning which we desire to write is one of those whose meaning has been misapplied and abused as much or more than any other. As referred to above, the connection shows that it was meant as an admonition to the brethren in Christ, to strive to help each other and to restore each other from sin and transgression, and not as an exhortation to bring those who know not the Lord to repentance and faith in the Lord Jesus Christ.

The nineteenth verse is clear. It reads as follows: "Brethren, if any of you do err from the truth, and one convert him." This and the following verse contains precisely the same thought as was expressed by the Savior as recorded in Matt. xviii. 15. There also it is "a brother" of whom Jesus spoke. We will pause upon this nineteenth verse just long enough to emphasize a word or two in it. "If any of you," not unregenerate men, nor men of the world, but you "brethren."

"Do err." This word "err" means here simply "to wander away," "to stray from the truth." This means either in doctrine or practice. The wandering may be either into false doctrine or evil practices. We call special attention to this, for the reason that the language clearly shows that the brother who errs has once been in the true way, or has held the truth. No one can stray from the fold who has not been in the fold. This of itself is clear proof that a child of God, and not a worldling, is meant by him who errs. "And one convert him." The word "convert" means to turn about. The thought is of a man who has strayed from the right way and who cannot find his way back, and is wandering here and there, and who is turned in the right direction by some one who knows the right way and takes pity upon him.

Now the text in verse twenty is meant as an encouragement to the one who sees his brother astray, to endeavor to turn him about and set him right. Such ones need encouragement, because there are many fleshly hindrances to pursuing such a course. At such a time thoughts like these will be suggested to the mind as hindrances, "He has been careless, and has not watched unto prayer;" "perhaps he has willfully done wrong;" it will be a useless effort;" he is not sincere;" "I cannot trust him, he has gone too far;" "he ought to suffer awhile;" "the Lord will bring him back when he gets ready;" "why, then, need I care?" "I very much doubt whether he be a child of God at all or not;" "I can have no influence with him;" "he will not hear me;" "he has professed penitence before, and is as far astray again as ever;" "I have no confidence in him;" "let some one else go to him;" "we had better get rid of him;" "he is a reproach to the cause;" "he will fall again." These and hundreds like them are the things which might discourage us, and hinder us from doing the will of God in this matter.

And so the apostle bids us remember the greatness of the blessings to follow such a work of faith and love. Surely if anything could strengthen the believer to go on, in spite of all the plausible suggestions of Satan, the facts that by such a cause a soul should be saved from death, and a multitude of sins be hidden, would arouse and strengthen him. How great the reward of such a course! He who saves this mortal life counts it worth all pains, and even exposure to danger. How much better is it to lead the wandering feet back to the paths of life and peace! It was said by the Savior that he who offends one of the little ones had better be drowned in the depth of the sea, and here James testifies of the blessedness of saving the little ones from offending.

"Let him know;" that is, "He may be well assured." It is the expression of a fact. There can be no

doubt concerning the truth that follows. What a joy there is in such an assurance!

"That he which converteth;" that is, "turns the sinner from the error of his way." This is that very same sinner spoken of in the preceding verse, who is a sinner, and who has erred from the truth. He that turns a child of God from any wrong, either in faith or practice, saves that soul from death and hides a multitude of sins.

The word "convert" demands our attention for a little while. It is a word used quite often in the Scriptures, and always with the meaning of "turning about." It is a word used very commonly in these modern times; but, like nearly all scriptural truth, is misused and misunderstood. When we hear it said that at a modern revival so many souls have been converted, it is intended to be understood that so many souls have been regenerated, or born again. Now, this is never the meaning of the word "convert" in the Scriptures. The new birth is one thing, "conversion" is quite another. A man can be born again but once; he may be converted a thousand times. The new birth is God's work alone; it is from above, while men may convert their fellows. The new birth introduces its subject into the kingdom of heaven; conversion may be from good to evil, as well as from evil to good. It is not the new birth, then, that is meant here, but simply the turning of a believer from a wrong course.

And this is no trifling matter, because Paul has said, "Be not deceived, God is not mocked. What a man soweth, that shall he reap. If we sow to the flesh, we shall of the flesh reap corruption; but if we sow to the Spirit, we shall of the Spirit reap life everlasting." We have heard the matter spoken of as though it did not matter much how a believer lived, if heaven or hell did not depend upon it. But are christian peace and joy, and the honor of God, matters of small moment? And every transgression of every believer is to receive a just recompense of reward; and we are sure that the people of God learn sooner or later that it is a fearful thing to fall into the hands of the living God. To convert the erring brother, and save him from this, is certainly a matter of great importance. It is of great importance to him, to his brethren, and to the cause of truth.

"Shall save a soul from death." If we love a brother, shall we want to see him die? If we find ourselves feeling harshly or unkindly toward the wrong doer, so that we feel no disposition to try to save him from his fault, how dwells the love of God in us? No matter how grievous the brother's error may be, though it be such as will wholly destroy him, if continued in, still we have sinned just as grievously in the sight of God if we find no dispo-

sition in us to strive to restore and save him. We have no right to say that we have lost confidence in him, no right to hold aloof from him as though we were better than he. His sin cannot be condemned too strongly, but the sinner is a precious vessel of mercy. How blessed is he who turns this vessel of mercy away from his defilement!

The death spoken of in the text is not eternal death, but that death spoken of so frequently in the New Testament, into which believers fall by transgression, and which consists in a departure of peace and joy, and a separation from all that sense of communion with God which is found alone in the path of obedience. He that continues in his transgressions must die to the fellowship and privileges of the church of God, and to his own soul's comfort and rest. Now, he that turns the sinner from his wrong way, James here says, saves that one from all these evil results, and secures to him a continuation of his former blessings in the house of God.

"And shall hide a multitude of sins." In Proverbs x. 12 we read that "love covereth all sins," and in 1 Peter iv. 28 we read that "charity shall cover the multitude of sins." In both of the Scriptures the meaning is clear. It is that where love abounds in the heart toward any one, it conceals to our eyes the faults of that one. When we read in the Scriptures that our iniquity is "covered," the meaning is "hidden," "put out of sight." Through the blood of the atonement our sins are said to be covered or hidden. They are thus represented as being put out of the sight of our Judge, who by the prophet has declared that he will remember our sins and iniquities no more. All this shows that the ordinary meaning of covered or hidden is to put our sins out of sight or out of memory. In the expression above, however, while this idea is retained, yet it seems to us that the chief meaning is "to hinder," "to keep back from," and so to most effectually "hide" the multitude of sins. It is also true that, no matter how far one has gone astray, nor how great a multitude are his sins, when he is converted or restored from his wanderings, all the past is blotted out. Confession of sin and repentance, which simply means "doing so no more," show that there is a godly sorrow in the heart; and where this is the case there can be no more remembrance of sin by those who love God, by the church, or before the bar of conscience.

To convert the sinner from the error of his way means more than outward reformation. It implies a deep, solemn heartwork. God sees the heart, and does not need the fruit to tell him the nature of the tree; but we can only judge the fruit. Where we see the sinner forsaking his sin and confessing it, we must judge that the heart is sorrowful. We have no right to hold any

other judgment; it is of the flesh if we do.

The object is, or should be, to convert and save the sinner, not destroy him. He surely has not sinned more than David, who was guilty of adultery, and afterward, in order to conceal it, of treachery and murder. Nor can he have erred more than Peter, who thrice denied the Lord with cursing; and until the sinner is more vile than this, nothing must be said about destroying him; but all effort should be to convert and save him.

We have not thought it needful to discuss the frequent assertion that this death means eternal death. The blood of Jesus Christ alone saves from this death; and none but Arminians hold such a notion of this text. The simple meaning is that, when a brother errs, we should endeavor to turn him from his wrong, since the end will be, if persisted in, to lose the joy of salvation, and to die to his former peace and rest in obedience.

C.

EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.

ISAIAH XXIII. 20.

"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."

In the preceding chapter we have a prediction of the reign of our Lord Jesus Christ in righteousness, and of his princes who should rule in judgment, and of the important revolution of things at the time signified, when he should come and set up his kingdom. This righteous Potentate in his incarnation should be known as a hiding place from the wind, a covert from tempest, as rivers of water in a dry place, and as the shadow of a great Rock in a weary land. The eyes of them that see shall not be dim, and the ears of them that hear shall hearken; the hearts also of the rash shall understand knowledge, and the tongues of the stammerers shall be ready to speak plainly. This wonderful change should be manifest on the part of the subjects of his kingdom, while carnal and ungodly religionists should be made manifest in their villainy and hypocrisy, uttering error against the Lord, to make empty the soul of the hungry, as the promulgation of error against the Lord and the churlish instruments of religious errorists always have a tendency to do. In connection with the rising government of the Redeemer, the prophetic eye looking down that vista of ages, is fixed upon the two descriptions of character that should be developed when Christ should thoroughly purge his floor, and gather the wheat into his garner, and burn the chaff with unquenchable fire; when he should separate the precious from the vile, the sheep

from the goats, the saints from hypocrites, and feed his flock like a shepherd, gather his sheep with his arm, and carry them in his bosom.

Zion, and Jerusalem in which Zion was situated, were typical of the spiritual kingdom of Christ, but in the type filled with carnal Israelites, and at the time referred to in the prediction occupied by scribes and Pharisees and hypocrites, serpents and vipers, as they were brought manifestly to light by our Lord when he was personally here in the flesh; when, notwithstanding all their religious pretensions, he told them plainly that they were of their father the devil, and the works of their father they would do. When Jesus came to reign in righteousness, those predictions began to be fulfilled. Sinners in Zion trembled, and fearfulness surprised the hypocrites. They were jealous of his advancement, and sought to evade those fearful predictions by putting him to death.

"Look upon Zion, the city of our solemnities." What a spectacle was presented! The Zion of Jerusalem which then was, representing the covenant of works, gendering to bondage, and answering to the figure of Hagar, setting forth the legal covenant as Mount Sinai in Arabia; such was Jerusalem, like Hagar, in bondage with her children. Look upon her. See if there can be found in Zion any who are or can be justified by the deeds of the law, any who have the fear of God before their eyes, any who seek after God, or whose feet do not run swiftly to shed blood. Look upon her when all her rulers conspired against Christ, and when a war of extermination was opened upon all who owned him as their Lord and Master, and followed him as his disciples. Look upon her when her high priests and rulers, her nobles, her learned, her reputedly pious, and her aristocracy in general, were arrayed against the little flock of our divine Lord; and who, from what they could there see, would venture the prediction that the cause of the bleeding, dying Lamb of God should finally triumph over all the powers of darkness?

"The city of our solemnities." There stood the city of our God, in all the magnificence of the type. There stood the temple, consecrated to the service of the God of Jacob; there was the ark, the altar and the priest; there the city of David, the graves of the patriarchs, the tower of David and the consecrated vessels of the sanctuary. Look upon her, walk around her, tell her towers, and consider her palaces, and mark ye well her bulwarks.

"Thine eyes shall see Jerusalem a quiet habitation." Not in the type but in the antitype, in the spiritual church of the living God, in the order and peace and quietude of the righteous administration of him whose name is Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Paul

in his allegory speaks of "Jerusalem which is above," and which Jerusalem, he says, is the mother of all who, as Isaac was, are the children of promise. We think there can be no doubt that this is the Jerusalem to which the peace and quietude of the Messiah's reign is applied in our text; for the Jerusalem which was in bondage has long been demolished. In that David dwelt, but in this Jesus reigns, and of the increase of his government and peace there shall be no end. Here the work of righteousness is peace, and the effect of righteousness is quietness and assurance forever. In this New Jerusalem is known the peace which Christ has made by the blood of the cross, reconciling all things to himself, of things in heaven and things in the earth, even in him.

"No fiery vengeance now,  
No burning wrath comes down;  
If justice calls for sinners' blood,  
The Savior shows his own."

Here the law is honored, fulfilled, satisfied, and all its claims allowed and canceled. The justice of God not only allows but demands the complete justification of all for whom Jesus died. The habitation is quiet, subject to no invasion. God is himself a wall of fire round about it, and the glory in its midst. The love of God is shed abroad in the hearts of all the inhabitants, and they are constrained to love one another with a pure heart fervently; and the divine benediction is, "Peace be within thy walls."

"A tabernacle that shall not be taken down." This figure is taken from the tabernacle in the wilderness, to which frequent allusion is made in both Testaments, but always having a figurative reference to the gospel church, or spiritual kingdom of our Lord Jesus Christ. Moses was specially charged to make it according to the pattern showed him in the mount. The materials of which it was made, the plan and manner of the workmanship, together with the use for which it was designed, were all minutely specified in the pattern, and under no circumstances was the man of God allowed to digress from the instructions given him. Thus with the church and body of our glorious Redeemer: its composition, members and fashion were established in the mount of God, and in his book all the members were written, when as yet none of them were in manifestation to any but the omniscient eye of God. The tabernacle in the wilderness was a portable building, but it had often to be taken down and set up, for the law could make nothing perfect; but this tabernacle shall never be taken down. There can be no occasion for it. Its maker and builder is God; and what he hath joined together, let no man put asunder. Her location cannot be improved by any removal; she is beautiful for situation, the joy of the whole earth is Mount Zion. She cannot be made to shine in any greater beauty by any

change; for Zion is already the perfection of beauty, and perfect beauty cannot be improved. When from her militant state the church or Zion of God shall pass to the full enjoyment of her heavenly inheritance above, she shall not be separated, for she shall never be taken down. She shall be taken up, but never shall she be taken down. Old Babylon, which will-worshipers mistake for Zion, is constantly on the tilt, to keep up with the spirit of the times; but Zion admits of no change; the church of God is precisely what she was when first organized; and any and every community claiming to be the church, which is not what the church was at her organization, is not the Zion of our God.

"Not one of the stakes thereof shall ever be removed." The stakes of a tabernacle, like those of a tent, mark out the exact boundary or ground occupied by the tabernacle. In order to enlarge or contract the dimension of a tabernacle, the stakes must be removed. But as this church was as large in the election of grace as she shall be in the consummation of her glory, there is no possibility of expansion or contraction. The area being already staked out in the wisdom and immutability of God, these stakes must remain as God has planted them. Men have racked their brains to invent ways or means for removing the stakes of Zion. Some wish to set them a little farther out, and others would have them to include the whole family of mankind, but God has set them to inclose the election of grace. To remove them, Mission societies and a host of kindred institutions have been invented in modern times, as well as thousands of schemes and projects of the ancients; but up to this hour God's word in our text remains true, and not one of her stakes has yet been removed. Were we to understand these stakes to represent election, predestination, sovereign love, redemption by the blood of Christ, sanctification of the Spirit unto obedience, and the sprinkling of the blood of Jesus Christ, &c., these evidently mark out all the ground which the tabernacle of our God can or ever shall occupy; and where is the power that can ever remove any of these stakes which bound the church of God?

"Neither shall any of the cords thereof be broken." The cords of the tabernacle are those which connect the curtains with the stakes, so as to secure them in their place. If these cords could be broken, the tabernacle no longer supported by the stakes would immediately fall; for like the church, which it represents, it cannot stand of itself. The very first wind would blow it down if the cords were broken or the stakes displaced. But, thanks be to God, this cannot be done. By the cords may we not understand our vital union and relationship to our Lord Jesus Christ, the Spirit's work in our regeneration, the faith of God's elect

which clings to the stakes of Zion? and amidst the heaviest storms, the loudest tempests and the fiercest trials, the saints are made to triumph over all difficulties, and to stand erect, while all who depend on such stakes as free will and human agency shall sink down with old Babylon, to rise no more forever?

In conclusion, allowing the church to be the tabernacle which God has pitched, and not man, and that her destination is immutably fixed, so that none of her stakes can be removed, nor any of her cords broken, must we not conclude that the church of God is where she was on the day of Pentecost, steadfastly in the apostles' doctrine and fellowship, in breaking of bread, and in prayer? If one of the stakes or any of her cords could be removed or broken, why not all? If apostolic doctrine and gospel ordinances, such as baptism and the breaking of bread, were among the stakes of Zion eighteen hundred years ago, can any order of religionists at this day who reject these ordinances, or this doctrine, be the church of God? Are not the immutable stakes and the unbroken cords the unmistakable evidences of the validity of our claim to be the church of the living God, the ground and pillar of the truth? If these be admitted as our views, let us contend earnestly for the faith which was once delivered to the saints, and stand fast in the liberty wherewith Christ has made us free, and be not entangled with the yoke of bondage.

MIDDLETOWN, N. Y., Dec. 1, 1852.

#### CRUDEN'S CONCORDANCE.

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

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OUR illustrated catalogue of Bibles and other books and publications published and for sale from this office, is now ready, and will be mailed on application to parties wishing to purchase.

#### CORRESPONDENCE.

(Continued from page 171.)

I am not a subscriber to your paper, but my father takes it, and I have the privilege of reading it, and I greatly enjoy it. The Lord guiding my pen, I shall now try to relate the reason of my hope in Christ. It is but small, yet it is more precious than mines of gold, for without it I feel that I could not live.

From my earliest recollection I had very serious thoughts about my future welfare, and when very young I began to try to live a moral life. I thought that if I commenced when young I would grow up in the knowledge of Christ, and in the course of time would become very great in eyes of christian people. I put forth all my efforts in this way, and after a short time had ceased from all my bad habits, as I thought, and would often compare my outward appearance with those who professed to be christian people. After about three years, I believe, I united with the Campbellites, when at the age of thirteen years. I was very sober in my appearance, and would often be approved by the older members. They would often tell me that I was a noble boy, and that I would make a great mark in the world. I never said anything to my parents about my intention of uniting with that people, and when they were told of what I had done they both wept aloud for sorrow of heart. They were both members of the Baptist Church at that time, and tried to talk with me, but I shunned them as regarding their questions, as I would a den of lions. O how I detested the Baptists, and wished them out of existence. But all this brought no change in my mind, except the tears of my parents. I felt sorry that I had not told them of it before I joined the Campbellites. I shall not attempt to relate what transpired during the next two years. After those two years had expired I began to feel an uneasy sensation coming over me. I strove to overcome it, but all to no effect. All my powers proved fruitless and of no effect. This feeling gradually grew heavier and heavier for about a year and a half. O what anguish of heart I underwent, and what a troubled mind. I became so exercised in this way that I could not work, and my hours were spent in sorrow that no language is able to express. It seemed that I could see myself in the very jaws of hell. At times I could only see a dim light shining over the top of the wall that surrounded the awful pit into which I had fallen. Often I would find myself looking up to see if I could catch one ray of light, hoping that it might illuminate my darkened mind and speak peace to my troubled breast. During the period of about one month I was in this troubled state of mind, during which time it seemed that if I ever prayed it was that I might die and be cast from the face of the earth; for all nature

seemed to look upon me with a look of scorn and derision. I had given up all my efforts in trying to do good, and deeply realized that every act only drove me deeper in despair. Finally one night I dreamed that three angels came to the door of my bed-room about ten o'clock in the day, and I was so joyful in seeing them that I went to embrace one of them that stood nearest me; but I could not. I then said, "Lord, bless me." The angel then spoke for the first time, and said, "The Lord has blessed you." It seemed as if a light shone around me above the brightness of the sun, and it seemed that I was carried away in ecstasy. When I awoke in the morning my burden still remained, but it had decreased, and gradually left me, as near as I can remember, about six months after I had that dream. I then felt calm and serene for a short time, except a longing to be baptized. This desire increased until I followed those inward promptings. This occurred when I was seventeen years old, the date being the third Sunday in April, 1839. I then felt a joy that no language can express. O how happy I felt. I thought my hardships were all gone, and that I would always be happy. But alas! I am so often gone astray, my feet follow in by and forbidden paths, which causes me to groan. I am so far from duty, and so negligent in my duties, that I suffer severely from it. I hope the good Lord will lead me safely through all dangers, temptations and trials in this life, and give me grace to overcome all things; for I am but a worm of the dust; yet the Lord can make me competent for all my work as he sees fit. O to be reconciled to his will in all things.

Your unworthy brother, if one at all,

FRANCIS M. FURNISH.

JOHN VI. 60.

"THIS is a hard saying: who can hear it?"

The above are the words of some of the nominal disciples of him who came from Edom, with dyed garments from Bozrah, traveling in the greatness of his strength, speaking in righteousness, and mighty to save to the uttermost all that come to the Father by him. All the fullness of the Godhead bodily dwelt in him, and he must have understood the principles of the gospel as well as any man that ever lived upon the earth. He preached the doctrine of discriminating grace to the people. He told them in plain terms, "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." "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out." This was in substance absolute predestination. Those nominal disciples were uncircumcised in their hearts. If they had lived in this degenerate age of the world they would have exclaimed,

This is Hardshell doctrine. Away with it. Jesus further tells them, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." This was a puzzle to them; and although they had crossed the sea to be with him, and to eat bread and fish, they turned away and left him, and put away the truth he had told them as hard sayings; and the question was propounded, "Who can hear it?" The answer is, None but those who are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. These are they which follow Jesus through evil as well as good report. These are ever found contending that there is nothing too hard for the Lord; not even the predestination of all things. These uncircumcised disciples wondered how Jesus could give them his flesh to eat; but not so with the true disciples, for they had the mind of Christ; and with this mind they could believe on him, and believe all that he said. "To as many as received him, to them gave he power to become the sons of God, even to them which 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." And so it is to-day, that none receive Christ as he is set forth in the gospel but those who are born of God. "This is a hard saying: who can hear it?"

When this Jesus had fulfilled his work of the ministry and his sufferings on earth, he ascended to the Father; but he left chosen witnesses to still proclaim the mighty truths he had promulgated. They were not to turn to the right hand nor to the left, and where the Spirit was to go they went. They were subject to no earthly synod nor missionary board. They fulfilled the functions of their office, and have left upon record a sufficient guide for all that succeed them in this calling. These inspired witnesses agree in all the fundamental doctrine of Christ, and all spoke and wrote of the true doctrine of discriminating grace, and were not reserved in telling us that "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 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?" This is a hard saying: who can hear it?"

The flaming sword, which turned every way, to keep the way of the tree of life, has never been taken away

yet; and the gulf between Abraham and the rich man has not been filled up, so that any can pass over either way; and until this is done, the Arminian system is a farce. They may eat fish and bread, and have a bag full of money, but they cannot save a single soul; and when their big tower falls, I am fearful that they will land where the rich man is, and still want to carry on their long-cherished effort system, as the rich man did. He was the same old missionary after he got into the fire; no change in him; and he wanted to get Abraham into his system; but Abraham was too old and wise to believe his doctrine. This rich man was a Jew. He called Abraham father. He must have belonged to that party who make proselytes, and when they had made one he was two-fold more the child of hell than they themselves were. He had five brethren that he wanted converted; but Abraham knew they were not in the covenant, and would not believe though one rose from the dead. There were five foolish virgins. If they ever became wise we have no account of it. "This is a hard saying: who can hear it?" "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." "There is none other name under heaven given among men whereby we must be saved." "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "And none can stay his hand, or say unto him, What doest thou?" Our God is in the heavens; he hath done whatsoever he hath pleased."

Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

P. J. POWELL.

SANDUSKY, Ala.

MENDOTA, Ill., Dec. 13, 1895.

DEAR BRETHREN:—As my subscription soon expires, please find inclosed a Post-office Order for two dollars, in payment for the SIGNS another year. It seems as though I cannot do without the family paper, as it contains almost all the preaching we get. I want to take the paper as long as I can see to read it. I think the SIGNS contains and holds forth the blessed gospel of the Lord Jesus Christ. O how cheering it is to us to read the communications, and the experiences of brethren all over the land, all being taught by the same Spirit, that salvation is by grace, and grace alone. O glorious theme, free, sovereign grace, unmerited by man. No man has any hand in the work. The salvation of the soul is all of God. Paul says, "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God." O what a blessing it is that it is free, because we could not merit it by our works. All that we have to depend upon is the blood and righteousness

of Jesus Christ our Lord. Dear brethren, how prone we are to wander into by and forbidden paths. We have to trust alone in the living God.

O how I do wish that all the subscribers to the SIGNS would pay up their back subscriptions. I do not know how an Old School Baptist can fail to do so. May the good Lord put it into their hearts to pay up. Bless the Lord, O my soul; and all that is within me, bless his holy name. With love to God and all the heirs of immortal glory,

JAMES WOOD.

BOOK NOTICES.

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SILAS H. DURAND.  
SOUTHAMPTON, Pa., July 27, 1895.

OBITUARY NOTICES.

Lucetta Hardin was born Oct. 1st, 1831, and died April 13th, 1896, aged 64 years, 6 months and 12 days.

She was united in marriage to Wm. E. Hardin on March 28th, 1850. To this union were born eleven children, four having preceded her to the grave. Seven living children, all present at her funeral, thirteen grandchildren, three brothers and two sisters, with a large number of other relatives and friends, are left to mourn her death. She was not a member of the church, but was a firm believer in the saving grace of God through the righteousness of Christ only. She expressed herself in her afflictions to those present, saying, "How blessed it will be to meet to part no more," giving all glory and honor to God in the salvation of helpless sinners. She was a woman highly respected in the community, and beloved by all who knew her.

Her funeral was very largely attended on the 15th, and a sermon was preached on the occasion in the Lutheran meeting-house in Ewing by Elder G. N. Tusing; after which the remains were interred in the Ewing cemetery, to await the coming

of him who has declared, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

Nancy (Imel) Rugg was born in Perry Co., Ohio, March 2d, 1825, and was married to Samuel Rugg on Sept. 24th, 1842. To them were born seven sons and three daughters, all of whom (except one son, who died in infancy), with her husband, survive her.

She received a hope in Jesus through grace many years ago, and became a member of the Monday Creek Primitive Baptist Church, in Perry Co., Ohio, about the year 1854, and was ever afterward a meek and humble follower of her Redeemer, adorning the profession she had made. Her seat was seldom vacant until within the past few years, when she was unable to attend regularly on account of failing health. She was a kind wife and loving mother, and truly may her children rise up and call her blessed. She departed this life and fell asleep in Jesus on April 26th, 1896, aged 71 years, 1 month and 24 days.

This dear mother in Israel came to the grave in a full age. Her deeds of kindness to the brethren, and her patience and faithfulness to God, were exemplary. "Let me die the death of the righteous, and let my last end be like his." But words cannot describe the quiet lives in out-of-the-way places of those who are hid with Christ in God.

The funeral services were opened by Elder J. C. Hanover by reading and offering prayer. Words of comfort were spoken to the sorrowing husband and friends by Elder John Prichard from the words, "By grace are ye saved." The remains were tenderly laid to rest in the Alexandria cemetery to await the resurrection morn.

J. A. BLACK.

"Is there not an appointed time to man upon earth? are not his days also like the days of a hireling? As a servant earnestly desireth the shadow, and as a hireling looketh for the reward of his work."—Job vii. 1, 2.

Departed this world, Mr. Alexander Wilson, in the 66th year of his age, leaving a widow, two sons and one daughter.

The deceased made no public profession, but had established as a business man a character of uprightness in the neighborhood where he lived, having gathered a comfortable living by hard labor and economy, and died lamented. His place of meeting was the Welsh Tract Church, while able to attend. He was a man of few words on the subject, yet gave evidence of being a serious thinker. During his last years he was afflicted with paralysis, from the effects of which he gradually failed unto the end, which we believe was calm and peaceful, expressing himself as being patient and undisturbed. He passed away on the 20th of January last, his family being present. Some remarks were made by the writer to a large gathering of friends at the house. His remains were carried to the Welsh Tract cemetery, where he now lies sleeping, until that hour when they that are in their graves shall hear God's voice, and come forth.

WM. GRAFTON.

FOREST HILL, Md.

It falls my duty to write the demise of sister Mariah Montgomery, which occurred (of congestion of the lungs, after an illness of only three and one-half days' duration) on March 15th, 1896, at the residence of W. H. Ransdell, near New Castle, Henry Co., Ky.

She was born near Clay Village, Shelby Co., Ky., Nov. 29th, 1807, and the last one of twelve children of Daniel and Hannah Dodd. She was the second wife of

brother Wm. Montgomery, he having first married her older sister in the flesh. To her were born two children, Henry Clay and Jephthah Dudley Montgomery, both now dead. The last few years of her life she had made her home with her two grandchildren, Wm. J. Montgomery and Mrs. Mary D. Ransdell, in Henry Co. She joined the Primitive Baptist Church at Bethel, near Clay Village, Shelby Co., about sixty-five years ago, and remained a worthy member until the Lord pleased to call her from our midst to the life where sin nor sorrow shall ever annoy the children of God.

"Grandma," as she was familiarly known, always bore the marks of a true follower of Christ, being of no excitable or envious disposition, always meek and mild, and never murmured whatever the ills of life, believing that all things worked together for good to them that love God. The Bible and the SIGNS OF THE TIMES alone were her reading and the ones of her counsel, from which she did in her last moments quote passage after passage so beautifully of the things of Christ and the blessed beyond, Christ being the only Savior that she ever knew, and saying that she was ready to go. As the life she had lived in meekness drew near to a close, she calmly and sweetly passed into the presence of her blessed Master and the loved ones gone before.

Her funeral was preached at the house by Elder P. W. Sawin (her pastor), from the words, "All the days of my appointed time will I wait, till my change come." Her remains were deposited in the New Castle cemetery, there to rest until bidden to rise, changed and fashioned like Christ's own glorious body. May we, as this dear one, ever be humble followers of the Lamb, ready to go when the summons come from the Father, and enter that beautiful city, to go out no more forever.

Yours in hope of life eternal,

ERNEST F. RANSDALL.

NEW CASTLE, Ky., May 11, 1896.

ASSOCIATIONAL.

THE Delaware River Old School Baptist Association will be held, the Lord willing, with the Kingwood Church, at Locktown, Hunterdon Co., N. J., commencing on Wednesday before the first Sunday in June, 1896, and continuing three days.

Brethren and friends coming from the north to Frenchtown on Tuesday afternoon will be met and taken care of over night, and on Wednesday taken to the meeting. Those coming from the east by way of New York will be met on Tuesday afternoon at Flemington, on the arrival of the train on the New Jersey Central R. R. at 6:13. Those coming from the south by way of Philadelphia and Trenton will be met and cared for at Stockton on the arrival of the train between six and seven p. m. on Tuesday.

CYRUS RISLER.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the Middletown & Wallkill Church, in the city of Middletown, N. Y., to begin on Wednesday before the second Sunday in June, 1896, and continue three days.

Those who contemplate attending the Warwick Association can come on the Erie R. R. from the east or west, and from the north on New York, Ontario & Western R. R., directly to Middletown. Twelve passenger trains stopping at Middletown leave New York city daily from foot of Chambers and West Twenty-Third Sts., Erie R. R. Excursion tickets, good for thirty days, can be procured. Those coming through the city of New York can reach here at 11:30 o'clock a. m. on Wednesday by taking train at foot of Chambers St. at 9:15 a. m.

A cordial invitation is extended to all lovers of the truth.

BENTON JENKINS.

THE Siloam Association of Regular Predestinarian Baptists, of Oregon, will be held (the Lord willing) with the Scio Church, at the house of our friend (and we hope our brother), James Watkins, near Philomath, Benton Co., Oregon, to commence on Friday before the third Sunday in June, 1896, at 10 o'clock a. m. Those coming by the O. C. & E. or Yaquina R. R. will be met at Philomath. Those coming on the West Side R. R. will be met at Corvallis and conveyed to the place of meeting.

N. J. SHANKS, Clerk.

### TWO DAYS MEETINGS.

THE Old School Baptist Church of Ingheside, N. Y., will hold a two days meeting, beginning on Saturday before the third Sunday in June (20th and 21st), 1896. Those wishing to attend will be met at Atlanta, on the Erie and D., L. & W. R. R., on Friday, the 19th.

GEORGE WELD, Clerk.

THE church at Otego, N. Y., has appointed a two days meeting to be held on Wednesday and Thursday, June 17th and 18th, the next week after the Warwick Association.

Should any who have attended that meeting wish to remain another week and attend ours they will be welcome; also any others from any place who wish to come are cordially invited to do so. The distance from Middletown is less than one hundred and fifty miles, and one change of cars only, at Sidney, N. Y. The friends will be met at Otego station on Tuesday afternoon and evening and cared for. Trains are due Wednesday morning at 9:23 from Binghamton, and at 11:00 from Albany.

In behalf of the church.

G. M. FRENCH, Clerk.

### THREE DAYS MEETINGS.

THERE will be a meeting of the Old School Baptists at Garden City, Blue Earth Co., Minn., fourteen miles south of Mankato, on the Des Moines Branch of the C., St. P., M. & O. R. R., commencing on Friday evening, June 12th, and continuing over Sunday. Brethren of like precious faith everywhere are invited to come.

GARRETT MURPHY.

### YEARLY MEETINGS.

THE regular yearly meeting of the New Hope Church of Old School Baptists will be held at Greenbush, Warren Co., Ill., commencing at eleven o'clock on Saturday before the third Sunday in June, 1896. We are expecting visiting ministers and brethren and sisters, and extend a cordial invitation to all lovers of gospel truth to meet with us. Teams will be at Avon and St. Augustine, on the C., B. & Q. R. R., on Friday evening before, to convey you to places of entertainment and to the meeting.

S. KETCHUM, Ass't Pastor.

THE yearly meeting of the Beulah Church of Primitive Baptists will be held, the Lord willing, at the usual place, in the township of Brook, Lambton Co., Ontario, beginning on Saturday before the first Sunday in July. Those desiring to join with us in worshipping God are cordially invited.

ARCHIBALD McALPINE, Clerk.

THE Old School Baptist Church of Middleburgh, Schoharie Co., N. Y., has appointed her yearly meeting to be held on the first Saturday and Sunday in June (6th and 7th), 1896. We extend a cordial invitation to ministers, brethren and friends.

ADDIE COOK, Clerk.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

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# Signs of the Times.

D. L. Blackwell  
1 June 96

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 23.

## CORRESPONDENCE.

### SOME THOUGHTS.

"No man can come to me, except the Father which hath sent me draw him." How was this! There were many then standing near Jesus who had taken great pains to get where he was. Had they not come unto him? No, not in the sense in which he was speaking. They were far away from him as the Son of God and as the Savior of poor sinners. But they did not know this. They had no thought but that they had come to him in every sense in which any could approach him. The natural man knows nothing of any difficulty in the way of coming to Jesus except what lies in his own will. They were ready to offer their services, and regarded themselves as qualified to be of benefit to him. "What shall we do that we may work the works of God?" Naturally we are willing, nay, anxious, to work for God. That would bring him in debt to us, and give us a right to his favor, and to his rewards; for "To him that worketh the reward is not counted of grace, but of debt." But when "the work of God" is wrought in our hearts, and we are made by his mighty power to believe in Jesus (for "this is the work of God, that ye believe on him whom he hath sent"), then we know that we have no work given us to do for Jesus, but that he came to do a glorious work for us, to save us from our sins; then we know that the justly condemned sinner can do no work of righteousness, but must suffer the righteous judgment of the law; then we learn that the Lord imputeth righteousness without works to that people whom he hath blessed, and for whose sins the dear Savior died.

It is the living man, the man of grace, who sees the great distance between Jesus and the sinner, a distance that no man has power to overcome. The spiritual man, the poor, mourning sinner, whom the Father has already drawn to Jesus, often feels very far away from the dear Savior because of his sins and unworthiness, even after he has blessedly known him, and often wonders and questions whether indeed he has ever been brought near to him at all. While the natural man, in his pride and self-confidence, is as near as he desires to be, and thinks that he is certainly commanding the attention and admiration of the Lord, the poor soul who knows the plague of his own heart shrinks

from anything that will draw attention to himself as presuming to claim the notice of so holy and lovely a being, and is filled with wonder and surprise when the dear Lord does show him a token for good.

The disciples are often in such a carnal state that they are really far away from Jesus experimentally, while the shrinking outcasts, the poor, leprous creatures, who feel themselves to be so full of loathsome diseases that they are sure he must despise and abhor them, are very near to him, very close to his loving heart, though they know it not, and will surely receive his healing and saving power. "Who touched me?" What a wonderful scene is that! To the poor, shrinking souls who have long felt the painful disease of sin, and have proved that all the work of earthly physicians only make the malady worse, this will always be a most wonderful scene, and a cause for trembling hope and joy to them. The multitude were all about him, and thronged him, and pressed him; and they were talking, and asking questions, no doubt, and jostling him as they surged around him; and yet he said, "Who touched me?" There was a sense in which, just at that time, only one of all that thronging multitude was touching him, and that was a poor, weak, suffering woman, who had been long sick, and had tried many physicians in vain; and she seems to have been creeping secretly along through the crowd, endeavoring to keep out of sight, only intent upon touching the hem of his garment as soon as she could get near enough to stretch out her trembling arm so that her fingers might reach that far without attracting notice. And she did escape the notice of even the disciples. Even Peter had not seen her movements, or likely he would have rebuked her and tried to send her away, as on former occasions. How good it is for such poor creatures that it is not to men that we are to go with our infirmities and burdens of disease, but to Jesus, the One who knows all our troubles and pains, who has felt all our sins and temptations, and who has infinite pity and compassion, and who never fails to notice the poor, seeking soul, and is never too much engaged about more important things to give all his attention, and all his sympathy, and all his love, to the poorest creature that ever sought his help.

What a wonderful thing is that faith that draws us to Jesus. How

little we know what a glorious and sublime principle and power it is while we are led by it, going along our way slowly, hesitatingly, fearfully, but still going on undeviatingly toward Jesus. That faith saved the woman. Jesus gave it to her before she reached the multitude that thronged him and that faith brought her to him.

Only by faith does any one come near to his most blessed Majesty. The multitude were not near him, for they had no faith. The disciples many times had not faith in exercise, and so were not close to him. Peter was nearer to him when he was crying bitterly than when he said, "I will follow thee to prison and to death;" nearer when he began to sink in the waves, and cried, "Lord, save me," than when he said, "Send her back, for she crieth after us."

The most profound doctrine of God our Savior is embraced and comprehended in the experience of the little child of grace, and to such, and to such only, the preaching of that doctrine thus experienced is edifying and comforting. The doctrine is not preached by the servants of God to the little children to whom they are sent as a system of theology, but as food for them. The Lord gives the word, directs as to the time of preaching and the place, gives the liberty of soul and of utterance, and also gives it place and power in the heart, and commends it to the understanding which he has given to those who "are in him that is true," that they "should know him that is true, even his Son Jesus Christ, who is the true God and eternal life."—1 John v. 20.

There is a deep and mysterious sense in which the saints were one with the Son of God from everlasting. Such is my belief, as sweetly expressed in Kent's hymn,

"In union with the Lamb,  
From condemnation free,  
The saints from everlasting were,  
And shall forever be."

I do not intend to speak upon this part of the subject at present, only to mention it, and give it the place that belongs to it, as the first, the fundamental consideration, the primary cause of all that sweet soul union with Jesus that is experienced by the saints in time, and which is the great and crowning joy and comfort of their lives while in this world. Adam when created, before his wife was separately manifested, I understand as "the figure of him that was to come," and as representing the

wonderful mystery of the oneness of Christ and his people in their spiritual existence before the foundation of the world.

"The woman is of the man."—1 Cor. xi. 8. She was at the first in him, bone of his bones and flesh of his flesh. When separately manifested she was still one flesh with him, and he knew her as such. She went into transgression, being deceived. Her husband followed her, not because he was deceived, but because of his love for her, they still being one. So Jesus followed his bride in the transgression. He loved her and gave himself for her, not that she might be his bride, but because she was his bride, that he might cleanse and sanctify her, and present her unto himself a glorious church; that his eternal love for her might be manifested, that she might rejoice in the fullness of the joy of the holy marriage relation with him. His love for her could never be increased, for it was perfect, like himself, from all eternity. Because of that love he drew her with loving-kindness.—Jer. xxxi. Because of that love the Father draws each one of his chosen people to Christ, that they may know in their own souls the wonderful love with which he has loved them from everlasting.

It is this drawing of poor souls that I love to talk about and write about to those who have felt it, when I myself feel the power of it. This experience of the great and wonderful mystery of godliness has been the cause of my greatest troubles and afflictions, I believe, for more than fifty years, and the source of my chief joys and comforts, I hope, for more than thirty years, during which time my comfort and my business have chiefly been to tell of what great things the Lord has done for me, for us, and to hear of the same from others of the family of God; and to preach the gospel of God's grace and proclaim the unsearchable riches of Christ, as with the ability that God gives me, which has seemed most of the time very small and to little profit, but sometimes very great and wonderful, as the Spirit has taken of the things of Jesus and shown them unto me, and given me liberty to declare them.

The first effect of the Spirit's work in drawing the Lord's people to Christ appears to be always to make the distance between him and them appear to them greater and greater; for they see and feel more and more of their own sinfulness and condem-

nation, while he is holy and righteous and glorious in their view. Those who warn them of their danger of being lost, and advise and urge them to come to Christ, and to seek salvation, seem not to see their condition nor to understand their case. They feel themselves already condemned, and cannot go to Christ, for he is holy. A man condemned cannot go to righteousness; cannot be holy. He cannot remove his guilt. Those who preach that a sinner can go to Christ do not know him, or they would know that a sinner must be able to change his own condition as a sinner, and become holy before he can go to Christ; and this he cannot do any more than an "Ethiopian can change his skin, or a leopard his spots."

But the Father in drawing this poor soul, making him love holiness, hunger and thirst after righteousness, hate evil, and know the plague of his own heart, and thus is drawing him away from himself. In his own good time and way the dear Lord reveals Christ to this poor, mourning soul as his righteousness and salvation. Then he is at peace. The conscience loses its fearful burden, and is made sweet and clean by the cleansing power of the precious blood of Christ. Then we are made to feel near to Jesus. He was near us all the time, but we were not near him experimentally. He was near when we called upon him; for he says, "I am near to them that call upon me; to them that call upon me in truth." He was near when our hearts were broken because of our sins and villainess, and we saw no way of salvation; for "he is near to them that are of a broken heart, and saveth such as be of a contrite spirit. But now he has shown us all his love, and brought us near to him. Joseph was near to his brethren when they thought that they were as far from him as life from death; but when he said, "I am Joseph your brother," then they were near to him.

Now sin is gone, and that alone separated between us and Jesus, and we are feeling near to him. But "when sins and fears prevailing rise," then how far away we seem. When we live after the flesh, how quickly he is gone. We seek him about the city, in the streets, and by night upon our beds, but we cannot find him whom our soul loveth. When he appears again it is to

"Sieve our souls with sweet surprise,  
And draw with loving bands;  
Divine compassion in his eyes,  
And pardon in his hands."

When he puts his hand in by the hole of the door, shows us again some of his loving work which he has done for us, then our hearts go out to him, and we cannot rest in any worldly pleasure or business a moment until we find him whom our soul loveth.

Transgressions that bring guilt upon the conscience, wanderings

after worldly enjoyments, entanglement in any worldly concerns, and an absorbing interest that takes away the mind from spiritual things, and affords no time for attending to them, all this tends to a separation between us and our Savior, and causes us to become farther and farther away from him in our lives, and to lose the relish and desire for the things of his kingdom. If it were not for his mercy and faithfulness we should be left eternally to our own ways. But in his own time he kills us to worldly things, as he did of old. "When he slew them, then they sought him, and returned and inquired early after God."

When we feel that we must be far away from the Lord, because we are so unworthy, then we are nearest to him. It is then that the conscience is tender in his fear, and we walk softly before him.

Feeling unworthy is very different from acting unworthy. A member of a church who feels to be very unworthy of the ordinances of the church, the fellowship of the saints and the favor of God, is not the one who will be found eating and drinking at the Lord's table unworthily, or walking disorderly.

SILAS H. DURAND.

SOUTHAMPTON, Pa., May 15, 1896.

HURRICANE BRANCH, Tenn.,  
Sept. 26, 1895.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN:—I herewith send you a letter I received from brother Roten Hurst, for insertion in the SIGNS. I have his consent for its publication.

As ever, yours in christian love and fellowship,

JAMES C. WALTON.

PATTONSVILLE, Va., Sept., 1895.

MY VERY DEAR BROTHER:—I have been thinking of writing to you ever since the association. Why I desire to write to one with whom I have had such a slight acquaintance, and to whom I am no kin in the flesh, and am fearful that I am no kin to in the Spirit, I cannot tell; yet the desire has been so strong at times that I almost had to stop my business and write, in order to relieve my mind. Do you ever feel in this way? If you have, you know something about my feelings. I want to tell you how I enjoyed the association. It was a feast of fat things to my hungering and thirsting soul; just such a feast as I have been searching and inquiring for for fifteen long and weary years. The Lord is working all things after the counsel of his own will; and although we may be deprived of enjoying the sweet and soothing sound of the gospel for many years, nevertheless he will, at his own good and appointed time, gather every one of the lambs into the fold. I felt at the close of the first sermon that I had been amply repaid for my long and weary ride over the rough mountains to the association; but the whole

thing was a feast to me. I love to hear of salvation by grace, and not of works; for I know that when works come in they cut me off entirely, because I have been trying all my life to do one good act on my part, and have failed every time. Whenever we make salvation conditional we destroy all hope of a single soul ever being saved. God does not work upon conditions. All his promises are yea and amen in Christ Jesus. He speaks, and it is done; he commands, and it stands fast. God never desired to save a single individual but what he saved him. He said by the prophet, "Declaring the end from the beginning, and from ancient times the things which are not yet done, saying, My counsel shall stand, and I will do all my pleasure." If all the counsel of God (which means his design and purpose) and all his pleasure shall be accomplished, how is it possible for anything to transpire, either in time or eternity, contrary to his eternal will and purpose? If it is God's desire or will to save the world, he will certainly save the world, because he says he will do all his pleasure, and every one of his designs and purposes shall stand. Yet we have men all over this land and country of ours declaring that God desires to save everybody, and that he is wooing and beseeching them to be saved; that he is sending his ministers in every direction, in order to convert souls to Christ; that these ministers are collecting money, establishing Sunday Schools, theological seminaries, and a thousand other means, to advance and carry on the great work of salvation. They say that hundreds and thousands of poor souls are burning in the flames of an eternal hell, simply because man has failed to contribute a portion of his means to carry on this grand work, as they call it. Thus they deny the mediatorial work of our Savior, and making man not only the savior of himself, but also the savior of his friends and neighbors. But God sets his eternal veto on all such false and God-dishonoring doctrine when he says, "I will make a new covenant with the house of Israel, and with the house of Judah," &c. "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." Yes, brother Walton, I believe that Jesus Christ redeemed every member of his body when he shed his precious blood upon the tree of the cross; that the church stands justified before him to-day; that in the dispensation of the fullness of time this redemp-

tion will be manifested to them in the new birth, and then will they be made to know that they are heirs of God and joint-heirs with the Lord Jesus Christ. But we might ask the question, How do we know that we belong to that heavenly and redeemed family? How do we know that we have been translated from the power of darkness into the kingdom of God's dear Son? How do we know that our names are written in the Lamb's book of life? Yes, dear brother, these are questions that crowd upon our minds, and questions that I have never answered satisfactorily to myself. But there are some things that I do know. I know that the things I once loved I now hate. Paul says, "We know that we have passed from death unto life, because we love the brethren." It does seem to me that I have a love for the children of God that I have for no other people on earth. If it had not been so I would not be writing this letter to-day. There is another thing that I know; I know that I love to hear the gospel preached. There is no other food that feeds my soul and cheers me up along my rugged pathway through life, like the sound of the gospel. There is another thing that I know, and painfully; that is, the very things that I desire to do, I do not; and the things that I would not do, those are the very things I am doing. These are some of the things that I do know; but whether I am a child of God or not I cannot say. Whether I was chosen in Christ Jesus before the foundation of the world or not is a serious and doubtful question with me. Paul says, "We are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Then, dear brother, we go stumbling along through this troublesome world, hoping that when this mortal life shall cease we have a house not made with hands, eternal in the heavens.

Dear brother, it does me good to write upon the things of the Spirit, especially when I think I am writing to one who has been born of the Spirit and can enjoy spiritual things. I am often made to meditate upon the deep things of the Spirit of God. I am often lost in wonder and amazement when I find how little I know of these things. When I read the writings of many who write for the SIGNS OF THE TIMES I feel that it is folly in me to ever take my pen or pencil to try to express what feeble thoughts I have; but if I can only drop one crumb that will feed one poor, hungry soul, I feel that I will be amply paid for all my trouble; for I know how at times I enjoy even the smallest crumb that falls from my Master's table. Just here seems to come in the blessedness of the gospel, to feed the lambs and sheep of the church of God. The Lord says by the prophet, "Blow ye the trumpet in Zion, and sound an

alarm in my holy mountain." Mark the language: the trumpet is to be blown in Zion; not out of Zion. The alarm is to be sounded in the holy mountain; not out of the holy mountain. God's ministers are placed upon the walls of Zion, and are commanded to feed the sheep; not to feed the world, as Arminians say. 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."

My dear brother, do you think what a solemn and weighty responsibility rests upon God's ministers, and what a glorious privilege it is to preach the gospel? How beautiful are the feet of those who preach the gospel of peace, and bring glad tidings of good things. Yes, this gospel must be preached in Zion and to the children of Zion. Did you ever think what a beautiful city that is which you inhabit, and in which you are to proclaim the good news of salvation by grace, and grace alone? What does the prophet say of this city? "In that day shall this song be sung in the land of Judah, We have a strong city, salvation will God appoint for walls and bulwarks."—Isa. xxvi. 1. David says, "Walk about Zion, and go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. For this God is our God forever and ever; he will be our guide even unto death."—Psa. xlviii. 14. And God by the mouth of the prophet Isaiah declares concerning the inhabitants of that city, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children."—Isa. lvi. 11-13. Yes, blessed be the name of God, there is not a single child belonging to that kingdom but what shall receive instruction from their spiritual King. A mother may forget her suckling child, "Yet will not I forget thee," saith the Lord. "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."—Isa. xlix. 15, 16. For fear I may weary you with my scribble I will close. I have written as my mind directed. If you think this letter will be enjoyed by any of the dear children of God you may send it to the SIGNS OF THE TIMES.

ROTEN HURST.

Ghent, Ky., Dec. 6, 1895.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—I am in receipt of a very precious letter from brother J. G. Sawin, of Mattoon, Ill., which I inclose to you, hoping you will give it room in the SIGNS OF THE TIMES. I have read it with

intense interest and comfort, for the reason that in describing his travels through this land of gloom, darkness and sorrow he gives a graphic description of the road I have traveled these many years, and especially during the last several months, in which I have fully realized that sin is mixed with all I do; and when I would do good, evil is present with me. If one who from the pulpit can comfort God's dear people by giving them the precious truth of the gospel with such force and power as I have often heard brother Sawin do, is often down in the valley, weeping on account of sin, as I find myself daily to be, might I not take courage and press toward the mark of the prize of the high calling of God in Christ Jesus? But I am made to wonder at the following language of brother Sawin in his letter: "I have thought of you often in the past few weeks, and have desired of the Lord that I might be as spiritually minded and given to all and every good work as you are." Ah, dear brother, you greatly misjudge me. Darkness and gloom spiritually are daily my companions; and so few, if any, are the rays of light and joy that penetrate the darkness and sorrow which surround me, that I am often made to inquire, Are there any others like me? Surely those who are expecting to reach the realms of immortal glory by their good works bear no resemblance to me; for I know that if I am saved it is a sinner saved by grace. But I will say no more.

Your brother, I hope,

H. COX.

Mattoon, Ill., Dec. 1, 1895.

DEAR BROTHER COX:—I thought when I received your last letter that I would certainly answer promptly; but in this I have, as is often the case with me, failed to perform my vows. Outside of the riches of God's grace, how deplorable the condition of poor, weak, finite creatures would be! The wonderful depths of his love, wisdom and truth are all that have ever kept me, a poor, miserable and unworthy creature, from being swallowed up in the vortex of unbelief and sin. I have read your letters to me, and many others published in the SIGNS, with interest and comfort, and have wondered at the display of spiritual light and strength, burdened as you are with the weight of fourscore years or more; but then is it not true that as the sight grows dim, and our interest in worldly things becomes less, in the same proportion our interest in heavenly things becomes intensified? It is the flesh, and the delusive things of the world, that give us so much pain and distress. This causes us to see as through a glass darkly. With me, however, there is so much of the time that the dark veil is drawn before my eyes. Thus my spiritual sight becomes very dim. I have been vain enough sometimes to think that I could tear this veil away, and once more stand in the unclouded

light of the Sun of righteousness. Nought but disappointment awaited me. The gloom only became the more intense. I sank so low that the waves almost met over my head. There seemed to be no deliverance for me. All my own resources were completely exhausted. Every refuge of lies had failed. The Bible was a sealed book; no consolation for me in all its words of truth. Grief takes possession of my soul. I wept when I remembered Zion; when I thought of the days when with the saints I could look upon Zion, the city of our solemnities, and partake of the solemn feasts spread for the Lord's anointed. It is not now as it was then. But is there no one who can take the book and loose the seals thereof? Cannot he who commanded the light to shine out of darkness do it? Man with all his boasted power and scientific research cannot do it. He has never written one spiritual sentence in the heart; neither has he ever imparted a ray of light to relieve the darkness of the soul. All this I had vainly tried. Helpless, but with sorrow and contrition of soul, I am made to cry out, "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God: for I shall yet praise him for the help of his countenance." A voice breaks through the thick darkness of unbelief, and I hear a shout of victory as the heavenly messenger announces the wonderful tidings that the Lion of the tribe of Judah hath prevailed to loose the seals, and to open the book and look thereon. How wonderful and majestic are all his mighty works! He opens, and none can shut; he shuts, and none can open. The Lord's children know this by experience. When the Lord has sealed up their understanding, O how hard they have tried to break the seals that bound them in darkness. How vain their efforts. Nothing short of the voice that comes as the voice of a great trumpet can break the seal which the Lord's hand has affixed.

My dear old brother, I have thought of you often in the past few weeks, and have desired of the Lord that I might be as spiritually minded and given to all and every good work as you are. How glad I should be to see you once more in the flesh. I had hoped that I might meet you some time during the past year at Little Flock, but such was not my privilege. The brethren there informed me in September that they had almost given up seeing you there any more, owing to the long distance and your extreme age. It is sad for us to think that we shall never meet those whom we love any more on earth; but this sadness is turned into joy when we think of the riches of God's grace which reunites us in the world to come. Then mortality shall have put on immortality, and death will have been completely swallowed up of life, and such a thing as sickness, sorrow or the pain

of parting shall never be felt. May God grant you, my brother, an unclouded view of the realm of immortal bliss as you stand on the storm-beaten shores of time ready to be offered, the time of your departure being at hand. May I not hope to have a line from you, telling me how you do? My regards to your dear companion.

Your brother in hope,

J. G. SAWIN.

SUNSET, Texas, Dec. 15, 1895.

DEAR BRETHREN:—I will send you my remittance, and also forward you a letter written by our beloved brother, G. B. Counts, for publication. Your brother in hope,

J. A. CAMPBELL.

ANDERSON, Oklahoma, Nov. 2, 1895.

DEAR BRETHREN AND SISTERS OF BETHEL CHURCH:—As I cannot be with you, and enjoy the sweet blessing of God in mingling our voices in singing praises to him who made all things, according as he purposed in Christ Jesus our Lord before the world was, therefore I thought if God would illuminate my feeble mind I would try to pen you a few thoughts, desiring the good Lord to bless the same to the comfort and consolation of Bethel Church, and to all who may read or hear this letter.

I want to talk to you about Jesus, who is God our Savior. What is a savior? It is one who saves, and not one who tries to save. The angel said to Joseph, the husband of Mary, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." Did he save them? or did he fail to do what the heavenly messenger declared he would do? We hear Jesus saying, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." He also said to his Father, "I have finished the work which thou gavest me to do." What was that work? To save his people, his bride. He was her head and life; therefore his bride is the world he saved. His work is complete; and it was without our help. He did not need us nor our money to help save his people, for that would dishonor him. God has, without our help, placed us in the building as it has pleased him. When we go to build a house out of logs we first select our timber, and then we have to hew it, and so we hew to the line. But we do not hew one side, and then say to the log, "If you will turn over we will hew the other side," as the Arminians teach; but we hew both sides, and place it in the building to our purpose. So salvation is not according to our works, but according to God's own purpose and grace, which was given us in Christ

(Continued on page 181.)

## EDITORIAL.

MIDDLETOWN, N. Y., JUNE 3, 1896.

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

## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
F. A. CHICK, REISTERSTOWN, MD.  
B. L. BEEBE, MIDDLETOWN, N. Y.*All letters for this paper should be addressed, and money orders made payable as formerly, to*GILBERT BEEBE'S SON,  
Middletown, Orange Co., N. Y.

## AN OPEN LETTER.

(Nehemiah vi. 5.)

SISTER Mary Hill, of Hopewell, N. J., has requested some reflections from us upon the above-named portion of Scripture, and in reply we feel like suggesting one or two considerations.

The full time had come in the purpose of God when Israel was to be restored again to their own land, and was to rebuild the walls of Jerusalem, which had been overthrown. The decree had gone forth that as many as chose should be allowed to return from the captivity. For a full narrative of this restoration read the books of Ezra and Nehemiah and the prophecy of Zechariah. But though a portion of Israel had now returned, and under their leaders, Joshua, Zerubbabel, Ezra, Nehemiah, Zechariah and others, had begun to rebuild the walls of Jerusalem, yet their troubles were by no means ended. They had been redeemed from captivity, but by no means had they got beyond their warfare. Israel must encounter a warfare as long as life shall endure; and so in this book of Nehemiah we are told of a threefold opposition to them and their work. Sanballat, Tobiah and Geshem were united in this warfare against them. Sometimes they tried ridicule, pointing out their weakness, saying that the wall they were building would fall if a fox should go up on it. Sometimes they tried threats, and sometimes force of arms, but all to no avail. The people were exhorted to put their confidence in God and be steadfast. These were, in brief, the circumstances of Israel at this time. Now, as recorded in this sixth chapter, their enemies thought to accomplish by deceit and fraud what they had not been able to accomplish by other means. They sent unto Nehemiah, proposing a conference, but their meaning was to do him harm; but this was refused by Nehemiah, who said, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" From this we learn that the enemies of God can, in order to accomplish their ends, pretend a friendship for his people and cause which they do not feel. We also learn that false pro-

fessions of friendship are to be watched against as well as open attacks. We may also learn from the reply of Nehemiah that the servants of God have far better employment than to spend their time in conference with the enemies of God and truth. Like Nehemiah, let the servants of God think only of building the walls of Jerusalem.

Sanballat and the rest proposed this conference four times, and the same reply was sent each time. Unmoved, the people kept right on building. They could not take time to confer with their enemies, whose only purpose was to hinder the work. If in this day we are laborers in the vineyard of God, we have better things to do than to dally with those who love not to see Israel in Jerusalem, and who would pull down rather than build its walls.

Now, the fifth time they return to the assault upon a different line. They have tried coaxing and flattery, now they will try threatening; and so Sanballat sent his servant with an open letter (which all may read) unto Nehemiah, saying that it was reported that the Jews thought to rebel, and that Nehemiah proposed to be king, and that therefore they built the wall, and appointed prophets to preach that there was a king in Judah. Now, the open letter says that "this shall be reported to the king." "Come now therefore," the letter concludes, "and let us take counsel together." How much this sounds like the false charges which hundreds of years afterward were brought against the suffering Savior. He also was accused of treason against the king.

This charge was met with a full denial. The people of God in all ages have been subject to the government under which their lot has been cast. Now, against all these attacks Nehemiah had one refuge: he appealed to God in prayer for strength. "Now therefore, O God, strengthen my hands."—Verse 9. The people and servants of God have no other refuge in their times of trial and warfare; but this refuge is all-sufficient.

It seems to us from this narrative that we may learn that our foes are also threefold, the world, the flesh, and the devil; that they are artful; that they sometimes flatter and sometimes threaten; that they are persistent, so that we can never expect their friendship; that we are weak, and cannot defend our own selves; and that God is our refuge and defense forever. This warfare goes on unceasingly in our own souls. This every child of God knows for himself. This warfare is also between the powers of the world and the kingdom of Christ on earth. The warfare is not only within us, but we ourselves wrestle against the powers of evil; and this warfare shall not end while life lasts.

By the "open letter" we only understand here that Sanballat and the rest had left off all appearance

of friendship, and now came out as the avowed enemies of Israel. They had accomplished nothing by guile, and were now ready to throw off the mask. It was better so. By fair speeches the people of God may be deceived and won to evil; but open danger they need not fear.

What lessons of patience, comfort and rest are found here! The whole narrative teaches that the child of God may well say, "The Lord is on my side; I will not fear what man can do unto me."

C.

## PSALM CXXXVII. 8.

A CORRESPONDENT from West Point, Illinois, whose name we do not have, asks what is meant in Psalm cxxxvii. 8 by the expression, "O daughter of Babylon, who art to be destroyed."

In reply we would say that by the expression, "daughter of Babylon," we have understood to be meant the people who dwelt there, with all that made them a great and mighty nation; while the destruction means that they were to be spoiled of all their power and glory, and to be broken and scattered as a nation.

The narrative of the Psalm shows that Babylon which then was was the city that was meant. We know that this Babylon was a type of every power of wickedness and confusion in the world, and especially of that vast system of religious wickedness and confusion which to-day is called the Romish Church and her Protestant daughters; but yet the language of the Psalm referred primarily to literal Babylon, where Israel's tribes were captives held.

This is not a Psalm of David, but of some one, perhaps Ezra or Nehemiah, who was with Israel in the seventy years' captivity in Babylon; several hundred years after David; and the Psalm describes in most pathetic language the misery and grief of those who languished in this foreign land. Where could language more expressive of sorrow and longing for deliverance and home be found than this Psalm contains? The captive who toils at the will of a master in a foreign land, far from home and kindred, would strive in vain to express his feelings of homesick longing in better words than are provided for him here. Present sorrow and pain is expressed in the first two verses. There is weeping and inability to rejoice. Their masters require them to sing for their amusement the songs of Zion, but breaking hearts forbid it. Sooner shall the hand forget her cunning, and the tongue cleave to the roof of the mouth, than that they can forget Jerusalem, or prefer any joy beside.

Jerusalem was the city of God, as well as their habitation. Its enemies were his enemies as well as theirs. He who fought against it, or wished ill to it, was contending against God. God was its friend, and he upheld it. Edom was its foe, and Babylon had wasted it. They were the enemies

of God; therefore by inspiration the psalmist declares the judgment of God against Edom and against Babylon. This is the doom of all the enemies of God. God will remember them; they shall be destroyed. He would be greatly favored to whom Israel's God should commit the sword of destruction against the enemies of God. How blessed to be the friend of God, and not his enemy! What praise should we render to almighty grace if we be indeed his friends! The people of God are said to be soldiers. They fight under the banner of Immanuel; not against flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness in high places; and so in the last two verses of this short Psalm the servants of God are presented as warring against Edom and Babylon, and are counted happy to have this privilege. Babylon is to be destroyed for her pride and her wickedness. God has decreed it; and happy is he who is found warring against her.

The Babylon of to-day is also to be destroyed. Jerusalem, though captured and desolated by foes, shall not always be wasted. God will arise for her help. She shall be chastised, but not destroyed. But Babylon shall be overwhelmed with destruction. All her captives shall be delivered. Some of the true Israel dwell there yet; but they shall be delivered. Babylon is even yet counted great, and her king, "the prince of the power of the air," is boastful and scornful; but the works of the devil shall be destroyed.

Just as in the parable, the rich man has his good things now, but by-and-by he shall have his evil things; while Lazarus, now oppressed, shall then be exalted and blessed. What a glorious hope is set before the captive people of God! May this be our hope and rest.

C.

EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.

## REFLECTIONS.

ONWARD speed the wheels of time, and onward with every revolution are we hurried in our march to that bourne from whence no traveler returns. How suitable to our case are the words of the inspired singer of Israel, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."—Psalm xxxix. 4. Nothing, perhaps, is more eminently calculated to impress the mind of man with a sense of his inferiority than to know and duly realize the measure of his days, the frailty of the tenement of mortality in which he is for the present wrapped up. God has allotted to each the exact measurement, a span, a hand's breadth; and when we have filled up that short allotment our dust must return to its mother dust, and our spirits to him who gave them being. If blessed, like good old Job, with

faith in God, that we shall in our flesh see God, whom we shall see each for himself, and not another, we may look forward with pleasing anticipation to the glory that shall be revealed when our gracious Sovereign shall descend from heaven with a shout, with the voice of the Archangel and the trump of God, and cherish the sure and steadfast hope that we shall then awake in his likeness. The "new man" in all the saints is after God "created in righteousness and true holiness;" but our "old man" is in its present state of the earth, earthy. It is mortal, perishable, decaying, and must soon be put off; and every revolving year should remind us that the time of our departure is at hand. The conflict now experienced by the saints between the flesh and Spirit will soon be over, the corruptions of the flesh shall be put away, and this mortal shall put on immortality, this corruptible body shall come forth in the resurrection in incorruption, and death shall be swallowed up of victory.

In view of that eternal weight of glory which awaits all the children of God, may we who hope that God has given us a place among his sons and daughters say, in the language of the holy apostle, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. xii. 1, 2.

How pleasant and profitable for us to bear in mind that Jesus is not only the author and finisher of the faith of his saints, but he has led the way. In regard to his Mediatorial work, there was a joy set before him; and that joy he kept constantly in view in all the sorrow, grief and suffering that he endured when here in the flesh, in the anguish of his holy soul, when sorrowful even unto death, in the dreadful agony in the garden, and the exquisite pain of the cross on Calvary. All this he endured, regardless of the shame and ignominy attached, for the joy that was set before him. The prophets of old had an intimation of this, and they sought diligently to know what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand of his suffering, and of the glory that should follow. Many ages before the divine Mediator came into this world by the assumption of flesh, his Spirit testified of his sufferings, and of his ultimate triumph and glory. Hence we learn that long anterior to his incarnation "the joy" was set before him, and for it he came in the flesh; and it behooved him to suffer all these things, and then to enter into his glory, namely, the glory which he had with the Father before the world began.

As the Redeemer was stimulated (if we may so speak) by a joy which was set before him, are not his children also stimulated by a joy which is set before them? They are admonished to run with patience, looking unto Jesus. If anything can make us patient in tribulations it must be a faith's view of our Lord Jesus Christ, the knowledge that he has triumphed over death, hell and our sins, that he has led captivity captive, and that having finished the salvation of all the heirs of glory, he has sat down on the right hand of the throne of God. We look unto him by that faith and hope which entereth into that within the veil. Christians, there is a joy set before you. It doth not yet appear what you shall be; but this you may rest assured of, that when he who is your life shall appear, then shall ye also appear with him in glory; even in that glory into which he has entered ye shall enter, and that joy which was set before him ye shall participate in, when the last wave of sorrow and affliction shall have dashed upon the shores.

This joy is set before you. Look then to Jesus. If you can see him as the embodiment of all that joy, of all that glory, you will say in truth that the sufferings of this present state are not worthy to be compared with the glory that shall be revealed in you when he who is your life shall be revealed at that day. What then if here for the brief period we have to wait our name be cast out as evil, if we be reviled, and drink of the bitter waters of Meribah? What if we dwell in obscurity, as God's hidden ones? What if the world knows us not, and if in this world we have no continuing city? What if we be poor, and like our heavenly Leader have not where to lay our heads? What if we see the birds of the air, and even the mischievous foxes, better provided for in regard to the comforts of this world than we? What if we see the eyes of the wicked stand out with fatness, while they have more than heart can wish? Envy them not. Trifles are theirs; a kingdom is yours. Look unto Jesus; in him is your inheritance. He is the heir of all things, and ye are joint heirs with him. He will not reign in glory and leave you behind. As soon as you are sufficiently tried, like the pure gold, he will bring you forth from the crucible, polished and refined, and sparkling in his glory.

Look to him, and run; tarry not in all the plain; for they that wait upon him shall run and not be weary. Disencumber yourselves from every weight; cut loose from every hindrance. If thine eye offend thee, pluck it out. If thine hand, cut it off. Peter has identified some of the weights which are calculated to impede our heavenward progress. "Wherefore laying aside all malice?" What! can a christian be malicious? Peter writes to none but christians; and although there is neither malice nor guile in the spirit of christianity,

yet in the earthly tabernacle in which the christian now abides the fruits or lusts of the flesh are painfully found. But guile, and hypocrisies, and envies, and all evil speakings, are all dead weights; and not a part, but all of them, are to be laid aside, that we may run with patience the race that is set before us. The Galatians did run well for a time; but what kind of speed can a malicious christian make? What has the christian to do with guile, deception or hypocrisy? They have renounced the hidden things of dishonesty; they are not to walk in craftiness, nor are they to handle the word deceitfully; but by manifestation of the truth commending themselves to every man's conscience in the sight of God.

In view of the little progress that we have made in the divine life, in the knowledge of the truth, in the practice of all that is enjoined on us by authority of our King, in closely observing all things whatsoever he hath commanded us, in avoiding all that he has forbidden us, does it not look as though we were now required to run, to hasten, to redeem the time, knowing as we do that the days are evil?

May the Lord strip us for the race, remove far from us every weight, and enable us to gird up the loins of our mind, to watch and be sober, knowing that our adversary, the devil, goeth about, seeking whom he may devour. "But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more." "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." "And that ye study to be quiet," &c. "Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."—1 Thess. iv. 9-11; v. 15-24.

MIDDLETOWN, N. Y., Jan. 1, 1853.

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CORRESPONDENCE.

(Continued from page 179.)

Jesus before the world was. Therefore the apostle Paul could say to the brethren, "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." So we see that neither our eternal salvation nor the new creature is by works of righteousness which we have done; but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior. Jesus entered in once into the holy place, having obtained eternal redemption for us. He is not going to obtain it, as the wisdom of this world teaches, but he has already obtained our eternal redemption. So, my heavenly Father's children, our salvation depends upon what our Jesus has done for us, what he is now doing, and what he will do for us in the morning of the resurrection, when we shall be clothed upon with immortality. Jesus is the way, the truth and the life, and the resurrection from the dead. We hear the prophet Isaiah saying, speaking of Jesus making his advent into this world to redeem his chosen people, which his Father had given him before the foundation of the world, "He shall grow up before him as a tender plant, and as a root out of dry ground." This tender plant and root out of dry ground is Jesus, the Word which was made flesh. "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Yes, our Jesus was made with a body like unto his brethren, that he might bear our sins in his own body. He was and is the head and life of his bride, his body, and could receive the wound which was unto death; therefore he was wounded for our transgressions, was bruised for our iniquities, and with his stripes we are healed. "All we like sheep have gone astray." We were dead in trespasses and sins by Adam's transgression, and the Lord laid on Jesus the iniquity of us all. This "all," my dear brethren, includes every one who has had or ever will have a desire to be saved. But says one, That doctrine will take in everybody, for every person wants to be saved. Nay, verily, I say unto you, there are none who want to be saved but those who have seen themselves lost,

and have come to the end of their own strength. All others want to save themselves, or do something to bring God under obligations to bless them; and then they will help the Lord save somebody else, and by so doing God will add stars to their crown. This "all" embraces all that the Father gave to the Savior, his Son Jesus, to redeem. But says one, How many did the Father give to the Son? He gave him all he had; for we hear Jesus saying, "All thine are mine, and mine are thine." "Thine they were, and thou gavest them me."

My brethren, I will try to bring my remarks to a close, for after you read them you may say that I ought to have quit before I did. May God bless you all, is my prayer.

Your weak brother, in hope of eternal life beyond this world, through Jesus Christ,

G. B. COUNTS.

HAZLETTVILLE, Del., April, 1896.

DEAR BROTHER CHICK:—I received the following letter some time ago, as you will see by the date. It explains itself, and I deeply appreciate it, and will therefore send it to you for publication, subject to your judgment. Your sister,

EMILY CUBBAGE.

HEDRICK, Iowa, Jan. 9, 1896.

DEAR SISTER CUBBAGE:—I saw a communication written by you in November, 1895, to Elder Chick, and published in the SIGNS of Jan. 5th, 1896, in which you seem to think you are one alone, if a child of God at all, because you have no dates to refer to, nor any particular period, when you seemed pressed down with a great burden of sin and condemnation, nor any manifestation of a deliverance from that load of guilt, as some others speak of, nor a time when you were made to rejoice with a joy that is unspeakable and full of glory.

Now, dear sister, I do not know whether I can say a word to comfort you, or any of God's little ones; but let me say that you are not alone, for I have seen three such received, and have baptized two of them; and I truly believe and am thoroughly satisfied that they are children of the Most High God, born of the Spirit; for they have been well tested, and you know the tree by the fruit it bears. And now methinks perhaps you are anxious to know how I account for this difference. We, the Old School Predestinarian Baptists of Iowa, believe that the children of Israel were a lively type of the church of Christ, and their bondage in Egypt under Pharaoh typified our bondage in sin; and Moses, their leader and deliverer, typified Christ, our Leader and Deliverer.

One of the prime meanings of the word born, or birth, is deliverance; and we believe that there were little babes just as much under the yoke of Egyptian bondage as were the adults or parents, and were carried over in their arms; and no doubt

some even were unborn who were then and there delivered from that bondage, the same as the adult. Now, dear sister, what we find in the type we may expect to find in the antitype; and I believe that yourself, and the three that I spoke of, with many others, are striking examples of this kind, who were born of the Spirit in infancy, and so much is lost to their memory; and fifteen or twenty years afterward, if asked about their bondage or deliverance, it is to them a blank, as it was to the babes in Israel. But ask them whither they are bound, and they will say, To the land of Canaan, with as much joyful anticipation and hope as the fathers and mothers who journey with them. John the Baptist was a striking example of this kind; for it is said that he was full of the Holy Ghost from his mother's womb; yea, he leaped for joy at the name of Jesus before he was born a natural birth.

My natural birth was in April, 1825, and my spiritual birth or deliverance was in May, 1862, being a man with a family, in the prime of manhood, with memory strong and vigorous; while yours was in childhood. All my mourning and groaning, my pleading and praying, with my deliverance and rejoicing, are as fresh in my memory as though it were but yesterday; and I could go back and give day and dates to many things, which period would perhaps take you back to your infancy, and dates and circumstances would be lost to you, while vivid with me. You commenced in youth where I commenced in manhood; but your zeal for the cause, your love for the brethren, and your doubts and fears, are one with mine and all God's children from the time of deliverance; but your deliverance takes you back to a time when you were too young to remember, like the children of Israel; but they were delivered all the same.

I might write volumes on this subject, but I have abridged it all I could to give you my idea of it. If there is any word of comfort in it give God the glory. I believe I have never seen anything on this subject in any of our religious periodicals. If some of our brethren of ability would write on it I think it would be profitable to some of the little ones. This is yours to use at your pleasure.

From a poor old sinner saved by grace, and grace alone, if saved at all,  
ROBERT SPEIRS.

[The above letter meets our cordial approval. It is a subject that we have never seen treated in this way before. Brother Speirs wishes that someone else would write, but we do not think anything more satisfactory could be written. His letter appeals to our own experience, for we do not know when or where the work with ourself began, and for many years this was a trouble to us. Such letters, presenting the varied experience of the children of God, are good and profitable.—C]

ROXBURY, N. Y., Jan. 6, 1896.

DEAR BRETHREN:—If I may so address God's dear children. I feel too unworthy and sinful to claim any relationship with any of them; nevertheless they do seem very near to me. I will send you my subscription for the SIGNS for this year. Your paper is a source of great comfort to me, for it contains all the kind of preaching I can enjoy. Then there are so many good letters from the brethren and sisters, telling of their trials and afflictions, doubts and fears, so that I almost have to speak out and say, Yes, I know what it is to be in that place. Sister Lizzie Himes has fears that she has deceived the dear people of God. I know what it is to be thus tried. I never can express it; but I became so sure that I had deceived the church, and that I had no right to their fellowship, that I determined in my mind to tell them how I felt, and ask them to erase my name, and have no more fellowship for me, as I was not worthy of their fellowship. I went to a covenant meeting with the intention of telling them that I was deceived, and had deceived them. During the meeting one who had long been a member, and one that I firmly believed to be a christian, in relating his exercise of mind told so much of the trials I had passed through that I kept still. It was a great comfort for me to hear that there was one who had such trials as I was having. I have learned a great many lessons in my forty years of travel as a professed follower of the dear Savior. I have learned this one thing, that in me (that is, in my flesh) there dwells no good thing. Sometimes I feel that to will is present with me, but how to perform that which is good I find not. At other times I do not seem to have a will to do good.

"All is dark and vain and wild;  
Filled with unbelief and sin,  
Can I deem myself a child?"

Sometimes I wish I had always kept a closed mouth in regard to my hope and belief; for then, if I am deceived, I would not have deceived any one else. Then again I feel to say with Ruth, "Entreat me not to leave thee, or to return from following after thee." I think sometimes that I am the strangest being on earth. Truly

"I am a stranger here below,  
And what I am 'tis hard to know."

"So far from God I seem to lie,  
It often makes me weep and cry;"

"And when I count up all the cost,  
Without free grace I know I'm lost."

What a blessing to know that the grace of God is a free gift bestowed upon the poor, undone sinner who has nothing to pay with. If there is anything that will raise my affections from earthly and vain things it is a view of the sovereign power of Almighty God. The wind and waves obey him. He says, "Thus far shalt thou go, and no farther; and here shall thy proud waves be stayed." The devil is subject to his control. With the consent of the Lord the

devil could torment and afflict poor old Job, but he could not take his life; no, that was out of his power. Let me be what I am, I do rejoice that there is one who rules and reigns in heaven and on earth. The Lord Jehovah is his name. He must reign till he puts all enemies under his feet, and the last enemy is death. May we all be enabled by grace divine to meet death with a smile, and say, Welcome, death, the end of fear; I am prepared to go.

In closing, I wish you a happy and prosperous new year. May the Lord sustain you in your arduous labors, is the desire of a very unworthy sister, if one at all.

PEACE BALLARD.

PETERSBURG, Del., April 20, 1896.

ELDER F. A. CHICK—DEAR BROTHER:—I have just read the seventh, eighth and ninth chapters of the gospel according to John, and had such a feeling of joy and gladness come over me as I read that I felt like sitting down and telling you or someone of it, for it is very seldom that I have such a feeling. As I read it seemed to me that I could see the line so clearly drawn between the worldly religionists of to-day and the people of the living God. Where Christ is teaching in the temple, he tells them that "He that speaketh of himself seeketh his own glory." How often we hear the Pharisees of to-day speaking of themselves, and of the good they are doing in the world; very seldom that they ascribe all the glory of God, the great Giver of all good. They seem to want the honor given to themselves. How different it is with God's dear children. They do not want the least bit of praise themselves, for they know there is no goodness in themselves; that they have not the power to even think a good thought, except as it is given them of God.

In those passages of Scripture Jesus teaches the things that, it seems to me, almost any one ought to see, the difference of the pharisaical doctrine and the doctrine of our Lord Jesus Christ. But of course it is impossible for the blind to see, and poor, sinful man cannot open their eyes for them; but when Jesus anoints their eyes then they can see, and no one can prevent. Then they will see the difference in the doctrines. When he opens, none can shut. How wonderful he is! O that we could honor and praise him as he should be. If anyone feels that they can praise him enough for the goodness and kindness they have received from him, they are far ahead of me. I know I shall never be able to praise and adore him enough for all the kindness shown me, if I live many, many years to come. I feel to-night like quoting the hymn,

"All hail the power of Jesus' name,  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all."

Also the verse,

"Come, all harmonious tongues,  
Your noblest music bring,

'Tis Christ, the everlasting God,  
And Christ, the man, we sing."

Well, dear brother, I have written thus far as my mind ran; but I will have to stop now, as everything seems to be gone from me, and my mind is almost a blank, even in regard to what I have written. All that gladness gone so soon. It is only a glimpse I get now and then, sometimes for only a moment or two; but I know that is more than I am worthy of, for I am so unworthy and and so unfit to get even that much.

If you have time to write to me I shall be very glad, for it has been quite a while since I had a letter from you; but if your time is taken up you need not bother with me. Please remember me to your wife and sister Anna. I hope you will not forget to visit us this year.

Your sister in hope,  
ANNIE MEREDITH.

[We publish the above brief letter without any doubt that many will rejoice to read it. It presents the frequent experience of the Lord's people. Seasons of gladness are followed by gloom often, and by toil and care. Such hours of joy are to strengthen us for trials. Our sister, though young in years, is not a stranger to sore afflictions, as well as comforts. The above letter tells where her strength is found. True, he that is of God speaks of God, and not of himself. By this we may know the servants of God from those who serve self. All this our sister has well said in the above letter. How blessed it is to know the joyful gospel sound.—C]

APRIL 2, 1896.

DEAR EDITORS SIGNS OF THE TIMES:—If it is the dear Lord's will I would love to be enabled to speak forth many words of praise to his great name for all his mercies to the children of men. I am made to know "the Lord is good to all, and his tender mercies are over all his works." I wish to say that while listening to the reading of B. F. Coulter's piece in the SIGNS of April 1st, I was given to feast upon the truth therein contained. It was meat to the hungry, and drink to the thirsty. My heart burns within me with a heavenly love, and I feel inspired to try to write a few lines to put in your paper if you will. Indeed and in truth my heart is filled to overflowing with the most excellent glory, and I feel to shout aloud praise, honor, and glory unto the exalted name of our dear Redeemer. Holy and reverend is his name. Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty; for all that is in heaven and in the earth is thine. Thine is the kingdom, O Lord, and thou are exalted as head above all. I, even I, poor unworthy me, am given to feel a spirit within which makes me to reverently bow and worship at my Lord's feet, and earnestly inquire, Lord, what wilt

thou have me to do? But, dear friends, how altogether unlike this promised Comforter am I in the flesh, in which dwells no good thing. "But though our outward man perish, yet the inward man is renewed day by day." We are fully persuaded that we have a life hid with Christ in God, which nothing can separate us from. Shout, O shout, ye heirs of glory; sound your triumphs as ye go. Soon the warfare will be ended, and God's people will all be gathered home, where the wicked cease from troubling, and the weary are at rest. Our God alone will bring them from the north and the south, the east and the west, and from every nation, kindred, tongue and tribe. As long as mortal life shall last I am sure it will be a warfare. That which is of the flesh is flesh, and that which is of the Spirit is spirit; two in one, yet perfectly separate. Once upon a time with heavenly blessedness it was given me to see that Jacob and Esau, Abel and Cain, and others likewise were typical of us, after being born of that incorruptible seed in our experience.

Lest I be tedious and tiresome I will close, with love to all the household of faith.

LIBBIE TURRELL.

St. Louis, Mich., April 2, 1896.

DEAR EDITORS SIGNS OF THE TIMES:—I will send a little scribble to you for publication, if you shall see fit. There are some things in connection with the doctrine of being born again that I would like to write about, if it is the Lord's will to enable me to do so. One thing is that the Savior most emphatically says, "That which is born of the Spirit is spirit." And those who are born again receive this Spirit—men, women, and children, even to the unborn John; for there is good evidence that John the Baptist was born of the Spirit before he had left his mother's womb. This is what I understand to be the increase of God in the manifestation of his people. The figure of the burning bush is a complete one in the experience of this being born again, if I have an experience, and also to the church as a body on fire, but not consumed. "For our God is a consuming fire." The bush is not consumed; only the frogs, lice and trash of Egypt; the doctrines of devils and the commandments of men; lusts of the flesh and pride of life that may hang to the bush; the moss of traditional error. This the eternal Spirit, which is given to those who are born again, consumes without mercy. The poor burning bush now has two minds, and is afraid it will be consumed. One mind is not subject to the law of God, neither indeed can be. The other, the mind of Christ, which is born of God, is always obedient; for that which is born of God cannot sin. This Holy Spirit is compared to the wind by the blessed Jesus. It was like a rushing mighty wind on the day of Pentecost, when about three

thousand were manifested as the increase of God. They were still sinners, subject to a carnal mind, but now added to the church, called to be saints.

With the hope that this may be my lot, I remain yours to serve,  
DAVID TITMUS.

### BOOK NOTICES.

#### CRUDEN'S CONCORDANCE.

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

WILL you notice in a few numbers of the SIGNS that "Reminiscences and Letters of Mary Parker" is now reduced to sixty cents, sent by mail post-paid? There are a few hundred copies left on my hands, and I wish to dispose of them, and so I give the friends an opportunity to get a most interesting book at half-price.

SILAS H. DURAND.

SOUTHAMPTON, Pa., July 27, 1895.

### OBITUARY NOTICES.

DIED—At the residence of his brother, Mr. John Campbell, in Dunwich, Ontario, March 9th, 1896, Mr. Thomas M. Campbell, at the early age of 33 years.

Thomas and John were twins, and the oldest sons of the late Malcom and Janet Campbell, his mother being a daughter of the late Elder Thomas McColl. There were few men in Dunwich so favorably known or more universally respected than Thomas M. Campbell. Thomas was sick only two weeks. His disease was pneumonia. All that could be done by medical skill and loving hands could not stay the hand of death. He made no public profession of religion, but was a firm believer in Old Baptist doctrine; and by grace he was fully prepared to go, and was made willing in the day of God's power. The day before he died his brothers John and Samuel were by his bedside. He said, "You were both sick; but when you come to death's dark door it is then that your thoughts will fly." He did not say much all day, but in the evening he threw up his hands and said, "Folks, you do not know how happy I feel. There is no death." Shortly after that he requested his uncle, D. T. McColl, to read Revelation xiv. 14, and pray. He then asked those present to sing, "Praise God, from whom all blessings flow," &c. His uncle asked him if he had a hope, and he said that he had. It was two years since he saw there was nothing in this world to live for; it is only a world of trouble and wickedness. Shortly afterward he appeared to lose his sight; and with his eyes fixed, as if on some object, he said, "What is it? Can you not name it?" He would raise his hands and say, "See the white, white throne." After a

time his sight came to him, and he said, "Dear friends, if I were to stay here for a generation I could not tell you all the beautiful sights I have seen." He said a great deal that could not be understood or remembered; and a few hours before he died he asked them to sing, "How firm a foundation, ye saints of the Lord," &c. While getting the book he started it himself, and joined in and sang every word of the hymn. O how wonderful to see one in such distress singing praises to the Lord. Surely the Lord's work is most wonderful, and his ways past finding out. Then they sang,

"The hour of my departure's come,  
I hear the voice that calls me home."

When the last lines were sung he said, "That's it; that's it;" as if to say, "Lord, let thy servant depart in peace." Elder Pollard came to see him, and he requested him to read 2 Corinthians v., and pray. He listened very attentively all the time, though at other times he wandered in his mind. He bade all his sisters and brothers good-by, hoping to meet where parting is not known. A short time before he died he said, "Sing." So they sang,

"On Jordan's stormy banks I stand,  
And cast a wistful eye."

Soon afterward he quietly passed away, to be, as we humbly trust, forever with the Lord. He leaves two brothers, six sisters and a large number of other relatives to mourn their loss; but we mourn not as those who have no hope. May the Lord sanctify this dispensation of his providence to the comfort of the bereaved ones.

Elder Pollard preached on the solemn occasion from Luke iii. 6: "And all flesh shall see the salvation of God;" after which his mortal remains were conveyed to Black cemetery, followed by a great number of people, who came to pay the last tribute of respect to the departed one.

SARAH A. McCOLL.

WALLACETOWN, Ontario.

DIED—Dec. 14th, 1895, Miss Bessie B. Hardy, youngest daughter of Joe and Cassander Hardy, and granddaughter of Baptist and Tamar Hardy, aged 28 years, 2 months and 10 days.

The funeral was preached by Elder Rice Harris, of the Old School Baptist Church, to a large concourse of relatives and friends. The remains were buried in the old Stone cemetery.

Though young in years, we feel to thank our Master for giving her a good hope through grace. While Bessie made no public profession, her prospects were bright, and death had no terrors for her. A bright view seemed to have been made clear to her several days before her death; so we feel to say, "Blessed are the dead which die in the Lord."

W. F. HARRIS.

### ASSOCIATIONAL.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the Middletown & Walkill Church, in the city of Middletown, N. Y., to begin on Wednesday before the second Sunday in June, 1896, and continue three days.

Those who contemplate attending the Warwick Association can come on the Erie R. R. from the east or west, and from the north on New York, Ontario & Western R. R., directly to Middletown. Twelve passenger trains stopping at Middletown leave New York city daily from foot of Chambers and West Twenty-Third Sts., Erie R. R. Excursion tickets, good for thirty days, can be procured. Those coming through the city of New York can reach here at 11:30 o'clock a. m. on Wednesday by taking train at foot of Chambers St. at 9:15 a. m.

A cordial invitation is extended to all lovers of the truth.

BENTON JENKINS.

THE Siloam Association of Regular Predestinarian Baptists, of Oregon, will be held (the Lord willing) with the Scio Church, at the house of our friend (and we hope our brother), James Watkins, near Philomath, Benton Co., Oregon, to commence on Friday before the third Sunday in June, 1896, at 10 o'clock a. m.

Those coming by the O. C. & E. or Yaquina R. R. will be met at Philomath. Those coming on the West Side R. R. will be met at Corvallis and conveyed to the place of meeting.

N. J. SHANKS, Clerk.

### TWO DAYS MEETINGS.

THERE will be a two days meeting at Old Bethel, Shelby Co., Ky., beginning at 11 o'clock a. m. on Saturday, June 6th. A cordial invitation is extended to all who may feel a desire to meet with us.

P. W. SAWIN.

THE Old School Baptist Church of Ingle-side, N. Y., will hold a two days meeting, beginning on Saturday before the third Sunday in June (20th and 21st), 1896. Those wishing to attend will be met at Atlanta, on the Erie and D., L. & W. R. R., on Friday, the 19th.

GEORGE WELD, Clerk.

THE church at Otego, N. Y., has appointed a two days meeting to be held on Wednesday and Thursday, June 17th and 18th, the next week after the Warwick Association.

Should any who have attended that meeting wish to remain another week and attend ours they will be welcome; also any others from any place who wish to come are cordially invited to do so. The distance from Middletown is less than one hundred and fifty miles, and one change of cars only, at Sidney, N. Y. The friends will be met at Otego station on Tuesday afternoon and evening and cared for. Trains are due Wednesday morning at 9:33 from Binghamton, and at 11:00 from Albany.

In behalf of the church.

G. M. FRENCH, Clerk.

### THREE DAYS MEETINGS.

THERE will be a meeting of the Old School Baptists at Garden City, Blue Earth Co., Minn., fourteen miles south of Mankato, on the Des Moines Branch of the C., St. P., M. & O. R. R., commencing on Friday evening, June 12th, and continuing over Sunday. Brethren of like precious faith everywhere are invited to come.

GARRETT MURPHY.

### YEARLY MEETINGS.

THE regular yearly meeting of the New Hope Church of Old School Baptists will be held at Greenbush, Warren Co., Ill., commencing at eleven o'clock on Saturday before the third Sunday in June, 1896. We are expecting visiting ministers and brethren and sisters, and extend a cordial invitation to all lovers of gospel truth to meet with us. Teams will be at Avon and St. Augustine, on the C., B. & Q. R. R., on Friday evening before, to convey you to places of entertainment and to the meeting.

S. KETCHUM, Ass't Pastor.

THE yearly meeting of the Beulah Church of Primitive Baptists will be held, the Lord willing, at the usual place, in the township of Brook, Lambton Co., Ontario, beginning on Saturday before the first Sunday in July. Those desiring to join with us in worshipping God are cordially invited.

ARCHIBALD McALPINE, Clerk.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

MIDDLETOWN, ORANGE CO., NEW YORK,

To whom all letters should be addressed, and

money orders made payable.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, JUNE 10, 1896.

NO. 24.

J. L. Blackwell June 9/96

## CORRESPONDENCE.

VALEDA, Kansas, Jan. 10, 1896.

DEAR BRETHREN IN THE LORD:—  
The time has again come for me to renew my subscription to your most valuable paper, the SIGNS OF THE TIMES. I cannot wish to do without it as long as I am able to pay for it. I have been a subscriber to it, I believe, for about thirty years, and during those many years I have in searching its pages found it filled and laden with truth. My poor soul is often comforted while reading its pages. I believe the doctrine set forth in it will stand as long as the world shall be permitted to stand. I believe that doctrine, whether written or preached, will comfort and feed God's little ones. There are but few Baptists near where I live. The Arminians do not like to read your paper, nor can they receive its teachings. But there is no wonder in all this, for Jesus has said, "The Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." And the apostle Paul has said, "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." Thus the apostle tells us why men in nature cannot see or know these things: "Because they are spiritually discerned." All men have not the Spirit of Christ. Then it is no wonder that the world with its antichristian brood does not believe the truth published in your valuable paper. The religious teachers in our town exhort the unregenerate to come to Christ, and tell them that they have the power to come if they will only use the means; that is, give their hearts to God, &c. They say God is wooing and beseeching them to come. But let us hear what Jesus says about it. "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." Some tell us that Jesus Christ has not saved any one by his death and sufferings, but has done all he could do to save the whole human family, by opening up a way by which all can come to Christ, and that now their final salvation depends entirely upon their choice. They say God requires of them certain duties, in order for them to be saved. Now let us hear Jesus, and see if men are correct in their statements. An angel declared, "And she shall bring forth a son, and thou shalt call his

name Jesus; for he shall save his people from their sins." One of the old prophets has said of Jesus, "For the transgressions of my people was he stricken." Jesus said, "I lay down my life for the sheep," or church. The apostle Paul says, "Even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." It was said by one of old, "The Lord's portion is his people, Jacob is the lot of his inheritance." This people are said to be an afflicted and poor people. One of the prophets said, "In all their afflictions he [Jesus] 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." Therefore we believe that Jesus is a people, that he came to save that people, and that people he did save. By one offering on the Roman cross he finished the work of redemption, and perfected forever them that are sanctified. We believe that all those who have been redeemed by the precious blood of our blessed Redeemer will come to Zion; for God has said by the mouth of one of his holy prophets, "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." Jesus said to his Father, "Glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Again said Jesus, "All that the Father giveth me shall come to me." Therefore we do not believe that the salvation of God's people depends on the choice or works of the creature. The apostle has said, "Not of works, lest any man should boast." Again, "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." Paul tells us that Jesus first saved his people, by giving his life for them, suffering the just for the unjust, and then he calls them by his grace; not according to their will or choice, but according to God's will. The apostle says that God works in his people both to will and

to do of his own good pleasure. We thus learn that men in a state of nature have no will or power to come to Jesus, unless the Spirit of the living God works that will in them. John says of Jesus, "He came unto his own [the Jews], and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Thus we learn that those who did receive Jesus had power and will to come to him; for they are made to love him, God's love being shed abroad in their hearts. Jesus has said, "Ye must be born again" before ye can see or enter the kingdom of God. By the first or earthly birth we have a knowledge of our earthly existence and of natural things. By our second birth, or spiritual birth, we have a knowledge of Christ and the things of his kingdom. The first birth is earthly. The second birth is from above, and is spiritual; and this spiritual or second birth is brought about by the working of the mighty power of God. The apostle Paul has said that we believe according to the working of God's mighty power. Then this great change that is wrought in God's people is not brought about by the instrumentality of men, or by the good works or choice of the creature, but by the power that spoke the world into existence. There are many in our day who believe and tell the people that through the instrumentality of their preaching they can save many souls from quenchless fire, and that they can teach the unregenerate sinner to know the Lord, and that God has required this of them. But let us hear what the Lord says by one of the prophets, and see if these men are right. "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord." The prophet Isaiah has said, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." The Lord says, speaking of his new covenant, "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 in their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for they 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." I am unable to see any conditions in this covenant of grace; for the Lord has said, I will, and you shall. Jesus said, "Blessed are they that mourn; for they shall be comforted." God's children all become mourners in Zion, when quickened by the Spirit of the living God. They are then taught to see themselves poor, lost and ruined sinners. The apostle Paul says to the saints, "You hath he quickened, who were dead in trespasses and sins." The poor sinner who was dead is quickened into life, and now works because he has life. The Lord does not leave them, but instructs them, and leads them in a way they knew not. This way is said to be a new and living way. He leads them in paths they have never known, makes darkness light before them, and crooked things straight. These things God has promised to do unto his children, and not forsake them. Some say to me, "If the doctrine which you advocate or preach be true, I cannot see that there is any use for preaching." Let us turn to the law and the testimony on this subject, and see what Jesus says about it. When Jesus sent forth his servants he commanded them to feed the lambs and the sheep, to comfort the feeble minded, to strengthen the weak hands and confirm the feeble knees. One of the prophets thought there was some use of preaching. Hear what he says: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." The apostle said that it pleased God by the foolishness of preaching to save them that believe. Hence it is the believer that is benefited by the preaching of the gospel. It will establish them in the faith of Jesus, so that they will not be easily led about by the Lo heres and Lo theres, and the many isms of the world. It will build them up in their most holy faith. Jesus told his servants not to cast their pearls (the gospel) before the unregenerate, or those that are without Christ's kingdom. He said, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." The gospel is the bread of life and the water of salvation, which God has given to feed his sheep and

lambs, and to build up and to comfort all who mourn in Zion. This provision is holy, and belongs to a holy and spiritual people. It is said the gospel is the power of God unto salvation to every one that believes. Then it is the believer in Jesus that hears the gospel when it is preached or spoken by the Lord's servants. Their hungry souls are fed, and they are made to sit together in heavenly places in Christ Jesus. Christ and him crucified is the sum and substance of the gospel. Jesus has said, "I am the way, and the truth, and the life." Says the apostle, "There is none other name under heaven given among men whereby we must be saved." Said Jesus, "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." Jesus calls his sheep by name, and they follow him, for they know his voice; but strangers or hirelings they will not follow, for they know not the voice of strangers. Jesus said, "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd." Then God's purpose in having the gospel or glad tidings preached into all the world must have been in order that the sheep and lambs which are scattered among all nations should be sought out, fed and comforted while journeying through this world of trials, troubles and persecutions, which they are called to pass through; for Jesus has said to them, "If they have persecuted me, they will also persecute you." He also said, "But be of good cheer; I have overcome the world." Of the children of God it was said, "These are they which came up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Jesus says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." In that kingdom, which is spiritual, all God's children are made kings and priests of the Most High God. Yes, it is a spiritual house, not made with hands, eternal in the heavens. They are builded together for a habitation of God through the Spirit. Says the apostle to the saints, "For ye are dead, and your life is hid with Christ in God." That must be a secure place. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." The apostle was persuaded by the Spirit of Jesus that there is nothing that can prevent those little ones who believe in Jesus from entering in with him into that glorious kingdom above; for said he, "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." Then, if God be in and with his people, who trust in Jesus, having no confidence

in an arm of flesh, who can be against them?

Now, brethren, I have made this scribble much longer than I thought of doing when I sat down to write. I have often thought that I would like to write something for your valuable paper, but I am such a bungler, and cannot put things together in a way that would comfort the sheep or Lambs of Christ's fold. I never wish to crowd out better matter. What I have written, or the sheaves I have thrown out in this scribble, are all heads and tails; but it may be that some among the little ones who are hungering for the bread of eternal life may find a crumb by straightening out the sheaves. I will leave this scribble to your better judgment. If you publish it please correct mistakes. If you cast it into the waste-basket it will be all right with me.

ISAAC McCARTY.

SOUTHAMPTON, Pa., May 22, 1896.

EDITORS SIGNS OF THE TIMES:—

I was surprised to read in the SIGNS such an article as that of J. E. Williams, which appeared in the number of April 22d, replying to an article written by Elder H. M. Curry. I read with interest, and often with profit, the interchange of views by brethren upon points of doctrine or practice, or upon the meaning of some portions of Scripture, upon which they see somewhat differently. In such discussions by our brethren there appears a familiarity with the Scriptures, and a reverence for them, in what is written by each, and a mutual desire to profit by the views of each other, and to arrive at the true teachings of the Spirit in regard to the things discussed; and in all that appears in the SIGNS, whether written by the young or the old, by the learned or the unlearned, a knowledge of the Bible is clearly evident. It clearly appears that the Scriptures of truth are the guide-book, the comfort, the constant companion, of those who write; that they are accustomed to resort to that for direction, for consolation, for knowledge of the Lord's will, for guidance in doctrine and order.

I do not propose to enter at all upon the subject discussed in the two articles, but simply to notice three or four expressions and scriptural references in the article of Mr. Williams.

"In Col. iii. 10, we see that Adam's endowments" (of holy principles in his creation) consisted in "knowledge." "In Eph. iv. 24, we see also that it consisted in righteousness and true holiness."—2d Column. When we consult the texts referred to we see that the apostle speaks of the "new man," not of the natural or Adamic man. "The first man, Adam, was made a living soul; the last Adam was made a quickening Spirit." "The first man is of the earth, earthy; the second man is the Lord from heaven."—1 Cor. xv. 45, 47. Righteousness, holiness and all

knowledge come through Christ, not through Adam. He is of God made unto us wisdom and righteousness, and "in him are hid all the treasures of wisdom and knowledge." Those who are saved by grace are said to be created in him unto good works, which God hath before ordained that they should walk in them; and they are "new creatures."—Eph. ii. 8-10; 2 Cor. v. 17. Christ is evidently called "the last Adam," "the second man," to contrast him with the first Adam, and to show that as weakness, sin and death came by Adam, all righteousness, holiness and eternal life come by Jesus Christ, and were not in Adam when he was created.

"In each of these endowments," continues our author, "he [Adam] was finitely perfect. No created being can be infinitely perfect. But in each of these endowments evidently sufficiently perfect to have retained them by the proper use of his will." This is an unwarranted use of the word perfection. It cannot be compared. Perfection is not graded. One thing can only be said to be more perfect than another when one is the pattern and the other the substance. A pattern is perfect as a pattern, but the perfection of the substance belongs to the pattern in no degree. The Bible speaks of perfection as only belonging to gospel things; and in Christ only, not in Adam, did the apostles present perfection.—Col. i. 28; Eph. iv. 13. The phrase, "sufficiently perfect," is a meaningless expression.

It is a curious argument by which the conclusion is reached that Adam in his creation was endowed with "perfect knowledge, perfect faith and perfect love, and with a will sufficient to enforce them." If that were true we might well join in the next question, "Pray, what more can be needed to enable a man to stand?" We might further ask, looking carefully at the scriptural definition of these three words, faith, knowledge and love, and then adding the word perfect, what power could possibly ever overcome the one who possesses them?

"The vitality of our spiritual life depends, first, upon the holiness of our nature; and second, upon the application of that nature in the issues of life." What may be meant by "the vitality of spiritual life" is not explained. How could there be life without vitality? The expression means "the life of life." Our spiritual life, if we have any, was given us by the quickening power of our Lord Jesus Christ, who was made a quickening Spirit. "It is the Spirit that quickeneth; the flesh profiteth nothing." Only those have spiritual life who have been born of the Spirit.—John iii. That life does not depend upon the holiness of our nature; if it did, no man could ever possess it, for "every man in his best state is altogether vanity." On the contrary, only by the presence and power of spiritual life is the vile-

ness and unholiness of our carnal nature made manifest, and the Spirit and the flesh in every christian are felt and known to be contrary the one to the other, so that they cannot do the things that they would.—Gal. v. 17.

"The application of our nature by faith to the issues of life," which our writer says "is eminently an act of the soul," simply means nothing.

If, as is asserted in the article, God created Adam righteous and truly holy, like himself, how could the devil overcome Adam any more easily than he could overcome his Creator?

"Co-workers with God," is not a Scriptural expression, nor is the meaning of that term to be found in the Bible. The expression in 1 Cor. iii. 9, "for we are laborers together with God," is to be read, "God's laborers together," the connection between the words God and laborers being in the possessive, the same as that between God and husbandry, God and building. The expression in 2 Cor. vi. 1, says simply the same, "We are workers together," omitting the supplied words. In both places the apostle asserts that all of the Lord's servants work together, not against each other. They are true yoke-fellows in all the service of the gospel, and are under God's direction.

"Paul says that nothing save our own deliberate act of willful disobedience can destroy our union with God." Neither Paul nor any of the inspired writers ever said such a thing. They uttered only God's truth, and this is a falsehood. But Paul did say that nothing—"neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. viii. 38, 39.

The writer states that before the fall God was in Adam's soul, whereby he had life, and that when God is out of the soul it has no power to know, to feel, or to act. In that case it seems as though it would have been necessary to conclude that Adam could not have been overcome until God, his life, was overcome.

If this letter had not appeared in the SIGNS I would think an apology necessary for noticing such unscriptural and trifling arguments.

In conclusion, I notice that in this, as well as in the writings of some Old Baptists, when writing in opposition to the absolute sovereignty and predestination of God, there is an implication that the advocates of that glorious truth believe that a christian is not under the restraints and constraints of law, but may with impunity indulge the evil propensities of the flesh. Of old such charges were made, but without truth, and were severely rebuked by the apostle.—Rom. iii. 1-8.

Those who have experienced the

salvation of God know that the power of the law of the Spirit of life in Jesus Christ is far greater than the power of the law of sin and death, from which it has made them free; and that the restraints of the law "written and engraven in stones," upon the life of a man do not compare with those of the law "written with the Spirit of the living God upon the fleshly tables of the heart."

"How shall we who are dead to sin live any longer therein?" "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." Those who realize this warfare within, and see nothing that can satisfy their hunger after righteousness in all their best works, are those who will be found most careful and exemplary in their life and conversation. Their consciences are very tender in the fear of the Lord, and they shrink from the touch of sin; yet they feel that they have no righteousness in which to stand before God except that which is by faith in Jesus Christ. This is their hope, and in this they rejoice; and the love of Christ constraineth them to walk in him, to obey his commands, and to suffer for his sake.

SILAS H. DURAND.

SANDY HOOK, Ky., Dec. 24, 1895.

DEAR AND PRECIOUS BRETHREN:—If one so little and insignificant may be permitted to claim so blessed a relationship. I feel sure that one could not be born of the covenant of grace, and another of the works of the law, and both be heirs of that glorious inheritance beyond this vale of sorrow. I also know that if God does not direct my mind I shall not be able to write anything to the glory of his name or to the comfort of his people; and the gospel of the grace of God comforts no others but the spiritual, exercised children of God, or they who are born of God. The glorious gospel of the Son of God never wears out nor waxes old. The doctrine of salvation by grace is the only doctrine the saints of God can feed upon; for we know that if we had been left to ourselves we would have continued in sin and in rebellion against God. The reason is, "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." Man in a state of nature is not spiritual, but carnal; for the natural man is dead in trespasses and sins, yea, the whole head is sick, and the heart faint, and there are wounds and bruises and putrefying sores, from the sole of the foot even unto the head. Again, the apostle says, "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. There is none that understandeth, there is none that seeketh after God. Their throat is an

open sepulchre, with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known; there is no fear of God before their eyes." Again, they are strangers and foreigners, aliens from the commonwealth of Israel, having no hope, and without God in the world. This was not only the condition of the Jews, but of the Gentiles also; for the apostle says there is no difference between the Jews and the Greeks; for all have sinned, and come short of the glory of God. All unregenerate men walk according to the course of this world, having no aspirations after heavenly things, but after the things of this world. Neither do I understand that God, Christ, or any of the apostles, commanded or exhorted the unregenerate man to put on the new man; but it is those who are risen with Christ; those who have been taught by him; those who have tasted that the Lord is gracious; those who are born of God; those who have the Spirit of God within them; or as many as are led by the Spirit of God. "For as many as are led by the Spirit of God, they are the sons of God."

Dear brethren, it appears plain to me that the apostle in all his letters to the saints (for he wrote to none but saints) regards them as possessing two widely distinct natures. This is clearly set forth by Christ when he says, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." That which is born of the flesh is born of a corruptible seed, and to a corruptible inheritance; but that which is born of the Spirit is born of an incorruptible seed, and to an incorruptible inheritance, which is undefiled, and fadeth not away; reserved in heaven for you who are kept by the power of God, through faith unto salvation; and this embraces every one of God's elect. Jesus says, "I give unto them [his sheep, or elect] eternal life, and they shall never perish." Neither do they who are born of God commit sin; "for his seed remaineth in him; and he cannot sin, because he is born of God." They who are born of God are partakers of his holiness, because of their spiritual unity with and in Christ, their spiritual head and life. Our Savior says, "At that day ye shall know that I am in my Father, and ye in me, and I in you." This brings us not only into a close relationship, but to the oneness of Christ and his people. It is said that the church is his body, and also his bride. She is his temple; also his love, his dove, his fair one. She is his delight, while he is her Bridegroom, her life, her hope, her righteousness, her sanctification, her redemption and salvation; in fact he is her all in all. The oneness of

Christ and his church is so plainly taught in the Scriptures that we are made to believe that when he suffered for her sins, then did she suffer in the person of Christ; that when he went down into death, she went down in the person of Christ into death, and there suffered the demands of the law to the full extent. The law now being satisfied, she in the person of Christ arose from the dead, to die no more in that sense. "For by one offering he hath perfected forever them that are sanctified." O brethren! without personal assurance of this fundamental point I can see no hope for any of the lost and ruined race of Adam. We hear a great deal said about offerings; but Christ himself was the only offering that was ever made for the children of God; and that offering was accepted, and was complete. Yes, by that one offering he hath perfected forever all those chosen vessels of mercy, those elected, those sanctified by God the Father. Again, "Both he that sanctifieth, and they [his elect] who are sanctified, are all of one; for which cause he [Christ] is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." They are "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." They are a holy nation, a royal priesthood, a chosen generation, a peculiar people, that they should show forth the praises of him who hath called them out of darkness into his marvelous light. "Ye were sometime darkness, but now are ye light in the Lord."

My brethren, the eternal, personal, unconditional election of the great host of lost and ruined sinners, to be redeemed from all iniquity, out of every nation, kindred, tongue and people, by the righteous life, bitter and agonizing death, triumphant and glorious resurrection of Christ, proceeded from and was directed by the absolute sovereignty of God's will, uncontrolled by any being or power separate from himself; yet all was in harmony with his own righteous purpose.

We often hear the question asked, "Will not God save his people?" But I would ask, Has he not saved them? The apostle says, "Who hath saved us, and called us with a holy calling [not called us, and offered to save us if we will accept], not according to our works, but according to his own purpose and grace, which was given us in Christ [not simply put in Christ for us, as the Arminians have it] before the world began." "Not by works of righteousness which we have done, but according to his mercy he saved us," &c. Thus we see the saving comes before the calling; and we see the calling is a holy calling. Their calling is of God. They are holy because their Father is holy; and God is their Father; that is, he is the

Father of his children. He says, "Be ye holy, for I am holy." His people are all of one Father. They are complete in Christ; "For in him [Christ] dwelleth all the fullness of the Godhead bodily; and ye are complete in him." He hath redeemed them from all iniquity; "that he might purify unto himself a peculiar people, zealous of good works." He is ever at the right hand of God, and maketh intercession for us, according to the will of God. His intercession is just as effectual as the atonement. Not one for whom he intercedes will perish; for when he suffered on the cross, he then and there made a full and complete and ample atonement for all his elect, who were chosen in him, and predestinated unto the adoption of sons, which they are just as sure to receive as they were predestinated unto that end. When the cry, "It is finished," was uttered by the dying Lord of life and glory, that declaration included all that was written in the inspired testimony of the law and the prophets, and proclaimed the fulfillment of the eternal counsel of the will of God, in which Christ was the chosen Savior of his people from their sins. There was no farther need that he should be manifest in the flesh, as that perfect servant whom God upheld by his own omnipotence. Notwithstanding wars, famines, pestilences, the sea and the waves (false teachers) roaring, and floods of false doctrines, and flames of persecution, and the reign of tyrannical kings, yet the Lord has his reserved ones, who will not bow the knee to the image of Baal, the idolatrous shrine of false religionists. Kingdoms may rise and fall, countries may flourish and decay, yet the elect of God will be preserved in grace unto glory, without the loss of one, and enter into that rest that remaineth to the people of God. Jesus says, "I give unto them eternal life, and they shall never perish." God will, at his own predestinated time, bring in all his scattered people; and all the means necessary to their salvation were appointed by him before the worlds were.

Dear brethren, I submit this for your consideration; and when weighed in the scales of the sanctuary, if found in accordance with the testimony of divine truth, you may publish it; yet I feel it is too imperfectly written to go before such able expounders of the Scriptures as many of the brethren are. I am young, but I hope that the grace of God which bringeth salvation hath appeared unto me.

Yours in humble hope,

JOHN E. THORNBURY.

CAT TAIL, Va.

DEARLY BELOVED BRETHREN IN CHRIST JESUS:—If one so unworthy as I may claim such a title with you. I feel my ignorance and my inability to say or write anything that would be comforting or edifying to the  
(Continued on page 190.)

## EDITORIAL.

MIDDLETOWN, N. Y., JUNE 10, 1896.

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## EDITORS:

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## ROMANS VIII. 10, 11.

"AND if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

In response to the request of Elder Wm. Lively, and brother Alexander, of Wilmington, Del., we will present some considerations connected with the above quoted Scripture. If our view of this Scripture shall be found to differ from that held by any brother, we can only say that while we respect his view, yet we can give only such view as seems to us most in consonance with the text. We have never been able to see any good reason why brethren in the Lord should hesitate to confer together, or to speak of such things as seem to them right; always, however, remembering that the brother who differs may be right, and at all events is as anxious as we are to know the truth.

We do not think it needful to here dwell upon the connection of the text proposed. It is manifest to even a casual reader that the apostle is in all this wonderful chapter speaking to and of believers in Christ. None of the things presented in this chapter can belong to natural or unregenerate men; and therefore the word "if," in the first clause of the text, does not imply any doubt about the fact that Christ by his Spirit did dwell in those to whom Paul was writing, but rather it is used to enforce the argument about to be stated. Paul presents the fact that Christ does dwell in his people as something admitted and believed by his brethren. Then, upon this admitted fact, he proceeds to base certain conclusions for the strengthening and admonishing of his brethren. We are all familiar with this mode of argument. We often state things as facts, and then say, "If this be so, then certain other things follow." So in the text Paul states that Christ is in his people, and then declares the things which result from this being true.

"If Christ be in you." It is evident that Paul does not here mean that Christ as a person, as a man, in any bodily sense is in those to whom he writes; but Christ by his Spirit, in his life, in his holy charac-

ter, dwells in believers. He dwells in them in such a manner that he fills their hearts and minds with his love and fear, and begets in them heavenly desires and aspirations, together with a great consciousness of sin and guilt, and a humble confession of it before God, and a reliance upon his free mercy alone for forgiveness and salvation. Christ dwells in his people in a very real, experimental sense, but in a sense entirely spiritual. Paul elsewhere uses the same expression, but more frequently still he speaks of believers as being in Christ. Thus, according to the inspired Paul, it is a mutual indwelling. By it all is meant to be set forth the intimate and living union and communion of Christ and his believing children in and through the Holy Spirit. Christ dwells in his people in such a manner as that they feel and realize his presence, and that he is their strength, their comfort, their life. This indwelling is not a mere fanciful theory, but a grand and living reality. It is not something intangible and fleeting and shadowy, but something that is felt and known, and of which believers can testify.

Now, if Christ thus dwells within us, two things always follow: "The body is dead because of sin; but the Spirit is life because of righteousness." Here are two opposite results following from two opposite causes, and affecting two opposite things. On the one hand the body, death, sin; on the other hand the Spirit, life, righteousness. There is a special contrast here in two words which the apostle uses. The body, he says, is dead, that is, is in a state of death; but the Spirit is life (not living, that is, in a state of life, but life itself). While the term "body" refers to this tabernacle in which we live, and which because of sin is dead, the Spirit is not that spirit which every man possesses, because it never could be said of the natural spirit of man that it is life itself. Surely this could only be said of the living and life-giving Spirit of God, by which, in the next verse, it is said our mortal bodies shall be quickened. It seems to us evident from this consideration that Paul here does not mean by the word "Spirit" what he means by the same word when he prays God in behalf of his brethren that their whole spirit, soul and body should be kept blameless. As in this last text the prayer that their spirit might be blameless would have no meaning if the Holy Spirit were intended, seeing that he has no need of being kept, so in the text under consideration the Holy Spirit must be meant, because of no other spirit can it be said that it is life.

"The body is dead because of sin." The body was dead before, and it still is dead. The difference before Christ is in a man and now, is that then we did not realize this solemn truth, while now we do. It is dead because of sin. Sin and death always are found together. There is

no death except as the result of sin. As death is universal, so must sin be. The only avenue by which death could enter the world was sin. Sin reigns unto death, and it is the only thing that does so reign. The full proof that the body is dead is found in the fact of its dissolution at the last.

"But the Spirit is life because of righteousness." The Spirit is life, and it gives life. It not only lives itself, but it quickens that which is dead, according to the testimony of Paul in verse eleven. As sin and death are inseparable, so also are life and righteousness. Where holiness is found, there also is life, eternal life. It is a never-ending life; because where sin is not, death, or the end of life, cannot come. That which is righteous is Godlike, and partakes of the divine nature, which is immortal, glorious and eternal. Through the indwelling of the divine nature we come to share this glory, immortality, eternal life. Immortality, eternal life, mean more than simply a never-ending existence. It is a different kind of life. It produces fruits peculiarly its own. It produces these fruits in men and women. These fruits are those named by the apostle in Galatians v. 22, and elsewhere in the Scriptures. The Spirit is life, and as it dwells in us we live. Only that which is life itself can impart life to another. It is the testimony of the apostle that ~~we ourselves~~ live through this indwelling life.

As said before, we do not understand by the Spirit the natural spirit or the soul of man, but the everlasting and quickening Spirit of God; and this text presents the matter, not as a mere statement of a theory, but as it is realized in personal experience. We know that the Spirit is life, because we ourselves live by it. We know that it is righteous, because it has begotten righteousness in us. We know that this is true, because of the love of holiness and truth and God which is shed abroad in the heart.

While to realize through the indwelling Spirit of Christ that the body is dead causes shame and grief and fear, on the other hand to realize that the Spirit which thus dwells within is life causes hope, joy and praise to spring up in the heart and abound. There never could be any understanding or realization of this death except as the power of this life is realized within. We can only know death as we come to realize what life means. Death cannot discern death, but life can and does. Sin cannot reveal sin, but righteousness does. It is light that discovers darkness to us always; and so there is a fullness of experience in these words, "If Christ be in you, the body is dead," &c. Experimentally the body is not dead except Christ be in us. That the crucifixion, the dying daily, the realization of death, comes as the result of this indwelling of Christ, is what we mean. It seems

to us that the apostle's meaning is like this, though we can but faintly present it.

We do not understand the apostle, here at least, to make any distinction between soul and body, or the natural spirit which all men possess. Whatever distinction he may make elsewhere, he says nothing about it here. Here it seems to us that he is simply contrasting our state as sinful men with the righteous Spirit of God, as these things are revealed to us through the indwelling of the Spirit. Indeed, all through the seventh and eighth chapters of Romans it seems to us that Paul depicts a present state of experience, rather than a mere form of doctrine or a theory; and if there be anything which experience reveals to us, it is that the body is dead because of sin. It is true that we are as believers dead, and yet we live; we are crucified with Christ, yet live with him; we are sinners, and yet holy; poor, yet rich; sorrowful, yet rejoicing. These are matters of experience, whether we can state them in words which shall appear consistent to human reason or not; and in perfect keeping with these last reflections, Paul apparently boldly contradicts himself when he says, "I sin; yet not I, but sin which dwells in me." "I labor; yet not I, but the grace of God." We say here is apparent contradiction. It is apparent, but not real. Even so there is no real contradiction when Paul says, "The body is dead," and yet elsewhere says, "You hath he quickened, who were dead," &c. When we can explain our own experience with itself, then we shall have the explanation of these apparent contradictions. Our experience is one, and so also these Scriptures are one.

"But if the Spirit of him that raised up Jesus from the dead dwell in you." Here again there is no doubt expressed by the word "if," but rather absolute certainty; and this language seems to us to settle the matter with reference to what Spirit Paul means in the preceding verse. The Spirit is life; and this Spirit is the Spirit of God dwelling in us. This is a statement of the same truth that Paul elsewhere expresses when he says, "Your bodies are the temples of the Holy Ghost." Paul also implies by the expression, "that raised up Jesus from the dead," that this is a resurrection Spirit. The Spirit is declared to be a Spirit of power in many ways elsewhere in the Scriptures. Here it is declared to possess a resurrection power. It is the Spirit of him that raised up Jesus from the dead; and let us not cease to remember that it is said to dwell in us as a Spirit of life and resurrection. This is in full harmony with the words of the Master himself to Martha, "I am the resurrection and the life." The full proof and meaning of his words were set forth when a little after he raised up Lazarus from the dead, and then a few days later in his own resurrec-

tion. No better presentation of this truth could be given than when the Savior himself described it; and he said, "He that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die."

"He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Two or three things we would particularly call attention to here. 1st. The manner of this quickening of the mortal bodies is shown in the words, "He that raised up Christ from the dead." 2d. As one was by the power of God, so shall the other be. 3d. To quicken means to give or to preserve life. 4th. It is not said the body, but your mortal bodies. 5th. The word "mortal" is set over against immortality elsewhere in the Scriptures, and literally means "dying" bodies. 6th. This quickening is by the Spirit of God, not acting upon, but in you.

We have not been able in our mind to limit the application of the word "quicken" here, either to the present experience of reviving power on the one hand, or to the future resurrection on the other hand. Some have thought the one, and some the other; but it has seemed to us that there is in this language a recognition of both the present preservation and the future resurrection, or quickening of that which is sown a mortal, but shall be raised an immortal body. Whether it be the present work or the future glory, it is by the Spirit of God, which is life, and which dwells within us.

Now, it is this dead body which is the subject of the quickening. It is quickened here, and made to work righteousness. Its members are made the members of Christ. Its members are made the instruments of righteousness. The heart loves and fears God. The brain thinks of the word of God. The hands give the cup of cold water. The feet go to the house of God. The tongue speaks his praise. The ears listen for his word. The affections incline unto him. The whole man, body, soul and spirit, is affected by the Spirit that dwells within. Yet there is a warfare in the mind as well as in the body; and the body is swayed as the mind. The mind controls the body for good or evil. Two opposing forces war in the soul, but the living Spirit revives and animates; and so in spite of all opposition the body serves righteousness; and wherein the body is hindered from serving righteousness, the soul is also hindered. There are evil thoughts and purposes and imaginations, as well as evil deeds.

At the end of the conflict here, when death claims the body, the spirit returns to God who gave it. Death could not touch the soul (see Matt. x. 28); and at the last it is the same almighty Spirit that shall quicken the body, and bid this mortal put on immortality.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

"ONE THING THOU LACKEST."

LUKE xviii. 22-25.

WE understand the rich ruler addressed by our Lord in the text under consideration to fairly represent all legalists and self-righteous Pharisees who desire to inherit the kingdom of heaven by some good work of their own; and as this man had, in his own judgment, done all that the law of God in its exceeding broadness required, he availed himself of the opportunity of a personal interview with our Lord, and made to him personally the appeal which we find recorded in the context, "What shall I do to inherit eternal life?" Like Paul before he was quickened, this man was "alive without the law." The commandment in its spirituality had never come home to him, his sins had never revived, nor had he ever died to the law, or to the expectation of eternal life by the works of the law. Hence our Savior, whose omniscient eye looks into the secret recesses of all hearts, perfectly understanding his case, referred him to the law itself as the standard by which all legal works and legal hopes are to be tested. Self-righteous and self-confident, like all his Arminian brotherhood, he claimed that he had kept the whole law from his youth up; but still he betrayed—a little uneasiness lest something more might be wanting to secure the desired inheritance. "All these have I kept from my youth; what lack I yet?" The question involved fearful considerations. To lack anything of inheriting eternal life must be awful in the extreme. To fall short of heaven allows no escape from hell. But why did he hesitate? If he had kept the whole law from his youth, and if a perfect obedience to the law would secure eternal life, what could he lack? His language proved that he had no idea of being saved by grace, nor of entering into eternal life by imputed righteousness. He did not ask what Christ would do for him, or how God saves sinners; for he was not a sinner, if he had done all that he said he had done; for sin is the transgression of law; and if he had not transgressed the law, he was not a sinner; he could not be saved by grace; for "to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. iv. 4, 5. This young man was a worker; and as many as are of the works of the law are under the curse; and all that the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in God's sight; for by the law is the knowledge of sin.—Rom. iii. 19, 20. This

accounts for our Lord's referring this legal worker to the law, because all that the law saith, it saith unto such; and the sequel shows that this reference, and the application of the law to him, stopped his mouth; and he that was so very righteous as to claim that he had never transgressed the law, became guilty before God, and went away sorrowful. Many have misunderstood the Lord's direction to go and sell all that he (the young man) had, and give to the poor, &c., to mean that the young ruler by doing this would thereby secure to himself the heavenly inheritance; but we do not so understand it, as that sacrifice could not change his heart, or impart spiritual life to him; nor could it capacitate him for the knowledge or enjoyment of spiritual things. For "the natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. And, "Except a man be born again, he cannot see the kingdom of God."—John iii. 3. But as this man professed to have kept the whole law from his youth up, and especially the precepts of it which were quoted, our Lord proved that his claim was unfounded in truth, by enjoining on him to do that which would not have sent him away sorrowful if he had really loved his neighbor as he loved himself. If he had loved God with all his heart, as the law demands, his heart would not have been thus set upon his worldly riches; and if he had loved his neighbor as himself, it would have been a matter of indifference with him whether he or his neighbor had the property.

It is thought by some that the Savior's words implied that this young ruler had got so near to the kingdom by his observance of the law that only one more step was lacking, and that he had the ability to take that step, and so step into life eternal. To those who entertain such a view on the subject we commend the words of Christ to his disciples after the young law-monger had gone sorrowing away, under the powerful conviction that he loved himself at least a little better than he did his poor neighbors. "How hardly shall they that have riches enter into the kingdom of God; for it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? And he said, The things which are impossible with men are possible with God." Matthew records his words in still stronger language: "With men this is impossible; but with God all things are possible."—Matt. xix. 26. A natural impossibility, such as a camel going through the eye of a needle, is not to be compared with the utter impossibility of salvation by works. With men it is impossible that a rich man can be saved; but with God it is possible to save the

rich and the poor, the high and the low, the bond and the free; for "Salvation is of the Lord."

One idea more in connection with this subject we wish to remark upon before we close this article. The rich man inquired what he should do to inherit eternal life; and thousands at this day are silly enough to ask the same question. But an inheritance is always based upon heirship; and heirship to eternal life is, in the gospel, invariably based upon relationship. "If children, then heirs; heirs of God, and joint-heirs with Jesus Christ." This being clearly the case, no heirship can be predicated upon the good or bad works of men. If by keeping the commandments of the law we could enter into that life which the law secures to the obedient, we should not still enter it as an inheritance; for it would be considered of debt, as we have shown. Thus differs a purchased possession from an inheritance. With men it is impossible to make ourselves the children or heirs of God; but with God there was power and grace to found this principle of relationship in the divine Mediator before the world began, to make us members of him who is Head over all things to his church, which is his body, the fullness of him who filleth all in all. "Behold, what manner of love the Father hath bestowed on us [the saints], that we should be called the sons of God." "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ, to an inheritance incorruptible and undefiled, and that fadeth not away." As the only begotten Son of God, Christ is the heir of all things; and the church being identified with him, as his body and his members, his flesh and his bones, are joint-heirs with him. All things are theirs, and they are Christ's, and Christ is God's.

What we have written we humbly submit to an esteemed correspondent, with a strong desire that it may not be said of her, as a barrier to eternal life, "One thing thou lackest." May we all, so far as it accords with the divine will, be found of God in Christ, not having our own righteousness, which is of the law; but may we know him, and the power of his resurrection, and the fellowship of his sufferings, and be conformed to his death. May we be followers of him, as dear children, walking in all his ordinances blamelessly, like Zachariah and Elizabeth.

MIDDLETOWN, N. Y., Jan. 15, 1853.

CAUSE OF DELAY.

OWING to illness, which for the last five weeks has confined us to the house, and most of the time to the bed, we have not been able to attend to orders or answer correspondents as promptly as we would like to have done. We are now sufficiently recovered to be in the office a few hours each day, and if it is the pleasure of the Lord to continue us in renewed health, we will try to attend to our neglected duties as soon as possible. We beg the patience and forbearance of our brethren and friends for any inconvenience caused them.—B.

## CORRESPONDENCE.

(Continued from page 187.)

dear, halting, fearful and doubting saints; yet I feel it would be a privilege to try to write to you, if I could write as comfortingly as many of the brethren and sisters do whose writings I have read in the SIGNS OF THE TIMES.

I will call your attention to the injunction of an apostle of our Lord Jesus Christ, which is found in Heb. xiii. 1: "Let brotherly love continue." I shall endeavor to show first what I understand to be the true meaning of brotherly love, and that it really and actually exists in a greater or less degree, and is more or less visible, in every child of God. We are admonished to see that we increase and abound more and more in this greatest of christian graces. We have seen and known from our own experience, and also from the Bible record, that there are certain things which, if persisted in, or are suffered to go on unrebuked, have a direct tendency to discourage and hinder the increase or continuance of brotherly love. Hence I will endeavor to present some of the most prominent things which occasion rebellion and disobedience to the cause of our Lord and Master, who commands us by his apostle to let brotherly love continue.

Brotherly love means the love of brethren, as children of the same Father and the same mother. A perfect equality exists. No one of them can boast of a greater parentage than another, for all are children of the living God. "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—2 Cor. vi. 8. There are no distinctions among them, no aristocracy. "If the Son therefore make you free, ye shall be free indeed."—John viii. 36. "Jerusalem which is above is free, which is the mother of us all."—Gal. iv. 26. They are all seeking the same country, entering in by the same door, walking in the same way, and all worshipping the same God. Their sorrows are one, their joys are one, their temptations are the same, and they all have one Lord, one faith, and one baptism.

Dear brethren, what a glorious and perfect oneness is this in and among the people of God. They are one in heart and in mind forever, in Immanuel's cause, and therefore should let brotherly love continue. This grace or "fruit of the Spirit" really exists in every child of God, the truth of which is sustained both by scriptural testimony and personal experience. "He that loveth him that begat, loveth him also that is begotten of him."—1 John v. 1. They are all taught of God to love one another, which also they do.—1 Thess. iv. 10. "God is love;" and like begets its like. God is their Father, and whatsoever emanates from him must necessarily be loving and lovely. Those who have been

born of God have the love of God shed abroad in their hearts by the Holy Ghost, which is given unto them; and when this love is perceived by others of the same family, immediately there is a recognition, and a knitting together by the power of God their Father; and what God has joined together, let none put asunder. "Let brotherly love continue." "We know that we have passed from death unto life, because we love the brethren."—1 John iii. 14. "By this shall all (men) know ye are my disciples," says the Master, "if ye have love one to another."—John xiii. 35. "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 we should love one another."—1 John iii. 10, 11.

Not only are we to let brotherly love continue, but we are to increase and abound therein more and more. But how shall we increase and abound more and more in this greatest of christian graces? First, by taking heed to ourselves, that no one go beyond and defraud his brother in any matter; for the Lord is the avenger of all such. Also, by continuing steadfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers; by contending earnestly for the faith which was once delivered unto the saints; by doing those things which make for peace, and things whereby one may edify another; by proving all these things, and holding fast that which is good; by being followers of that which is good, both among ourselves and toward all men, or all mankind; not rendering evil for evil unto any man, but contrariwise, blessing, seeing that the people of God were appointed thereunto, that they should inherit a blessing. We should provoke unto love and to good works, and be careful to maintain good works, for necessary purposes; not only in word, but in deed and in truth, by distributing to the necessities of the saints, and by being given to hospitality; being kindly affectioned one toward another, with brotherly love; in honor preferring one another; confessing our faults one to another, and praying for one another; having a conscience void of offense toward God and man.

In such as are steadfast and unmovable in the doctrine and practice set forth in the foregoing, we can say in truth there is no just cause or impediment why they should not be lawfully joined together in obedience to the apostle's injunction; not only to let brotherly love continue, but to increase and abound more and more.

We know there are errors in both faith and practice which have a direct tendency to retard the increase of brotherly love. "Because iniquity shall abound, the love of many shall wax cold."—Matt. xxiv. 12. When iniquity in the guise of ambition

manifests itself in the conduct of

professed preachers of the gospel, who have men's persons in admiration because of advantage, and who take the oversight of the church by constraint, and not willingly, but for filthy lucre's sake, and not of a ready mind, and who set themselves up, in order to draw away disciples after them, such conduct is sure to cause divisions and offenses contrary to the doctrine which we have learned. We are commanded to mark and avoid such. "A man that is a heretic, after the first and second admonition, reject," says the apostle. If thy brother trespass against thee, go and tell him his fault. If he refuse to hear thee, the witness and the church, let him be unto thee as a heathen man and a publican.

"Let brotherly love continue." When brethren and sisters are divided, and one says, I am of Paul, and another says, I am of Apollos, and another says, I am of Cephas, this state of things has a tendency to prevent the increase of christian charity, which should always pervade the family of God, and extend itself to every member of the peace-loving and godly people. Again, when the brethren and sisters forsake the assembling of themselves together, as the manner of some is, or when there are whisperings, or backbitings, or perverse disputings, or evil surmisings, and strife about words to no profit, or like disorders, if they are suffered to go on unrebuked, they will undoubtedly cause rebellion and disobedience to the cause of God. "Let brotherly love continue."

JOHN W. MEARS.

## CIRCULAR LETTERS.

*The Elders and Messengers composing the Delaware Old School or Primitive Baptist Association, in session with the church at London Tract, Chester Co., Pa., May 20th, 21st and 22nd, 1896, to the several churches composing the same, Greeting.*

BELOVED BRETHREN:—It has been the custom of this Association since its organization, at its annual session, to address an epistle of love to the several churches embraced in and composing the body, in the form of a circular; not, however, as having or desiring to exercise an authority over the several churches, but as an expression of love and fellowship, and by way of admonition and instruction, simply calling the attention of the brethren and sisters to the various obligations devolving upon the followers of the Lamb, or to points of doctrine that may at the time be subjects of interest and inquiry upon the part of the saints.

We do not advocate the presentation of any subject that may be calculated to cause divisions among the saints, but rather "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. There has been some opposition to the holding of associations, by some of the brethren (not of this Association, however), on the ground of such organizations being without warrant of Scripture; by others, that such organizations have been productive of strife and divisions. Others, who do not oppose the association, are opposed to the custom of sending out Circular Letters, claiming that Circular Letters have produced divisions. But, brethren, we will have to look to another source for the cause of strife and division among the saints. James asks, iv. 1, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" The injunction, rule and example of the inspired servants of our Lord Jesus is in the way of meeting, and speaking often one to another. We are enjoined in Hebrews x. 25, not to forsake the assembling of ourselves together, but to exhort one another daily, to provoke unto love and to good works, and so much the more as ye see the day approaching. In Colossians iii. 16, 17, the apostle says, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." In Malachi iii. 16, "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 thought upon his name." Thus we see that the assembling together of the saints for friendly and brotherly intercourse has the sanction and approval of our God. The Scriptures do not give the meetings a name, and we conclude that whether it be as churches or as associations, if we meet and mingle together in love, that it is entirely a proper and scriptural thing.

We do not have express scriptural authority for organizing separate churches, as London Tract, Welsh Tract, &c., the custom of the apostles being to speak of the church which is in such and such a place. The church of Christ is one, one church, one body, over and to which Christ is the head; and wherever a company of the saints may be located, it is not simply a church, but is *the* church. "Where two or three are gathered together in my name, there am I in the midst of them."—Matt. xviii. 20.

The association is only an assembling together of the saints in an annual gathering, from more distant localities, being an arrangement by which ministering brethren of different and distant sections of the country can be conveniently brought together, so that opportunity is given both for a more extended

acquaintance and hearing the different gifts. Therefore, brethren, we conclude that associations are not in themselves unscriptural, and could only tend to the edification and comfort of the saints, unless used by designing men who may obtain sufficient influence to enable them to do so for the furthering of some ambitious project.

The addressing of a letter, as an expression of love and fellowship, too, is entirely in accord with the Scriptures; and even though it contains sentiments with which all are not in agreement, is not sufficient reason for separation, and does not afford just and proper grounds for a declaration of non-fellowship, &c. We do not consider that an association, as such, has a right to make declarations of non-fellowship for churches or brethren. It may publicly, that is, the body of brethren assembled in an associate capacity may, dissent from a sentiment uttered by another like body, or a church, or individual, or may disown their acts, or express disapproval, but has no right to exercise church discipline in any manner whatever. Whenever it assumes any such authority, it is in disorder. We therefore do not assume any authority over the churches, or over the individual brethren, but would call your attention to a few things which you already know, putting you in remembrance of them.

There is every indication that the end referred to by Christ and his apostles is not far distant; certainly to us whose heads are already whitening for the grave the end is near at hand. We are brought face to face with the solemn reality that soon (how soon none of us now know) we shall pass from these earthly scenes, into the full knowledge and experience of whatsoever God in his infinite wisdom has ordained for us. Therefore it becomes us to take heed to ourselves, to our walk and conversation, that we watch and be sober; that we pass the time of our sojourn here in fear; that we redeem the time, because the days are evil. We should so conduct ourselves as though we felt that each day might be our last on earth; for we know not the day nor the hour when our Lord shall come. The day of the Lord shall come as a thief in the night; therefore "let us who are of the day be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation." "Finally, brethren, be strong in the Lord, and in the power of his might; put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; wherefore take unto you the whole armor of God, that ye be able to withstand in the evil day; and having done all to stand. Stand, therefore, having you loins girt about with truth, and

having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."—Eph. i. 10-18.

E. RITTENHOTSE, Mod.  
B. C. CUBBAGE, Clerk.

CORRESPONDING LETTERS.

*The Delaware Old School Baptist Association, assembled at London Tract, Chester Co., Pa., May 20th, 21st and 22d, 1896, to the associations in correspondence with us, addresses this as a Corresponding Letter.*

DEAR BRETHREN:—We feel that we have cause for gratitude and praise to the Giver of all good for another season of enjoyment in the fellowship and communion of the saints. Quite a number of ministering brethren from a distance are in attendance with us, and all in harmony and in perfect accord in regard to the doctrine and order of the house of God. The season has been one of general enjoyment, and a sense of the presence of the Lord has made it a season of refreshing. So we in the course of our pilgrimage now and then are permitted to sit together under the Redeemer's shadow, and be satisfied with the provisions of his house. We have all felt that it was good and profitable thus to meet and to mingle in the devotions of the sanctuary. We are willing, as far as able, to maintain and encourage this correspondence; but we are few in number, and most of us advanced in years. No divisions or confusion of any kind have appeared to interrupt or mar our fellowship in the Spirit.

We have appointed our next session with the church at Bryn Zion, to assemble on Wednesday before the fourth Sunday in May, 1897.

E. RITTENHOUSE, Mod.  
B. C. CUBBAGE, Clerk.

EDITORIAL NOTICES.

PLEASE BE SURE

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

OBITUARY NOTICES.

Mrs. Harriet Klette died Nov. 2d, 1895, in the 86th year of her age.

She was a patron of the SIGNS OF THE TIMES from its first publication until her death. She enjoyed reading it, and would read it over again before filing it away for some future reading. She was firm to her first conviction.

MRS. R. A. EMISON.

Benjamin Floyd Smith was born Oct. 15th, 1895, and died Feb. 1st, 1896, aged 3 months and 16 days.

This was a great trial for brother George and sister Annie Smith, of Pocatontas Co., Iowa, situated as they are alone, among strangers; but the Lord has been a present help in trouble.

The writer tried to speak a few words of comfort from 2 Samuel xii. 22, 23; after which his remains were conveyed to a grave-yard about one mile from their home, to await the sound of the trumpet of God. May it be their happy lot to meet their loved one where God shall wipe away all tears from their eyes, is the prayer of the writer.

THOMAS BLAKE.

WATERLOO, Iowa.

BROTHER David Frey was born in Mercer Co., Ky., in 1823, and departed this life Oct. 8th, 1895.

He was married to Mrs. Sarah Meran in 1838. He was a faithful member of the Primitive Baptist Church. He leaves a faithful widow, two brothers, six children, sixteen grandchildren and three great-grandchildren, with a number of friends and the church, to mourn their loss; but we do not mourn as those who have no hope. He was perfectly reconciled, and welcomed death. His remains were laid in the cemetery at Spring Hill, Kansas. His illness was contracted during the war. He was buried by old soldiers. The writer was personally acquainted with brother Frey for many years.

ALSO,

PLEASE publish the death of sister Eliza McLaughlin, who departed this life April 10th, 1896.

She was a faithful member of the Primitive Baptist Church for many years. I think her illness was naturally old age. She moved from Tennessee to Kansas, and lived a faithful member of the church until death. I think she was about seventy odd years of age.

DAVID SAYERS.

BLUE JACKET, Ind. Ter., May 20, 1896.

Hannah Marie (Doherty) Sweet was born in eastern New York, and died at her home in Woodstock, Mich., about midnight, May 14th, 1896. She was 82 years old last March.

She came to Michigan many years ago, and was married to John Sweet. She was the mother of three children, two of whom survive her. She was baptized before the division between the Baptists at this place, and always staid with the Old School Baptists. Her chief joy was to attend her meetings, and if possible she was always in her place. She told me that all her long life it had been her great privilege to hear the gospel preached, which she considered very remarkable, and the greatest comfort of her life. For many years she lived alone, but would often tell me that she was not alone, for her Savior was with her. She lived next door to me, and would often say that she had a little home here which she had earned herself; but when she should come to leave it she hoped to have a better home, which she had not earned. So well she understood and loved the doctrine of grace. She was cared for in her last days by her son. She dearly loved her pastor, Elder Lines, and all the ministering brethren were held in high regard by her.

Elder Swartout preached at her funeral from these beautiful words, "His rai-

ment became shining, exceeding white as snow, so as no fuller on earth can white them;" after which she was laid away, and we left her to her long, sweet rest. "Precious in the sight of the Lord is the death of his saints."

KATE SWARTOUT.

WOODSTOCK, Michigan.

Elder E. M. Reeves was born in Greene Co., Ohio, May 27th, 1818. In 1840 he was joined in marriage with Elizabeth McConall, and to them were given eight children. Three died in infancy, and five are still living. He was called by the almighty power of our God when quite young, and joined the Old School Baptist Church when about sixteen years of age. He soon afterward was called to the work of the gospel ministry, in which he continued nearly forty-six years, much to the comfort and edification of his brethren. He was much beloved by all who knew him. He was of a retiring disposition, modest among his brethren, but firm in the doctrine of the gospel and the order of the church. His last hours were peaceful and calm, with his children and relatives around him. He was enabled to bid them farewell, and requested that they should join in singing the hymn,

"O land of rest! for thee I sigh!  
When will the moment come  
When I shall lay my armor by,  
And dwell with Christ at home?"

Closing his eyes, he gently and peacefully fell asleep in Jesus on Feb. 9th, 1896, aged 77 years and 9 months. He has preached his last discourse, and sung his last hymn here among his brethren.

Elder Reeves was very precious to his brethren for counsel and the order of the church, and always sought for righteousness and peace among his brethren. He has left his children, relatives and the brethren of several churches of which he was pastor to mourn his departure; but they mourn not as those who have no hope. May our God bless and comfort the dear ones in this the all-wise providence of their God, is the prayer of their brother.

LEVI BAVIS.

HARTWELL, Ohio, June 2, 1896.

ORDINATIONS.

A PRESBYTERY consisting of Elder Silas Williams, of Bethel Church, Elder W. S. Mathews, of Union Church, Elder D. W. Bridges, of Scio Church, Elder J. P. Allison, of Oak Creek Church, Elder W. J. Hess, of Pleasant Grove Church, Deacon Wm. Clymer, of Bethel Church, all of the Siloam Association, of Oregon, Elder W. J. Fleming, of Friendship Church, and Elder B. S. Pate, of Harmony Church, convened by the call of the Pleasant Grove Church, of Goldendale, Klickitat Co., Wash., on Saturday, May 9th, 1896, to ordain brother Wm. H. Gilmore to the work of the ministry.

Preaching in the forenoon by Elder Silas Williams and brother W. H. Gilmore.

At two o'clock p. m., singing and prayer by Elder W. J. Hess.

The presbytery was organized by choosing Elder W. S. Mathews Moderator, and Elder D. W. Bridges Clerk.

Brother Gilmore related his christian experience and call to the ministry, which was entirely satisfactory.

The presbytery then proceeded with the laying on of hands of the presbytery.

Ordination prayer by Elder D. W. Bridges.

The charge was given by Elder W. S. Mathews.

The presbytery and church then sang a hymn, and extended to Elder W. H. Gilmore the right hand of fellowship.

He was thus clothed with authority as an Elder of the Regular Predestinarian Baptist Church to administer the ordinances of the church of the Lord Jesus Christ.

W. S. MATHEWS, Mod.

D. W. BRIDGES, Clerk.

## ASSOCIATIONAL.

THE Siloam Association of Regular Predestinarian Baptists, of Oregon, will be held (the Lord willing) with the Scio Church, at the house of our friend (and we hope our brother), James Watkins, near Philomath, Benton Co., Oregon, to commence on Friday before the third Sunday in June, 1896, at 10 o'clock a. m.

Those coming by the O. C. & E. or Yaquina R. R. will be met at Philomath. Those coming on the West Side R. R. will be met at Corvallis and conveyed to the place of meeting.

N. J. SHANKS, Clerk.

## TWO DAYS MEETINGS.

THE Old School Baptist Church of Ingheside, N. Y., will hold a two days meeting, beginning on Saturday before the third Sunday in June (20th and 21st), 1896. Those wishing to attend will be met at Atlanta, on the Erie and D., L. & W. R. R., on Friday, the 19th.

GEORGE WELD, Clerk.

THE church at Otego, N. Y., has appointed a two days meeting to be held on Wednesday and Thursday, June 17th and 18th, the next week after the Warwick Association.

Should any who have attended that meeting wish to remain another week and attend ours they will be welcome; also any others from any place who wish to come are cordially invited to do so. The distance from Middletown is less than one hundred and fifty miles, and one change of cars only, at Sidney, N. Y. The friends will be met at Otego station on Tuesday afternoon and evening and cared for. Trains are due Wednesday morning at 9:23 from Binghamton, and at 11:00 from Albany.

In behalf of the church.

G. M. FRENCH, Clerk.

## YEARLY MEETINGS.

A YEARLY meeting is appointed to be held (the Lord willing) with the Clovesville Old School Baptist Church of the Lexington Association, on the first Saturday and Sunday in July (4th and 5th), 1896. Those coming by rail will be met at Fleischmann's, on the Ulster & Delaware R. R. A cordial invitation is extended to all lovers of the truth to meet with us.

O. F. BALLARD, Clerk.

THE regular yearly meeting of the New Hope Church of Old School Baptists will be held at Greenbush, Warren Co., Ill., commencing at eleven o'clock on Saturday before the third Sunday in June, 1896. We are expecting visiting ministers and brethren and sisters, and extend a cordial invitation to all lovers of gospel truth to meet with us. Teams will be at Avon and St. Augustine, on the C., B. & Q. R. R., on Friday evening before, to convey you to places of entertainment and to the meeting.

S. KETCHUM, Ass't Pastor.

THE yearly meeting of the Beulah Church of Primitive Baptists will be held, the Lord willing, at the usual place, in the township of Brook, Lambton Co., Ontario, beginning on Saturday before the first Sunday in July. Those desiring to join with us in worshiping God are cordially invited.

ARCHIBALD McALPINE, Clerk.

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(ESTABLISHED 1832.)

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AT TWO DOLLARS A YEAR,

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 25.

## CORRESPONDENCE.

1 JOHN V. 21.

"LITTLE children, keep yourselves from idols."

When Paul in writing to Timothy says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," &c., evidently he did not mean that some parts of it were profitable for doctrine, other parts for reproof, and still other parts for correction, &c. The Scriptures are one continuous whole, and are directed to one simple and express purpose, namely, the testimony of Jesus. Jesus himself said, "They are they that testify of me." The doctrine, reproof, correction and instruction are not to be obtained or attained unto by reading or diligently searching the Scriptures; but the doctrine, reproof, &c., are in the heart of the believer; and as in a court of justice the testimony of a witness is profitable and important because it establishes the truth, so also the testimony of Jesus as it is recorded in the Scriptures establishes the truth of those things which the believer discovers in his heart, thereby thoroughly furnishing him unto all good works. The reading of the Scriptures and the attempt to learn them by being taught of men does not incite unto good works, as the various religionists of the world tell us; but on the contrary the believer gladly resorts to the Scriptures because the good work of grace in his heart is causing him to continually inquire of him whose testimony it is. Jesus having been revealed in the heart as a Savior and Redeemer, and belief of the invisible things which we see by faith, is an incentive to seek the confirmation in the Scriptures which the same truth as revealed in the heart tells us that it is given by the inspiration of God, and is therefore profitable. Through whatever experience we may be passing, the scriptural testimony of that experience is prominent in our hearts, in view of which it is not surprising to hear a brother or sister say, Such a passage of Scripture came to me to-day with power and sweetness, and I have fed upon it; yet the brother or sister, perhaps, does not realize (at the time at least) that instead of the Scripture coming to him, he went right straight to it, in the experience through which he passed.

"Little children." The term little children implies helplessness and entire dependence. They are among

the most helpless and dependent of all the creation of God. As before birth they were a part of the mother, nurtured and sustained by her life-blood, so now they cry to the mother for nourishment. They cannot walk, neither can they help themselves in any way. Therefore their mother is as necessary to their comfort and happiness as is the church to the members of her body. There are times in the earthly pilgrimage of the Lord's people when they really become as little children; and at such times when their eyes light upon the Scripture addressing them as such, how they tremble with ecstasy and exceeding joy, saying in their hearts, If I am a child at all I am a very little one; and in this we recognize the profitableness of the Scripture; first, in doctrine. The answer of the heart to the testimony is, If indeed I am a child, it is not because of anything I have done, or any good thing that is in me; but it is all of grace, according to the sovereign pleasure and electing love of God; establishing at once the doctrine of salvation by grace, of election, and God's sovereignty; and yet that one may not be able to express in words one iota of the belief of the doctrine that is so firmly established in their heart. In the same manner it manifests that it is profitable for reproof. When the eyes of the convicted one are turned within what dreadful things he sees. In anguish of soul the heart again cries out, Can I deem myself a child, a little child, so black, so vile, so full of sin, with a deceitful heart and unruly tongue, with feet so wayward that in spite of all I can do they carry me right to the house of the scarlet woman? Grace abounding in the heart works its perfect work, standing out in startling reproof of every sinful thought and act done in the body. This very exercise of reproof leads directly to the next item in which the Scripture is profitable. A knowledge of what we are by nature (and nothing being changed in the new birth save the superabounding of grace where sin abounds) brings about the correction which is wrought in the heart through grace, while by and through such experience we are instructed in righteousness through a clearer knowledge of self, with a growth of our knowledge of the glory of God through our Lord and Savior Jesus Christ. How wonderfully rich and precious are the words of our gracious Redeemer, "Suffer little children to come unto

me, and forbid them not; for of such is the kingdom of heaven." As little children we seek the courts of Zion, having left behind us the vanities of a vain world, eschewing evil, and knowing nothing save Jesus Christ and him crucified. As little children we play in the streets of Jerusalem, thereby acknowledging the finished work of Jesus on the cross of Calvary. As little children we love one another with a pure heart fervently, having not men's persons in admiration because of advantage, but trusting one another, and esteeming each other better than ourself.

"Keep yourselves from idols." Naturally carnal reason would inquire, How can this expression be testimony of Jesus? This, they would say, is merely an appeal to the people to avoid certain things. Well, we will see whether it is so or not. The apostle in exposing those who walked in ignorance through blindness of heart, entering into all manner of carnal crookedness, said to the brethren whom he was addressing, "But ye have not so learned Christ." No one can receive the testimony of Jesus unless they know him and have been taught of him. John was as well aware as was Jeremiah that "It is not in man that walketh to direct his steps;" and he spoke in no unmeaning terms when he said, "Keep yourself from idols." He knew that of themselves they could do nothing. Therefore the words were not uttered as an appeal, as an exhortation, or as an admonition; but he was testifying to the truth in Christ, that whensoever Christ is in the heart, that heart is continually striving to keep itself from idols. Now, that continual striving is hard to bear, and the poor little child (the address, we must remember, is to little children) falters and faints under the burden. No sooner does he think that he has one idol driven out than other appears, even more hideous than the former; and how mortified and chagrined the poor soul becomes when he discovers that the idol he has treasured up in his heart was nourished and sustained in the belief that he was serving the true and living God. It is the Spirit of Christ through reigning grace in the heart that reveals the true state of affairs within; and without the Spirit of Christ we would forever remain securely ignorant of any evil deed or thought. Therefore the address to the little children, "Keep yourselves from idols," is a testimony of Jesus, in

that the Spirit has taken of the things of Jesus and shown them unto us, revealing in the heart the things of the hidden mystery of iniquity, which are made manifest in the light of the knowledge of the mystery of godliness, and also "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." When an experience of grace strips the conscious sinner of his self-righteousness, and disperses the idols (that have been holding high carnival among the lusts of his flesh), making him helpless and dependent, a veritable little child, the Scripture sweetly enters his heart and nestles there, a testimony of Jesus, telling him to do the very thing which his right hand has already found to do, and which he is doing with his might. The Scripture therefore is a witness, bearing testimony to the Spirit of truth within us; and Christ is the embodiment of that truth; for of himself he declared, "I am the truth." How often do we feel that our bowels of mercies, kindness, humbleness, meekness, &c., are clean concerning idols. One of the apostles speaks of a time in the experience of the saints when they are blinded by the god of this world. The veil of the flesh hangs dark and heavy between us and spiritual understanding; and the very times that we feel secure, and think we are able to stand, let us beware lest we fall; let us be more on the alert to keep ourselves from idols, searching and examining ourselves, to ascertain by the light of truth whether the Spirit that actuates us is of the Lord, or whether it comes from the deceptions of Satan. It is not safe for us at any time to cease our watchfulness; for Satan is a sleepless fellow, and is ever watchful that he may lead us astray. The world does not worry unless selfish ends are not accomplished; but the little child of Jehovah is careful and anxious, lest he dishonors the name that is dearer to him than his life, and bring reproach upon the cause which he delights to espouse. The love of God that is shed abroad in the hearts of the children of God constraineth them to keep themselves unspotted from the world; and when they present before the throne of the Father's glory acceptable sacrifices of thanksgiving and praise, in a broken and contrite spirit, there is no room for the worship of idols. The kingdoms of this

world are all broken in pieces, and in the heart a kingdom is set up which will continue forever and ever. Let us then strive unto good works, through the patience and tender forbearance of our covenant-keeping Lord.

B. F. COULTER.

1910 N. 22d St., PHILADELPHIA, Pa.,  
May, 25, 1896.

TALLULA, Ill., Jan. 18, 1896.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—Having read a reply from brother Roten Hirst to a Mr. McPherson, I thought I would add a few thoughts. It seems from the reply that Mr. McPherson believes in a conditional salvation. To know God is eternal life, and that life is in his Son. "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 v. 20. The man that has eternal life is passed from death unto life. Where there is a condition to perform it is not a gift upon the part of the one it is to. I understand that a gift is invariably received. Anything only offered is never received. So the Son of God did not offer to give the understanding, that we might know him. To know him is life eternal. A conditional plan of salvation teaches no salvation at all. "For the Son of man is come to seek and to save that which was lost."—Luke xix. 10. This is the work that Christ came to perform. If salvation is conditional on the part of man, then man is not lost, but is here on probation, and has a right at all times during his life to comply with the conditions. Then during his life he is not a subject of salvation, and when he dies he is lost, for there is no repentance beyond the grave. I understand that the subjects of salvation are the ones that the Son gives the understanding to, to know him that is true. They are subjects of salvation in Christ Jesus before they are born again; and if the natural birth is a figure of the spiritual birth, then the individual must be an unborn heir. In nature we know that the child exists before it is born, and it is not born in order to become a child. So it is with the heirs of heaven, because they are unborn heirs. Ye must be born into this inheritance of the saints. Jesus says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life."—John x. 27, 28. Because they are his sheep he gives unto them eternal life. "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep." Why did he lay down his life for the sheep? Because they had gone astray, had trespassed, fell into sin, and were condemned under the law. Jesus was made of a woman, made under the law, to redeem them that were under the law. He kept the

law perfectly for his people, fulfilled it, kept it to the end, and suffered the full penalty of that law, which was death. Those he came to redeem he has obtained eternal redemption for.—Heb. ix. 12. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 4. I understand these are the ones he came to redeem, and has redeemed them from under the law, and from under the curse of the law. "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, &c.—Titus iii. 5. According to the Scripture it is not by works of righteousness we are saved. Then, if salvation is conditional, it must be by works of unrighteousness. This I do not suppose any one would contend for. "He bare our sins in his own body." He put away our sins by the sacrifice of himself. His blood cleanses us from all sin. Then, if he bore our sins, and canceled them, and put them away by the sacrifice of himself, the sins of his people are forever put away, canceled, carried into a land uninhabited, and all without condition.

Now we will see if we can find what condition the unregenerate sinner is in. "As it is written, there is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes."—Rom. iii. 10-19. Could there be any condition to be performed by the man that has no understanding, or that does not seek after God, or who has altogether become unprofitable, or that does no good, or whose throat is an open sepulchre, or under whose lips is the poison of asps, or whose mouth is full of cursing and bitterness, or who has not known the way of peace, or who has no fear of God before his eyes? It takes the power of Almighty God to bring those characters into a condition to love and serve him. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, ye shall keep my judgments, and do them."—Ezek. xxxvi. 25-27. I understand the clean water to be

sprinkled upon them is the blood of Christ, applied to the sinner, which cleanses him. His blood cleanses from all sin. This prophecy was to Israel. "Yet now hear, O Jacob my servant; and Israel whom I have chosen."—Isaiah xlviv. 1. All that were chosen in Christ before the foundation of the world will in the fullness of time, at the time appointed of the Father, and at his will, be cleansed, born again, born into a spiritual life. Old things will pass away, and all things will become new. "Born not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. In this birth man is passive. It is not of the flesh, nor of man's will. Then certainly he has nothing to do in order to be born again, into the kingdom of God's dear Son. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." If it were by man's will or obedience, it would be of corruptible seed. It is generally argued that all have an equal chance of obtaining eternal life. I will produce a few portions of Scripture on this point. "The purpose of God according to election." "Jacob have I loved, but Esau have I hated." "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."—Rom. ix 11, 13, 16. No conditions are spoken of here; because the children were not yet born, nor had done any good or evil. "I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau." "And they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation forever."—Mal. i. 1, 2, 4. "Behold, I have made thee small among the heathen: thou art greatly despised."—Obadiah i. 2.

Your brother in hope,

JOEL HUGHETT.

DRAIN, Oregon, March 1, 1896.

DEAR EDITORS SIGNS OF THE TIMES:—Our subscription is nearly due. Inclosed find the amount due for another year, for our home would be desolate without that dear family paper. We will inclose the christian experience of our son-in-law. I believe it speaks the language of every child of grace. This dear young brother and his sister Martha were baptized last Sunday in the fellowship of our little church. This makes eight more members that have united with us since last May. Surely it is the work of the Lord, and our hearts are made to rejoice and give thanks to our heavenly Father. The lambs of the fold are being brought in. There are several more that we believe have tasted of Jesus' precious love who will come in with us soon. Our beloved pastor, Elder Waldon, preaches to us every month the unsearchable riches of Christ. He shuns not to declare unto us all

the counsel of God. When I was a child I remember hearing the Arminians say that there were only a few old fogies that believed in the foreordination and predestination of God, and that they all soon would be dead. But thanks to his holy name, that precious doctrine still lives; and as the older ones pass away God raises up others who love and contend for his universal power. We believe in a whole Savior; not one who is too weak to save. We want all our brethren and sisters to rejoice with us, and pray for us, that the little vine which we believe God has planted may still be prospered, and watered with the grace of our heavenly Father. Who is like to our God.

I will close and not weary you with my poor scribble, for I know I am not competent to write to the edification of any of the saints; but I do love to talk of the old story of Jesus and his love. We do not want any new doctrine. The SIGNS contends for the old landmarks in a meek and humble way.

In christian love to all the household of faith,

S. MORNINGSTAR.

WALKER, Oregon, Dec. 1, 1896.

VERY DEAR PARENTS, BROTHERS AND SISTERS:—I feel like writing a few lines to you this evening, if you will bear with my infirmities. I have had some pleasant meditations since the church meeting on different things concerning the unsearchable riches of God's comforting word, and also his ways, which are so far beyond human comprehension. I wanted to tell you something of my wanderings through life, and also the peculiar impressions that have been almost a continual burden to me for some time in the past. I do not believe that I ever had any religious impressions until I was about thirteen years of age; but, on the contrary, it seems to me that nothing was too mean for me to delight in. At about that time I seemed to have realized that if I continued in that path I never would amount to anything in this world; yet I had very little if any knowledge of my true spiritual condition. However I immediately set to work to try to better my condition. The first thing I did was to try to quit swearing, which took a long time, but it was finally accomplished. Still I did not seem to be any better for that, because I was still reveling in sin, and soon gave way to the habit of swearing, but again soon quit it. It was thus up and down with me until in the spring when I was sixteen years old. At that time I had the impression that I was nothing but a worthless sinner, most of the time. At other times I would feel as though I was as good as anyone; that is, that I stood the same chance for salvation as others, if I only would curb that sinful nature of mine. But the more I tried to curb that nature the more unruly it became. I would read the Bible and

go to meeting (Arminian sects) and also to Sunday School, and anywhere else where men were trying to devise ways to get nearer to God, or, as it were, build a tower with untempered mortar. But I found no remedy for my deplorable condition. I did not feel as they said they did. I began to feel that with all the effort I could put forth I never could reach the point that they claimed to have attained to, and it was getting to be a serious thing with me; for I could find no hope for me from any source. It was my constant thought while I was in the field or elsewhere. I would sometimes try to pray, but my very words seemed to mock me, and I had about concluded that my case was beyond hope; that I had committed the unpardonable sin. I felt that the words in Mark iii. 29 might apply to me: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." But one pleasant morning in June, while I was mowing in the field, and was in this frame of mind, in the depth of anguish and fear, a sudden change seemed to take place in my entire being, and a beauty that I never before had seen pervaded everything within the range of my eyes, and even in my every thought. From that hour till this I have felt to say, "Thy will be done." I felt that if my doom were as I before had felt, that it was to his honor and glory; and I can see nothing in myself to merit anything else. But, dear ones, when I look back to that time when my soul was loosed from gall and bitterness, when my feet were lifted up from the miry clay of self-righteousness, and set upon the solid rock of the Savior's righteousness, I can only say, Lord, it is enough.

And now, my dear relatives, I think I hear you saying, In the face of all this how can he keep from uniting with the church? But, as Elder Walden said, I received a gift from our father Adam that was not a good gift. I believe it is constantly at war with the good and holy gift which I trust I received from the last Adam, the Giver of all good gifts. For some time I have had an impression that I was a tool in the hand of the wicked one, and that he had given me light on the Scriptures to correspond with that of the saints. It has seemed that my mission was to lead some of the lambs astray, or to otherwise injure the cause of Zion. For that reason I have held back from the church. But the day after the meeting all this trouble passed from me. I thought of the words in 1 John iii. 14, "We know that we have passed from death unto life, because we love the brethren." Read from the eleventh to the fourteenth verse. I know I love the brethren. There are no other people on earth that I have the same feeling for that I have for the meek and humble followers of the Lamb; and I would have no such feelings, nor

fear about joining the church, if my mission was as I had feared. I am very much ashamed of it, but my carnal nature, which is ever prone to sin, got that much the advantage of me; and as in my former experience, the more I reasoned the less I knew; and now, as before, the only remedy is the affectionate embrace of the merciful Savior. Not only this time, but very often before, I have wandered so far away that I have often feared the all-searching eye of a just and holy God has found more wickedness in my heart than he would endure. But he says by the mouth of his holy prophet, "I will lead them in paths that they have not known."—Isa. xlii. 16. And as we journey along in these unknown paths he is the only safe guide. O the bitterness we sometimes feel under the chastening rod, when our self-righteousness comes up, and we begin to trust in some other guide. But all this bitterness is not at all to be compared with the sweetness we are allowed to partake of when he has again made us realize that he is the only safe guide. We then feel to join with David in his rejoicing, and say, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake."

In conclusion I will say that I now have a desire to follow the meek and lowly Savior into the liquid grave. I had also thought that I would tell you of some of the sweet meditations I have had on different passages of Scripture; but I have already written enough to tire you. I read father's experience in the SIGNS OF THE TIMES. It was bright. The Lord was surely his guide. My cup has been full for several days, and I felt that I could not keep from telling it to someone.

Dear sister, I cannot refrain from speaking of the rejoicing in the church when you and dear Dollie had turned your backs to the world and put on the armor of righteousness. Well might they rejoice, and especially your dear old mother. "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."—Luke xv. 7.

I must now close, hoping to hear from you soon.

Yours with love,  
G. O. WALKER.

BRANTFORD, Ont., March, 1896.

DEAR EDITORS:—I inclose you a letter from brother Butler. A few kind tokens having reached me that the Lord hath comforted some of his little ones even by me, I felt I must acknowledge it, praying that all that is of the flesh in writers or readers may be veiled in the excellency of his beauty, world without end. Amen.

MRS. J. STREET.

HOLMES, N. D., Jan. 19. 1896.

MRS. J. STREET—BELOVED FOR THE TRUTH'S SAKE:—You will perhaps be surprised to get a letter from a stranger in this far off north country; but I have often thought of you, and will express the comfort I have received from reading your articles in the SIGNS OF THE TIMES. I always look for your name in the new volume of the paper. Last year I thought you had rested your pen indefinitely; but later I was made to rejoice by seeing your name to an article entitled "The Sabbath," and must confess that I was made to rejoice by reading it, and the impression made has been lasting. You recited my version of the subject far better than I could. I cannot see how any one well informed in the Scriptures can cavil with it or reject it, as it is in harmony with the old covenant or type. And not only that article, but your writings in general are to the point, so far as I am able to comprehend them. Not until I was reading your article last evening could I guess or know your present surroundings in this life. I had always thought that your situation in life was very much above the average, judging from the tone and masterly sound of your communications. Then these words rushed unsought into my mind, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?"—James ii. 5.

I do not expect to interest you, but in my poor and imperfect way to tell you that God's way is not our way, for surely then we would have found no place in the heart of the King of kings. "Even so, Father, for so it seemed good in thy sight." If his people were all rich in this world's goods, the most of them would be full, and would loathe the honeycomb, and the rich honey which is stored away in his most holy word; and not the written word only, but the Word which was made flesh, and dwelt among us. That which we have handled of the Word of life, that which comes to us so often, refreshing us with his very presence, speaks to us words of cheer; the still, small voice that comes to us when we seem to be in hard straits, and when we are all but ready to give up, and feel that his mercies are clean gone forever, and the tempter persuades us to think that surely we are mistaken in our calling; that if God were for us, certainly all things would not be so hard against us, while as you say, "others' cups fill at random." But you know that a diamond in its natural state has no form or comeliness, but must come under the hand of a superior. It must be cut (broken) or chiseled into the very form or design of the workman: it must have a form given it; then it must be burnished, so that its lustre will appear, and it possess an intrinsic value. But without the hand of the workman it would have no place in society, to be observed by others. So it is with

those who have the new white stone given them, and in it the name which no man knoweth save him that receiveth it. It is burnished with afflictions, with poverty and distress, which act as the refiner's fire. So God has chosen his jewels, the objects of his love, to be set in a crown of many colors. It may be poverty, affliction, sickness and distress, many a time, till they are like Jonah in the belly of hell, who was made to cry unto the Lord, and who said he would pay his vow. So it is with God's people in every age and generation. Their nature is so vain, so contrary to God's way, so far from the way they would go, that nothing short of the adverse circumstances in which they are placed would ever make them offer to the Lord an offering in righteousness. It is God's way, and is marvelous in our eyes. We remember that though Jesus was rich, yet for our sakes he became so poor that he exclaimed, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." He has also chosen that "the poor of the flock" shall be rich in faith. He has said that he will never leave them nor forsake them. How could this be proved true unless he had chosen them in a furnace of affliction? Then again, if all our surroundings in this life were to our taste, we would feel like saying, "I would not live away," but the very reverse. But now our desire is to live as becometh the subjects of King Immanuel, feeling that we shall soon depart to a "land that is fairer than day." While here we must stand on the sea of glass mingled with the fire of affliction and trial, so that we may be enabled to sing the song of redeeming love; for it must be sung in this world; yes, while we are traveling this wilderness. The object of our hope is the promised land; but we must pass through the river Jordan—death. But while we walk through the valley of the shadow of death we will fear no evil, for the rod and the staff will stay us up. The divine love shed abroad in our hearts by the Holy Ghost will overcome at last. It seems that we are the most happy people on earth, also the most unhappy. This seems paradoxical, yet it was the experience of all those who were allowed to make and leave a record for you and I to read. So we are not alone, nor "beating the air," as it might seem. The wisdom of the wise is destroyed, for they are deceived in the matter. They see no cause for trouble, and have no losses or crosses. This world is set fully in their hearts, and they thank God that they are not like those who are continually finding fault with themselves, those who are mourning, and are praying for more grace to support them lest they fall victims to the flesh. But how different do we feel when our Savior communes with us by the way, and when he opens to us the Scriptures;

(Continued on page 199.)

## EDITORIAL.

MIDDLETOWN, N. Y., JUNE 17, 1896.

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

## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
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Middletown, Orange Co., N. Y.

## THE EASTERN SPRING ASSOCIATIONS.

It has been our privilege to attend three of the spring associations, the Baltimore, Delaware River and the Warwick, and it is in our mind to speak of them in connection with some reflections which have been suggested to our mind by them. With a few exceptions, we have attended some or all of these associations every year for nearly thirty years. We have missed but one session of the Baltimore for twenty-nine years. Of course our acquaintance has become somewhat general among the churches and members of these bodies. In these years many visiting ministers from the north, south, east and west have visited us, and the brethren have thus heard many and various gifts.

It could not be expected that in so many years, and with the coming among us of so many brethren, there should have been perfect unanimity concerning all things pertaining to the faith and order of the house of God; but we think that it is true when we say that our churches in all these years have not swerved from the faith which they held when we first began to mingle with them. Occasionally some minister has come who had a hobby to ride, or some new idea to promulgate; but while our people have accorded such ones a patient, kindly hearing, yet they have not been carried away by these things; and after a little, as a general thing, the brethren who came to us would be found also letting the hobby alone, and preaching the soul-comforting doctrine of the cross, to their joy and ours mutually. As a rule, each session of our eastern associations in all these past years has been a pleasant and profitable season; and we have seen evidences at the close of almost all of them that the Lord has owned and blessed them to the upbuilding of the churches.

The three associations which we have been privileged to attend this spring have been characterized by much unanimity of feeling, and more evidences than is usual of deep, heartfelt interest on the part of many who are not yet enrolled among the members of our churches. The preaching has been strikingly experimental; yet as the very foundation of all christian experience and joy, the name, being, character, attri-

butes and purposes of Jehovah have been set forth. His self-existence, eternity, power, wisdom, unchangeability, omniscience, omnipresence, foreknowledge, predestination, with his justice, truth and love, have been dwelt upon each in its place. By all this it has been shown that there is no God so great as our God, and that "nothing is too hard for him." We know of no theme so grand as this, or none so comforting to believers, since

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

"Great and marvelous are thy works,  
Lord God Almighty; just and true  
are thy ways, thou King of saints." It is sure that there can be no acceptable worship of God except such as is based upon a knowledge of God. God has been pleased to reveal to us wonderful things out of his law. It is good and profitable to contemplate the God of Israel; and when we say this, what is it but saying that we contemplate all the various attributes which we have before named, together with his character, of justice, holiness, truth and love? It was charged against Israel under the law that they limited the Holy One of Israel. They limited him; that is, they set bounds to his power, wisdom, purposes and sovereignty. We rejoice greatly that all the brethren whom we have met and heard preach this spring have manifested an earnest desire not to limit Jehovah in anything which he has declared concerning himself.

Upon this foundation those who have preached the word have gone on to build up the brethren on their most holy faith by pointing out the experience which is brought about in the hearts of the Lord's people as these glorious things of God are revealed to them. The revelation of the holiness, truth and justice of God revealed in the law convinces the sinner of his sins, and cuts him off from all hope of life and salvation through any creature work and righteousness; while the revelation of the infinite wisdom and power of Jehovah cuts the same sinner off from all hope of hiding from his gaze, or escaping the just judgment of God for his sins.

But when Jesus Christ is revealed as the end of the law for righteousness to the convicted sinner, then it is seen that in him this same holiness, truth, justice, wisdom and power are engaged for the sinner's salvation; so that the very things which before cut him off and made him tremble, now are the ground of his assurance, and fill him with all joy and hope in believing. Thus it has been clearly shown that every attribute of the God we worship is glorious in the sinner's salvation, and therefore every believing heart must rejoice whenever any of these things are presented and embraced by faith. Therefore the people of God love to hear these strong founda-

tion truths presented and dwelt upon in the ministry of the word.

Flowing out of this doctrine and this experience, and in real life union with them, the word of exhortation to careful and right conduct has been presented. It has been shown and faithfully urged upon believers that their calling is not only unto glory, but also unto virtue; and that the grace of God which secures our final victory, also teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present evil world. Thus not only the word of the Scriptures, but the word of preaching, has refuted the slanderous assertion that it matters not how christians live, if indeed their final victory is sure through the grace of God and the finished work of Christ. The above has been very markedly the tenor of the preaching at all the associations which we attended this spring. In all this we rejoice, and trust that all who have shared these privileges feel like giving thanks to God for his great mercy. In concluding this part of what we are writing, we desire to say that our eastern associations at least stand precisely where they did when more than sixty-five years ago, at Black Rock, Maryland, they took their stand against all modern innovations, either in doctrine or practice, among the churches of the saints. We do not say that no new things have been proposed among us, nor would we say that at no time has there been any acceptance by some of these new things; but we do say that our churches have never accepted them, nor have our associations adopted them; and after a little these things have passed away, and are remembered as being only a temporary ripple upon the stream. The tone of the preaching and of the Circular Letters adopted this spring is one with what has come down to us from the associations of sixty years ago. There has never been a time since we have known these associations when it could be charged against them that they had departed from the faith, unless indeed they departed from it when they withdrew from all Arminian Baptists more than sixty years ago. Whatever new notions have been sprung among us have been the notions of individuals, and not of our churches or associations as a whole. If some dear brethren in other sections of the country have thought otherwise of us, they have been misled and mistaken. Not one of our churches has ever adopted any new articles of faith from those held at the beginning of our fight for truth against our former associates more than sixty years ago. We speak of this, not as a matter of boasting, but as a cause for deep and lasting gratitude to that God who has helped us, and who, we trust, will help us to the end.

There was one incident connected with this session of the Baltimore

Association of which we wish to speak. It was an incident that impressed anew upon our mind the fleeting nature of all earthly things, even of the things pertaining to the earthly condition of the people of God. It was the first session of this association, we believe, since the division to which we have referred, at which either the departed Elder Gilbert Beebe or his son, Elder Wm. L. Beebe, or both, have not been present. We believe that the Minutes of this association during all these years will show that one of these brethren has been present and preached to the people the gospel of the grace of God at each session. Elder Gilbert Beebe went to his reward a decade or more ago; but Elder Wm. Beebe still lives, a loving minister of Jesus, and beloved by all who know him. It was a grief to this association that he did not feel able to attend it this year, and many expressions of regret were heard. What impressed our own mind most, aside from the feeling of regret which we shared with the rest, was the truth that all things earthly pass away. There must be sadness to us all in this thought; and this sadness would indeed be beyond relief were it not that we have the promise and assurance of an abiding and unchanging home beyond this vale of tears. One after another we must all learn that this world is not our place of continuance; but while we see dear brethren depart in full and certain hope of endless life through Christ, we need not be discouraged, but rather encouraged at the victory of faith witnessed in them. We but echo the united prayer of all his brethren when we say that our desire is that brother Beebe may yet be spared to meet us all at these associations many times in the future. This will be so if God will.

We have seen of late some objections urged by brethren in different sections of the country to associations, as they are generally conducted. We do not know what objectionable things may be connected with them in other parts of the country; but we are persuaded that could the brethren who think that they see evil in them have attended those that we have been accustomed to attend, their objections would disappear. We have no business except such as pertains to keeping up the correspondence. No questions are sent up by the churches. No church troubles are referred to the association as a court of last resort, and the association is not regarded even as an advisory body. Brethren meet by mutual agreement to hear from each other, and to spend most of the time in the worship of God. Our messengers have no authority to do more than inform each other of the voice of the churches which they represent. Any expression which they may give of their feelings or views outside of this, does not bind the churches which they represent, but is simply their own individual

opinion. They have a right to bear the messages of the churches which have sent them, and to report to their churches the messages which they have received from others, and that is all. For this, it seems to us, there is full warrant in the New Testament, both expressed and implied. We freely admit that if associations assume legislative or even advisory power over the churches, then they have encroached upon the churches, and have become unscriptural and dangerous institutions.

Because associations have at times been subject to abuses, it does not follow that they are wrong, and that they should be discontinued. Anything, however good, can be abused. Papers devoted to the cause of truth have been used for harm at times. Matter has been published at times that ought not to have been. Editors and contributors are not infallible. But should such papers therefore be condemned as evil? Churches have sometimes been made the vehicles of injustice and oppression. Should they therefore be disbanded? Even ministers have been known to preach wrong doctrine; but should the ministry therefore be silenced? It follows, therefore, that if associations have at any time been the means of doing harm, the proper remedy is not to abolish them, but to watch carefully against the evils, and to be vigilant against the devices of our adversary the devil.

We would have no objections to a form of conducting them that we have seen proposed, viz., that they should be held with each church as one of the regular meetings of that church, which would have its own Moderator and Clerk, and which might invite all brethren to meet with them, and to sit with them in the conduct of the business of the meeting. While there seems to our mind to be some objections to this, upon the ground that we think it would be difficult to make the plan work, and also that unless great evils are to be corrected, it is better to bear the evils that we know than to fly to those that we know not of; yet what we would chiefly say is this, that it seems to us that the evils complained of would find it just as easy to creep in under this new plan as under the old. At all events, we are sure that if associations are unscriptural, or if some other way of conducting them is needful in order to avoid great abuses, the minds of the Lord's people will be enlightened of God to see it soon, and there will be no need of much debate or urging.

It must be understood that we are not in any way finding fault with brethren who have written proposing a change of plan in different papers, but only presenting the matter as it seems to us, in connection with the method of conducting our eastern associations. Brethren do right, and are not to be censured, when they present their views carefully and kindly and candidly upon any subject. We hope to always be willing

to yield to our brethren the rights which we claim for ourselves, and which we believe the Scriptures warrant. Only let us be always loving and patient with each other.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

IS UNBELIEF A CRIME?

BROTHER BEEBE:—Will you be so good as to give your views upon the following queries?

Is unbelief on the part of a sinner to be considered a crime? If so, is not their believing a virtue? Does it not have an awful squinting toward the Arminian system of suspending our salvation or damnation upon our receiving or rejecting the gospel?

By answering the foregoing queries you will greatly oblige an honest inquirer after truth.

J. R. M.

REPLY.

IF by unbelief our brother means a destitution of gospel faith, or that faith which is the operation of God, and of which Jesus Christ is the author and finisher, we answer, No. We know of no requisition of the law under which they are condemned that requires them to so believe, or condemns them for non-profession of it. It is the gift of God to them who possess it, and none can possess it only as a free gift. We cannot find anything in the Scriptures to prove that man was ever required by the law under which he was created in Adam to possess anything more than Adam possessed before sin entered into the world. Instead of regarding gospel faith as a requisition of law, we view it as a gospel endowment. But if by unbelief is intended a willful rejection of divine testimony, as far as it is presented to the natural mind or intellect of man, as exemplified by the carnal Jews when they saw the astounding miracles which Christ wrought, and the good works which he performed, healing the sick, casting out devils, raising the dead, &c., in the face of which they maliciously disputed his words, denied his Sonship, and condemned him to die under the charge of blasphemy, for asserting that he was the Son of God, we do regard it as a criminal warfare against the clearest evidence, and hence a crime. "He that believeth not God, hath made him a liar."—1 John v. 10. To make, or charge, or imply a charge of that character against God is blasphemy; and blasphemy is a crime.

The belief of the saints is not a virtue of their origination, or principle found in their nature, but it is purely the gift of God, as eternal life, redemption, justification, &c., are; still faith is a virtue in itself, and is the fruit of the Spirit, and not a production of the flesh.

The faith of God's elect being a faith once delivered to the saints, has a clear, piercing, steady, straightforward sight, and never squints at anything. It boldly confronts Arminianism in all its multiform ramifications, and lays hold of the truth as it is in Jesus. Poor, guilty, hell

deserving sinners, who are washed in Jesus' blood, and freely justified through the redemption that is in Christ Jesus, are by grace made partakers of this faith, and by it believe in God, who justifieth the ungodly, and consequently reject the doctrine of men and of devils.

We do not believe that the salvation or damnation of men is suspended on their receiving or rejection of the gospel; yet we do believe that all who receive it are saved of the Lord with an everlasting salvation, and all who are suffered to die in their sins must perish forever. But the reception of faith by those who are saved is a consequence, and not a first cause. "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." Hence their believing the truth results from God having from the beginning chosen them thereto.

The damnation of all who perish is for and in consequence of their sins; and sin is a transgression of the law; and as all have sinned, and death has passed upon all, they are not in a state of probation or trial, as some have represented, but as the Scriptures affirm, they are condemned already, and the wrath of God abides on them, and from that condemnation and wrath nothing short of the blood and righteousness of our Lord Jesus Christ can possibly deliver them.

The gospel of God our Savior is not a thing offered, to be accepted or rejected by men. None but the blessed know the sound of it. "Blessed are they that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." It is the power of God unto salvation to all them that believe, to the Jew first, and also to the Gentile. Wherever God directs it, as his power it accomplishes salvation; and no sinner ever had ability to reject its power where God has sent it. But all the missionaries and money the world can boast of never had power to send it to one soul that was destitute of it; nor can all the power of men, sin or Satan prevent its saving power to every soul to whom God directs it.

MIDDLETOWN, N. Y., Jan. 15, 1853.

YOUNG'S ANALYTICAL CONCORDANCE.

WE are now prepared to send the above named book, postage and expressage paid by us, to any address, at publisher's prices. All who are acquainted with the work will doubtless agree that it is well worth the price charged. See notice on last page.

CIRCULAR LETTERS.

*The Baltimore Primitive or Old School Baptist Association, in session with our sister church called Warren, in Baltimore Co., Md. May 27th, 28th and 29th, 1896, to the churches composing the same.*

DEARLY BELOVED IN THE LORD:—Your messengers chosen by you to sit together in an associated capacity, assembled, as we hope, in the name of the God of Israel, do send you this epistle, called a Circular Letter; and as it will be read by many outside of this Association with whom we are in fellowship and correspondence, it becomes us to be careful and explicit in our expressions, that we may not be misunderstood or misrepresented as by some heretofore coming among us. We greatly desire to be governed by the spirit of love and forbearance, that the flesh may not have whereof to glory, but to be kept in subjection by the Spirit. If we stand upon that rock, the revelation of God, in whom we live, move and have our being, the gates of hell (or persecution) shall not prevail against us, but we shall come off conquerors, and more than conquerors, through him that loved us and gave himself for us. Love and forbearance toward our brother is commensurable at all times, even if it does humiliate the flesh. We read, and also find by experience, that the works of the flesh are evil. Read Galatians v. 19-21. But the fruit of the Spirit is love, joy, peace, &c.—Verses 22, 23. Mark the difference in the sources from which each comes. One is works, and the other fruit. One grows without effort; the other is labor and sorrow. One is from earth; the other is from heaven. The fellowship of the saints here in this time state is greatly to be desired, and when led by the Spirit is pleasant to contemplate. The church of Christ is one, and no one has a right to say, I am of Paul, or Apollos, or Cephas, for all are one in Christ Jesus. This is of the flesh. The Spirit of Christ, or Christ in us, leads to charity. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up," &c. Charity beareth all things. We feel impressed to state plainly and as well as we can some things in connection with the salvation of God's people which seem to be in accord with two witnesses, the Scriptures and our experience; and if these agree, how can we see otherwise? Now, brethren, we feel that we express the sentiment of every member of this Association when we say that we stand firmly on what is recorded in the Scriptures of divine truth, as our articles of faith and practice; and all that is written in the Old and New Testament Scriptures was written by inspiration of God, and is revealed and believed by inspiration, and is profitable only to the man of God (we mean the sinner saved by grace), inspired to re-

ceive and understand what is therein written for his profit; and there is no doctrine, reproof, correction or instruction recorded but what is for the man of God. In the beginning God created the heaven and the earth, and created every plant before it was in the earth or grew, and every herb before it grew, and every creature was created before they were formed, including man. God created man in his own image; male and female created he them, and afterwards formed man of (not out of) the dust of the ground (inanimate), and breathed into his nostrils the breath of life, and man became a living soul, or man, animate. Our object here is to show that God created all things before he formed them, or brought them into manifestation; and in that creation he had a purpose in view, and in accordance with that purpose he formed them, so as to fulfill that purpose. He made all things for himself (not for us), and without him was not anything made that was made. If God had power to create and make, he certainly has power to cause every creature to fulfill the destiny assigned it. The destiny or purpose each creature should fill was fixed before they were made; just as the potter with the clay determines the form and purpose for which the vessel is to be used before he touches the clay. The right of the potter to make one vessel to honor and another to dishonor no one will question. God is a Sovereign, and creates his creatures to fulfill his law, by which they are governed. This establishes in our minds that God has power and control over the work of his own hands, and not one iota shall fail to be executed according to his purpose before time began; for nothing was made in vain, and neither God nor his purpose change. Thus we stand on what is called predestination, or God's sovereignty, as it has been revealed in our experience, and as we understand the Scriptures to teach. If we undertook to conform this doctrine to our natural minds we would fail. Nature will adopt a theory of haphazard. All we can feel or receive from God must be revealed to our faith; not natural faith, but the faith of God, which he has given us. The first knowledge we have of God is a revealed consciousness of sin. This revelation is made to our faith; ours by gift; ours as men and women; and by it we receive this revelation that we are sinners, and as such mourn on account of sin in us. This faith, the gift of God, exercises the sons and daughters of Adam to whom it is given, and leads them to repentance. We are sinners by transgression in our natural head, and subject to death, or separation from God, and without hope in the world, until God reveals to us that our sins are blotted out by the precious blood of Christ, who is revealed as the one altogether lovely, the chiefest among ten thousand. We

now have the mind of Adam and the mind of Christ; a fleshly mind and desires, and a spiritual mind and desires; and if we sow to the flesh, we shall of the flesh reap corruption; and if we sow to the Spirit, we shall of the Spirit reap life everlasting. The "we" here mentioned is the sinner saved by grace, "through faith; and that not of yourselves; it is the gift of God," by which the sinner is enabled to hope, and to "see through a glass darkly," and to receive a foretaste of that which is to come, the salvation and resurrection of our vile body, fashioned like unto Christ's glorious body; and in this we wish to rest on the words of inspiration. "It [the body] is sown [or dies] in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." "The first man Adam was made a living soul [of the earth, earthy]: the last Adam was made a quickening Spirit [the Lord from heaven]. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." One came to do the will of the Creator, the other the will of the Father. As our natural life was hid in Adam, so our spiritual life was hid with Christ in God; and as is our union with the natural head, so is our spiritual union with Christ, our spiritual head. One is natural, and subject to death; the other is spiritual, and can never die, but is eternal, as God is eternal. If we are related to Adam by being created in him, we are related to Christ by being chosen in him before the foundation of the world. If our life was hid with Christ in God from eternity, and kept to be manifested in time to each and every child of God, that life was ours then, although we were ignorant of it. But when the fullness of time is come, this life is made manifest to each son and daughter of Adam for whom it was kept; and each one of those for whom this life is kept was seen and known by God when he created man; and this is the likeness. By the disobedience (not the fall) of one, many were made sinners; that is, as many as were created in him. But by the obedience of one, many were made righteous; that is, as many as were chosen in him; and for these Christ died, because of the great love wherewith he loved them, while yet in their sins. He loved them in Christ. They were chosen in him before the foundation of the world, that they should be holy and without blame before him in love.

Thus we understand these glorious and precious truths, and rejoice in them; because our natural existence, our life, our salvation, our redemption and resurrection to glory, are all in the power and purpose of God, the Creator and Savior. We have desired to set forth in as few words as possible, so as to be understood, the doctrine of God's sovereignty in

all his works, as we understand it; and this, it seems to us, covers the whole ground of our salvation; and yet we feel that but little has been said on this great and glorious subject. We feel in our hearts no spirit of retaliation, but a quiet and humble feeling of necessity resting on us to set forth what we feel God has been pleased to reveal to us in our experience, that our brethren may give us credit with being honest in stating what we have seen and felt in our very souls, and that all may be for the glory of God and the binding together of all those who love his truth and have been made subject to his will in all things. We ask an honest and loving survey of what is written above, and a comparison with the Scriptures of divine truth. We commend you all to him who is above all, and over all, and in you all, as your interpreter.

WM. GRAFTON, Mod.  
F. A. CHICK, Clerk.

#### CORRESPONDING LETTERS.

*The Baltimore Old School Baptist Association, convened with the church at Warren, Baltimore Co., Md., May 27th, 28th and 29th, 1896, to the several meetings and associations with whom we correspond, sends her annual greetings.*

May grace, mercy and peace be with you, from God our Father and our Lord Jesus Christ. We desire to once more assure you, brethren, of our love to you, and our fellowship for you in the truth. Your letters and messengers have been received by us in love, and have caused us to rejoice that you stand fast in the faith of Jesus Christ. We believe that you also will rejoice to know that we are still striving for the same things that we believe are dear to you. We rejoice in the Bible doctrine of one God, Creator and preserver of all, and in the Lord Jesus Christ, the Savior of his elect people, in his finished atonement, in the effectual calling of sinners by grace, through the operation of the Spirit, in their preservation by the power of God through faith unto glory, and in the resurrection of the dead. We are not aware that we are saying or believing any other things than are said in the Scriptures, and testified to in our experience, and that were said by our fathers more than sixty years ago at Black Rock, one of the churches of this Association, when they by formal action refused to affiliate with new and unscriptural doctrines and practices any longer. We do not desire to in any wise give place to new doctrines and practices, and we trust that we love and have fellowship for all who love salvation by grace. This we cannot help, because it is in this that true fellowship exists.

Our meetings at this session of our association have been pleasant. Your ministers who have come among us have preached with much

liberty and power, and we have rejoiced in the word preached. We trust that you will receive our messengers to you with this message with gladness, and rejoice to hear of our affairs, how we do. Our churches report themselves at peace, with some ingatherings.

We have appointed our next session to be held with the church at Black Rock, where we hope to receive your messengers and messages again. The time of the next session will be Wednesday, Thursday and Friday before the last Sunday in May, 1897.

WM. GRAFTON, Mod.  
F. A. CHICK, Clerk.

#### BOOK NOTICES.

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#### CRUDEN'S CONCORDANCE.

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WILL you notice in a few numbers of the SIGNS that "Reminiscences and Letters of Mary Parker" is now reduced to sixty cents, sent by mail post-paid? There are a few hundred copies left on my hands, and I wish to dispose of them, and so I give the friends an opportunity to get a most interesting book at half-price.

SILAS H. DURAND.

CORRESPONDENCE.

(Continued from page 195.)

when we are enabled to hear him say, "Ought not Christ to have suffered these things, and to enter into his glory?" Then do we eat his flesh and drink his blood indeed; for except we do, we have no part with him. It is because of the great contrast which we feel that we hesitate many times to allow him to wash our feet, until we feel it absolutely necessary that we yield; but with what lowness of heart! We many times try to hide from his all-piercing eye, till we are reminded that the darkness and the light are both alike to him. Then it is that the great contrast appears between his holiness and our unholiness, which causes us to blush with shame. But when he enters in to sup with us (and he comes many times uninvited), how soon he becomes our welcome guest, and we find he is not ashamed to call us brethren. He says, "Blessed is the man to whom the Lord imputeth righteousness without works." The Lord himself is our righteousness, and we receive it by grace, or favor, a free gift. As soon as we realize this we want to sing,

"Amazing grace! how sweet the sound!  
That saved a wretch like me."

He has condescended to show us the kingdom that comes without observation, that hidden and mysterious kingdom,

"Which prophets long had waited for,  
But died without the sight."

May we all buckle on our armor, which is given us by the great King, and stand shoulder to shoulder; and when the enemy comes, trying to destroy our breastworks, may we all shout, as the voice of one man, "The sword of the Lord and of Gideon."

I would be much pleased if you could find time and have a willing mind to drop me a line, as it is always a great comfort to me to hear from the scattered of the flock; thereby a book of remembrance is kept. May you ever be kept in the loving embrace of Zion's glorious King, and continue to wield the "pen of a ready writer," to the comfort and instruction of the weary and heavy laden, who are companions in tribulation and fellow-pilgrims, marching up Zion's rugged hill. Please pardon this scattering and, perhaps, uninteresting letter, and believe me to be one of the least of all saints, if one at all.

B. F. BUTLER.

EDITORS SIGNS OF THE TIMES—  
DEAR FRIENDS:—If one so unworthy as myself should claim that relationship. Can a child of God feel so unworthy as I do? When I was about the age of twelve years, and even younger, I felt that I was a sinner. I thought that everybody was good to me. There was a feeling grew upon me that I cannot explain. O what sad feelings! I thought I was going to die soon, and I wondered what would become

of me. I would try to pray, but could say nothing but "Lord, have mercy on me, a sinner." I felt myself to be the greatest sinner on earth. In the time of this trouble I was away from home, staying with my sister and attending school. I thought that probably was the matter. I would return on Saturday and stay until Sunday evening; but my trouble grew worse and worse. Returning home and talking with my parents did not give my troubled soul rest. I needed a word of comfort from my heavenly Father. When I would get to my sister's home every evening I would feel lonely and sad, and she would ask me if I were sick. I would say to her, "No, I am only tired." When bedtime would come I would wait until the family had retired, and then I would get on my knees and would try to pray, where none but God could see me. I would sometimes go off into the woods and hunt for the most secret place, and there cry and weep, and ask the Lord to deliver me from my load of sin and guilt; but it seemed that my cries did me no good. I would lie awake half of the night and weep, and would wonder if anyone else were like me. I would not tell my troubles to any one. I did not want any one to know of them. One night I started to my bed, and was crying. My sister asked me what the matter was. I told her there was not anything the matter. She said to me, "You must take some medicine; I know you are sick." I told her I was not sick, and that I did not need any medicine. I went to my bed, and thought never to rise any more. But, thanks be to God, I arose the next morning, and everything looked lovely and beautiful to me. The burden of guilt and sin had rolled away, and I felt that all was peace and love with me. I wanted to tell every one what great things the Lord had done for me. I went to my school that day rejoicing in the Savior's love, and thought that I would tell my sister of my joy when I returned that evening; but I did not. I wanted to go and tell it to the church and be baptized; but something would say, "It may be you are deceived, and if you go to the church they will not receive you; and if you do, you will deceive them and be acting the hypocrite." Every time that I have been to a Primitive Baptist meeting since that time (and it has been seven years), I have wanted to go before the church. When opportunity was given for any one to join I could hardly keep my seat. My unworthiness! my unworthiness! I do not feel that I would be of any benefit at all to the church. But will I ever get ease of mind? I feel that I would be a burden to the church. I love the dear Primitive Baptists better than any other people on earth. Dear friends, it seems that I am in more trouble than any one else. I cannot enjoy myself with young people, and they often have something to say about me for want-

ing to be with old people so much. Sometimes when I go to hear preaching I wish myself at home. This I think of very much, "If ye love me, keep my commandments." Could a child of God have as many doubts and fears as I do.?

A FRIEND.

ALTON, Ky., March 15, 1896.

DEAR BRETHREN:—I thought I would try to pen a few lines this morning, as I have a few leisure hours. Everything out of doors is white with snow, which brings to my mind the robe of righteousness, made white with the blood of the Lamb. It seems to me that when Jesus shed his blood on the cross, when he cried out, "It is finished," then his people were saved, without any of their help. I sometimes feel too unworthy to call on his name. I often find myself pleading for mercy. That is one blessed privilege we have. I have belonged to the Old School Baptist Church about thirty years. Before I was made to see as I now see, I thought they were the best people on earth. I thought they never saw any trouble, nor had any doubts or fears, but were happy all the time. I joined Little Flock Church, of which Elder Johnson was pastor at that time. I went before the church on Saturday and told them what I hoped the Lord had done for me. I was received, and baptized on Sunday morning by brother Johnson. Brother A. G. Herndon and sister Herndon gave in their experience at the water, and were received and baptized. Since that time I have been traveling in the dark most of the time. I feel sometimes like I am only awaiting my Maker's nod. I feel like I want to spend the rest of my days in thanksgiving and praise to the Lord for his goodness and mercy bestowed upon me.

Your unworthy sister in hope of eternal life,

R. A. RAGAN.

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OBITUARY NOTICES.

OUR friend, Coomer B. Martin, was born in Dutchess Co., N. Y., Nov. 17th, 1828, and came with his parents to Ohio when about five years of age, and on March 28th, 1850, was joined in marriage to Mary Spark, to whom was born one child, which died in infancy, together with its mother. On March 11th, 1852, he was joined in marriage to Ellen Barders, with whom he lived comfortably for forty-four years, one month and twenty-four days, when he was called from this world of sorrow, sin and trial. He departed this life April 17th, 1896, his age being 67 years, 4 months and 24 days.

He left to mourn his absence his beloved wife, our sister, in the Cesar's Creek Church of Old School Baptists; also one sister and one brother, with a number of other relatives. His funeral

was largely attended, as he was quite a prominent citizen in the early part of his life. May it please our God, who is the widow's God, to sanctify to her the sad bereavement in the departure from her of her kind and honored husband, is our prayer, for Jesus' sake.

Yours with respect and love,

LEVI BAVIS.

HARTWELL, Ohio, June 4, 1896.

DEAR BRETHREN EDITORS SIGNS OF THE TIMES:—Please allow space to announce the departure of a son-in-law and brother in Christ, as I believe, Mr. S. E. Stanford, who was the son of James and Sarah Stanford, of Stewart Co., Ga.

He was born in said county, and came to Texas about the year 1878. He lived a few years in Rusk Co., Texas, and then came to Marion Co., where he lived until called home, where parting is known no more. He was taken with pneumonia on Dec. 25th, 1895, and departed this life on Jan. 6th, 1896, leaving a wife and two little girls, three and six years old, to grieve after their departed one. He was married to Fannie Alsabrook, who was the daughter of F. M. and Matilda Alsabrook, in the year 1888. He was kind and very much devoted to his family, ever trying to rear them in the highest respect, in manners and uprightness. His shortcomings seemed to disturb his mind for a few days when he was first taken sick; but before he died his greatest desire was to get to the church and tell them how disobedient he had been. About four hours before his death he called me to his bed, and gave me instructions about his business and about his burial. I asked him if he felt that he was prepared to meet God in peace. He said that he had no fear of death. He then gave me his hand and bade me good-by, and then said good-by to the family connections. He then called for his wife and two little children, and kissed them good-by.

Much more might be said; but suffice it to say that we believe that he is resting in that upper and better kingdom where God is, and where trouble will never come.

F. M. ALSABROOK.

JEFFERSON, Texas.

OUR dear brother, John Clevenger, died May 29th, 1896, at his residence in Sugar Creek township, Putnam Co., Ohio, at the age of 80 years, 10 months and 17 days.

His disease was paralysis. He received his first stroke about one year and nine months before he died. To sum up his life in few words, he was a man highly beloved of the Lord, as many can testify. He was a strong, hearty man all his life until five or six years ago last winter, when he had "La Grippe," and had been gradually failing until death. He received a hope, and was baptized on May 29th, 1866, just thirty years before his death. While we could speak of many good deeds and charitable acts performed by our brother, we feel to give the praise to God our Father. He did not desire in his life that his name should be exalted by those who knew him, and we can bear witness to the grace of God manifested in him. He was a good neighbor and citizen, a kind husband, and a humble and sincere christian. One mark in all his life was his honesty in all things, and his humbleness of self; but he would often bewail his failures. He was a source of comfort to us in our home, as he was not able to get out on the farm much for the last five or six months. Faithful and loving hands ministered to his wants until the end, when he peacefully fell asleep in Jesus. He was kind and forbearing, charitable to the poor, and warm friends were always glad to

see or hear from him, or to send kindly greetings to him.

"Weep not that his toils are over,  
Weep not that his race is run;  
God grant we may rest as calmly  
When our work, like his, is done."

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

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

His funeral was preached by J. G. Ford, pastor of Sugar Creek Church, to which the deceased belonged. One of the largest funeral processions that ever was here followed him to the grave, where they deposited the body, there to remain until the trump of God shall sound, to call forth the unnumbered millions from the dead; then shall he be caught up to the environments of the just and holy God.

NANCY G. CLEVINGER.

### ASSOCIATIONAL.

THE Siloam Association of Regular Predestinarian Baptists, of Oregon, will be held (the Lord willing) with the Scio Church, at the house of our friend (and we hope our brother), James Watkins, near Philomath, Benton Co., Oregon, to commence on Friday before the third Sunday in June, 1896, at 10 o'clock a. m.

Those coming by the O. C. & E. or Yaquina R. R. will be met at Philomath. Those coming on the West Side R. R. will be met at Corvallis and conveyed to the place of meeting.

N. J. SHANKS, Clerk.

### TWO DAYS MEETINGS.

THE Old School Baptist Church of Ingle-side, N. Y., will hold a two days meeting, beginning on Saturday before the third Sunday in June (20th and 21st), 1896. Those wishing to attend will be met at Atlanta, on the Erie and D., L. & W. R. R., on Friday, the 19th.

GEORGE WELD, Clerk.

### YEARLY MEETINGS.

A YEARLY meeting is appointed to be held (the Lord willing) with the Clovesville Old School Baptist Church of the Lexington Association, on the first Saturday and Sunday in July (4th and 5th), 1896. Those coming by rail will be met at Fleischmann's, on the Ulster & Delaware R. R. A cordial invitation is extended to all lovers of the truth to meet with us.

O. F. BALLARD, Clerk.

THE regular yearly meeting of the New Hope Church of Old School Baptists will be held at Greenbush, Warren Co., Ill., commencing at eleven o'clock on Saturday before the third Sunday in June, 1896. We are expecting visiting ministers and brethren and sisters, and extend a cordial invitation to all lovers of gospel truth to meet with us. Teams will be at Avon and St. Augustine, on the C., B. & Q. R. R., on Friday evening before, to convey you to places of entertainment and to the meeting.

S. KETCHUM, Ass't Pastor.

THE yearly meeting of the Beulah Church of Primitive Baptists will be held, the Lord willing, at the usual place, in the township of Brook, Lambton Co., Ontario, beginning on Saturday before the first Sunday in July. Those desiring to join with us in worshipping God are cordially invited.

ARCHIBALD McALPINE, Clerk.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED EVERY WEDNESDAY,  
AT TWO DOLLARS A YEAR,

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

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

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# 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. 64.

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NO. 26.

## CORRESPONDENCE.

GHEENT, Ky., June 5, 1896.

DEAR BRETHREN EDITORS OF THE SIGNS:—I have before me a copy of the *Western Recorder* of May 6th, 1896, which is the organ of the New School Baptists of Kentucky. On the first page of that paper is a communication written by Paul V. Bomar, at the request of that paper. In that communication "Rev." Bomar says, "The Sunday School is part of the church." Again he says, "They would see it a great deal more clearly if the older people would attend the Sunday School as well as the church. This is not as unimportant as it may seem, for very much depends upon the ideas early implanted in the child's mind. This will leave the school free to work along with the church, of which it is a part."

If the Sunday School is part of the church it is certainly inconsistent to exclude the children of that school from the sacramental board where the emblems of the broken body and spilt blood of our great Redeemer are offered to all the members of the church. Evidently no one member is the church, and evidently none can be part of the church who are not members of the church. When our Lord established that ordinance none but the disciples were present. Matthew says, "Now when the even was come he sat down with the twelve."—Matt. xxvi. 20. Luke says, "And when the hour was come he sat down, and the twelve apostles with him."—Luke xxii. 14. All of that little company were true followers of their glorious Lord, except Judas, who betrayed him. In after life the eleven testified their true devotion to their Lord by sufferings and death. Matthew says of the establishment of that ordinance, "And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins."—Matt. xxvi. 26-28. These disciples were his church, and to that church that ordinance was given as a perpetual memorial to be kept by the church in all coming time. In that church was a traitor, and he betrayed his Lord for thirty pieces of silver; and in all the ages since the betrayal of

our Lord there have been traitors in the true church. Some professors in this day say more from the pulpit and the press about money than they do about the sufferings of our Lord, symbolized by that ordinance. This one thing they do, they tell the Sunday School children that they are part of the church; and it may be true as to what they call their church; but that is not the church of which the apostle speaks when writing to the church at Ephesus, saying, "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 15-23. That apostle and that church did not believe according to the mighty power of Sunday Schools, but according to the mighty power of God which he wrought in Christ when he raised him from the dead. The body of our Lord had laid in the tomb three days; but by the mighty power of God life was given to that body, and he came forth, and said afterward to John, "I am he that liveth, and was dead; and, behold, I am alive for evermore." All the dear saints have been dead in trespasses and sins. The apostle when addressing them says, "You hath he quickened, who were dead in trespasses and sins."—Eph. ii. 1. To quicken is to make alive; and God by his mighty power quickened or made alive the body of our glorious Lord as it lay in Joseph's new tomb; and by the same power he quickens or makes alive spiritually all his redeemed. The apostle does not say to the saints at

Ephesus, You hath he quickened by the power of Sunday Schools; nor by any other means or instrumentalities which frail men have invented. The idea that men can contribute by any instrumentality to the salvation of any of the fallen sons and daughters of Adam, is as foreign to the truth as the doctrine held by the Catholics that the priests of that church can pray souls out of purgatory. But perhaps the "Rev." Paul V. Bomar was correct, as he no doubt intended when he said, "The Sunday School is part of the church." He was then writing about the Versailles Baptist Church. Perhaps it is entirely correct that the Sunday School is part of that church, which no doubt was built by such schools. But that church and all its associates who believe that the Sunday Schools are part of the church of which our Lord spoke when talking to Peter, are without a knowledge of the true church. "And he said unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock [not on Peter] I will build my church, and the gates of hell shall not prevail against it."—Matt. xvi. 15-18. That is the Rock to which David prayed, saying, "In thee, O Lord, do I put my trust; let me never be ashamed; deliver me in thy righteousness. Bow down thine ear to me; deliver me speedily; be thou my strong rock, for a house of defense to save me. For thou art my rock and my fortress."—Psa. xxxi. 1-3. Again the psalmist says, "Truly my soul waiteth upon God; from him cometh my salvation. He only is my rock and my salvation; he is my defense."—Psa. lxxii. 1, 2. Moses said, "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." Jesus said to Peter, "Upon this rock I will build my church." He is the chief corner stone upon which that great building, the church, is built. The prophet says, "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."—Isa. xxviii. 16. Does the great I

AM need the instrumentalities adopted in modern times? If so, Moses was mistaken when he said, "He is the rock, his work is perfect." Those instrumentalities differ widely in the fashionable churches of this day. In their Sunday Schools some teach baptismal regeneration; others deny it. Some teach that the salvation of sinners from eternal woe is largely dependent upon the preaching of the gospel; but we believe that our glorious Lord is the only Savior, and that the preaching of the gospel is to feed the church of God, which he hath purchased with his own blood. I might go on almost *ad infinitum* in speaking of the differences, but I forbear. The apostle says, "For if the trumpet give an uncertain sound who shall prepare himself to the battle?"—1 Cor. xiv. 8. There is but one gospel, and that was given to those who have ears to hear its heavenly truth. The unregenerate do not understand its comforting notes which enter the ear of the true believer; because "The natural man receiveth not the things of the Spirit of God; because they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 11. That truth settles the problem as to why men have adopted so many and so various inventions to help the Lord do his work. That is why the Catholics place such great confidence in confessions made to their priests, and the indulgences granted by the pope, and that is the cause which leads many modern preachers to boast of the number of souls they have saved by their protracted meetings. Anciently one of the popes of Rome said he had saved more souls by his indulgences than Peter had saved by his sermons. Evidently Peter never set up the claim that he was a Savior; but he was a true apostle of the Lamb, and went forth preaching Christ as the way, the truth and the life, and saying of him, "Who his own self bear our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—1 Peter ii. 24. It was by the stripes endured by our glorious Redeemer that the saints addressed by Peter, as well as all others who have or ever will drink at the great fountain of God's redeeming love, are healed. They were saved by his stripes. Paul said to Timothy, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be

thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 8, 9. Peter said on the day of Pentecost to the doubting Jews, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts ii. 39. Then evidently salvation is of the Lord, and not by any of the means and instrumentalities adopted by poor, finite mortals. Those of God's dear people who have been caught in the meshes of modern Arminianism, and are made by their preachers to believe that the Sunday School is part of the church, and is necessary to secure the salvation of sinners, ought to remember salvation is of the Lord. They ought to know that the angel said to Joseph, "And she [Mary] shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins."—Matt. i. 21. The angel did not say to Joseph, His name shall be called Jesus; for he shall save his people from their sins if the Sunday Schools will help him. There was nothing conditional in that language of the angel. The faith of God's elect, those who are saved, and called with a holy calling, is not a divided faith, part in the works of men, and part in him whose name was called Jesus. Those who have a divided faith give evidence that they are ignorant of that faith which works by love, that faith which is the gift of God, and is the fruit of the Spirit. Therefore it is proper for them to say, "The Sunday School is part of the church." But that is not the church of which our Lord spake to Peter, saying, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." That church is built "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." All its members are born of the Spirit, and by that birth become lively stones in the temple of our God. The apostle says to them, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—1 Cor. iii. 16, 17. That epistle was addressed "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." The temple at Jerusalem was a figure of the true church; but the money-changers took possession of it, and our Lord cast them out. This same class would take possession of the true church now; but God has given to that church his doctrine. Moses said, "Give ear, O ye heavens, and I will speak; and hear, O earth, the

words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God."—Deut. xxxii. 1-3. It is that doctrine which ascribes greatness unto our God that drives the money-changers out of the true church. They have no patience with any church that does not ascribe greatness to the Sunday School, and all other institutions created by them to evangelize the world. They do not desire to publish the name of the Lord in his great and wonderful character. If it were possible for them to do so, they would soon turn their modern idols to the owls and the bats. It is the chief desire of all who are spiritually minded to give unto the Lord the glory due to his name. But the carnal mind is enmity against God, is not subject to his law, neither indeed can be. That has caused men in all ages of the world to set up idols and to worship them. It matters not whether those idols are made of gold, silver, wood, or false theories; all the praise attempted to be offered to them is idolatry, and attempts to take away the glory due to the name of our God.

This feeble and badly written communication is submitted to you for your disposal, and I subscribe myself yours in a fond hope of a blessed immortality beyond the tomb,

H. COX.

OREGONIA, Ohio, April 19, 1896.

DEAR BRETHREN:—Another year with all its cares, toils and anxieties has come and gone, and is numbered with the past, which brings to mind the words,

"A few more days on earth to spend,  
And all our cares will have an end."

To the children of God it will certainly be a glorious change, when this mortal shall have put on immortality, and this corruptible shall have put on incorruption. Then shall be brought to pass the saying, "Death is swallowed up in victory. 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." Surely there is none on earth or in heaven that I desire beside him, who is made unto us wisdom, righteousness, sanctification and redemption. He has redeemed us from under the curse of the law, and has brought life and immortality to light through the gospel.

To-day I have listened to the gospel preached by a dear brother from Kentucky, brother Ayler. He preached salvation by grace, and grace alone; that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy; that we are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

But how prone I find myself daily to do evil, as the sparks are to fly upward. To will is present with me, but how to perform that which is good I find not. When I would do good, evil is present with me, so that I cannot do the things that I would. It causes me to cry out, "O wretched one that I am! who shall deliver me from the body of this death?"

But what I wanted to talk about is the oneness of Christ and his bride; that the chosen ones are heirs of God, and joint-heirs with Christ. What a wonderful oneness is this, that our life is hid with Christ in God; that the children of God are a royal family, a holy nation, a peculiar people, zealous of good works. "That we should shew forth the praises of him who hath called us out of darkness into his marvelous light." Says Jesus, "If ye love me, keep my commandments." We should follow where Jesus went; not court- ing the friendship of the world; not minding the things of the flesh, but the things of the Spirit. "For to be carnally minded is death; but to be spiritually minded is life and peace." I have heard it said that the Old School Baptists are too intimate and selfish among themselves; that one old Baptist thought no one was worth noticing but an Old Baptist. The Scriptures inform us that "They that feared the Lord spake often one to another;" not about one another. I have come to the conclusion that we do not need admonishing for being too intimate among ourselves; but we do need admonishing for running after the world, or the religion of the world; those who teach for doctrine the commandments of men; who have a form of godliness, but deny the power thereof. The church of God is one family, and there is where our interests and desires should be first. We are a family that death does not separate. Death is swallowed up in victory, through the death and resurrection of our Lord and Savior Jesus Christ. When we are made to realize these things does it not bring the desire and longing to live as becometh the gospel of Christ, and to show forth the praises of him who hath called out of darkness into his marvelous light? We are to go no more after the things of the world, but to walk in newness of life. "This is the way, walk ye in it." Christ is the way, the truth and the life. When we are disobedient we may expect to receive the chastening rod; for whom the Lord loveth he chasteneth. It is for our comfort and edification while here below to live soberly and righteously in this present world, redeeming the time, because the days are evil.

I feel to say that our family paper, the SIGNS OF THE TIMES, is a blessing of God, and that we ought to profit by it, and preserve it in remembrance of many. Though strangers in the flesh, we are not strangers in the Spirit. We are brought nigh

by the blood of Christ, and we love to talk or write and meditate upon these things.

"'Tis religion that can give  
Sweetest pleasures while we live;  
'Tis religion must supply  
Solid comfort when we die;  
After death its joys shall be  
Lasting as eternity.  
Be the living God my friend;  
Then my bliss shall know no end."

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." Is it any wonder that the minister of the gospel when thus inspired should leave his family and all earthly relationships behind, and turn a deaf ear to everything else, and go wherever opportunity affords, and proclaim salvation by grace, the most glorious theme that mortal ears were ever made to hear, or mortal tongue to proclaim; that it is not according to our works, but according to his mercy God saves us; that he is merciful to our unrighteousness? It is not our righteousness, as so many are telling over this world. It is not of works, lest any man should boast. How glad we are, when we have been brought to see our depraved condition in the sight of a just and holy God, that he does the work, independent of conditions on our part; that he works in his chosen to will and to do of his own good pleasure; that of ourselves we can do nothing; that God alone creates that hungering and thirsting after righteousness. A tree is known by its fruit. Do men gather grapes of thorns, or figs of thistles? Our own works are as filthy rags. Then all boasting on man's part of starting the work is certainly excluded. It is not according to good reason to proclaim such a filthy righteousness. Then may we have our affections upon heavenly things; not forsaking the assembling of ourselves together, but attending the meetings of the saints, and seeing each other face to face, and provoking unto love and good works. "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."

Now, brethren editors, I have written what has seemed to be impressed on my mind. Please cast the mantle of charity over these scattering remarks. If I have been enabled by God alone to say anything of comfort to any of the scattered children of God, you may publish it if you deem proper. I will forward you two dollars for the SIGNS another year, the oldest and best Baptist paper I have any knowledge of, and containing the least worldly affairs, advertisements, and such things, which makes it all the more dear to me. May God bless you, and all Israel everywhere.

EFFIE M. VANHORN.

HILLSDALE, N. J., May 14, 1896.

ELDER WM. L. BEEBE—HIGHLY ESTEEMED BROTHER IN CHRIST:—As the time has again rolled around for me to send in my remittance for the SIGNS, I feel like penning a few thoughts on the love of God to such a poor, unworthy sinner as I know myself to be, my only hope of salvation resting wholly upon the blood and righteousness of Christ. When we have a view of the vast ocean of God's love to his people we can say with the beloved disciple John, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We picture the sufferings of the Son of God in his sojourn on earth, when he wandered about, footsore and weary, crying, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Behold his agony in the garden, when he sweat as it were great drops of blood falling down to the ground, and when he stood a condemned criminal at the bar of Pilate. Follow him up the steeps of Calvary, fainting under the ponderous weight of his cross, followed by a rabble thirsting for his blood. In his agonizing thirst they gave him gall mingled with vinegar to drink. In that trying moment we hear him cry, "My God, my God, why hast thou forsaken me?" Yet in the midst of all these agonies listen to the gracious words that fall from his lips, "Father, forgive them; for they know not what they do." What! forgive such a sinner as I am? Yes; for it was my sins that drove the nails, that did the deed that drove the nails that fixed him there, that crowned with thorns that sacred head, and pierced him with a soldier's spear. We hear the sweet whisperings of the dear Redeemer when we have a full sense of the pardon of our sins and know that we are accepted by the Father, through the suffering Savior; when he takes us to his banqueting-house, and spreads the banner of his love over us, and says, "Eat, O my friends. My flesh is meat indeed, and my blood is drink indeed. Yea, drink ye all of it." Was there ever such a feast of fat things? Was there ever such food for poor, hungry, thirsty, starving souls, as is the flesh and blood of the Son of God? O how distinctly I recollect the time when I was made to see that there was nothing left for me to do, but that my salvation was finished and made complete by Jesus when he cried with his dying breath, "It is finished." Then, I trust, the 232d hymn of Beebe's Collection was spiritually applied, and I could say,

"All glory to the great I AM,  
Who chose me in the blessed Lamb;  
Whilst millions of the human race  
Will never know nor taste his grace."

I feel to say this morning with the poet,

"Could we with ink the ocean fill,  
And were the world of parchment made;  
Were every stalk on earth a quill,  
And every man a scribe by trade;

To write the love of God to man,  
Would draw the ocean dry;  
Nor could the scroll contain the whole  
Though stretched from sky to sky."

Will it be asking too much if I ask for your views on Isa. xxxiii. 20? I am impressed with the beauty and solemnity of the words from the thirteenth verse to the end of the chapter; but the words, "Look upon Zion, the city of our solemnities," I am anxious to have your views on. I once read an article on the same subject in the *Advocate and Monitor*, edited by Elder Jewett, which afforded me much consolation. I am living away from my kindred in Christ, and do not hear the gospel preached. The only preaching I get is through the medium of the SIGNS OF THE TIMES. I drink in the delicious sweets that are penned by the able writers of that paper. At times I am wandering in Mesech and dwelling in the tents of Kedar, with scarce a single ray of hope or spark of glimmering day. I know something of that darkness that the psalmist David spoke of, wherein all the beasts of the field do creep forth. At other times

"My glad soul mounts higher  
In a chariot of fire,  
And the world is under my feet."

I am hastening on to that land where the inhabitants shall never say, I am sick. When by an eye of faith I have a view of that precious Savior that suffered for such a sinner as I am, I say,

"Fly swiftly round, ye wheels of time,  
And bring the welcome day."

I must draw this imperfect letter to a close, fearing that I have much more than you will have patience and time to read. I hope I may once more be permitted to sit under the sound of the gospel.

SARAH FARRAND.

WARWICK, N. Y., May 29, 1896.

DEAR BROTHER JENKINS:—Will you please append to the letter of sister Farrand, asking my views on Isa. xxxiii. 20, this note?

Sister Farrand is referred to the article of the late editor of this paper copied on page 173, current volume of the SIGNS OF THE TIMES. No comment of mine could improve upon what is therein contained.

W. L. BEEBE.

#### EDITORIAL NOTICES.

##### PLEASE BE SURE

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

#### CIRCULAR LETTERS.

*The messengers and brethren composing the Delaware River Old School Baptist Association, in session with the church called Kingwood, at Locktown, New Jersey, June 3d, 4th and 5th, 1896, to the several churches whose messengers we are, send christian salutation.*

BELOVED BROTHERN:—"Grace, mercy and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord." We use the language of the apostle Peter in expressing our desire for your spiritual welfare. The form of his inspired expression teaches us that there is but one way in which the multiplication of spiritual blessings is experienced by the saints, and that is, through the knowledge of God and of Jesus our Lord. We observe that the apostle also shows us that it is "through the knowledge of him that hath called us to glory and virtue" that all things which pertain unto life and godliness have been given us by the divine power of Jesus our Lord, and that when those things are in us and abound, they make us that we shall be neither barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ.

What an important thing this knowledge is, therefore. The knowledge of any worldly thing may be very valuable, but it is not essential. No earthly knowledge is absolutely essential to the true and abiding welfare and happiness of any one. But this knowledge of Jesus and of the Father is the one essential thing, the vital thing necessary to life and happiness. Without it none can live. It is indeed vital, for it is life itself, as our Savior said, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

This knowledge is not in the carnal mind, but in the new mind and new heart. The natural man cannot receive or know it, but the child of grace is given that knowledge by the quickening power and revelation of the Spirit. "For 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."

This knowledge is within us, and it is only within our souls that we can observe it and note its power and workings. It has not been communicated to us by any man. "They shall all be taught of God." Jesus writes it in our hearts and puts it in our minds.

We may distinguish this knowledge of God from any knowledge that belongs to our carnal minds by its tendencies and leadings. Earthly knowledge directs our minds and steps toward earthly things, and leads us to seek comfort and establishment in them; but this divine knowledge is occupied with heavenly things, and tends to keep our hearts

and minds among them, and to move our steps toward them. Those who possess this divine life, this knowledge of our Lord and Savior Jesus Christ, find their true peace and comfort and their highest joy in the church of the living God. There their best friends and kindred dwell, and there God their Savior reigns. Their dearest and best interests are there. The instincts of this holy principle of life and knowledge lead them to seek the company of those who have obtained like precious faith with them, through the knowledge of Jesus our Lord, and to speak with them of the good things of the kingdom, and to meditate upon them. But we have our old nature yet, unchanged in all its vileness and depravity. Though it has been overcome in its power for evil, and is held under control by the power of the divine life, yet its nature is not changed. Though there are those who are so misled in doctrine as to declare that some part of the Adamic man has been changed in its nature, and made to be pure and holy by the work of grace in the heart, yet if one should come to them and say that his heart was no longer deceitful and desperately wicked, that his mind had no more sinful thoughts and inclinations, and that his soul did no longer cleave unto the dust (Psalm cxix.), these very brethren would at once reject his claim to their fellowship. They would see no evidence in this that he had been made alive spiritually.

This sinful nature of ours is called flesh by the inspired writers, in contrast with the Spirit or life of Jesus within us; and it continually lasts against the Spirit; for these two are contrary the one to the other, so that we cannot do the things that we would. Therefore this flesh needs constant watching, lest its lurking and deceitful power should cause us to walk after it; for it will invariably lead us deathward—away from the joys of spiritual life. The carnal mind, as we experience daily, is enmity against God. The natural heart is full of vile affections and hurtful lusts; and the mouth needs a watch set before it all the time by the Lord, and the door of the lips needs to be kept, or these vile and hateful things will come forth in bitter, hurtful words.

This vile nature of ours would soon lead us away into the world, if the Lord should leave us to follow its worldly inclinations, and should not revive his work within us. We have great need to watch and to pray, and to exhort one another daily, lest we suddenly find that we have sold our birthright privileges in the church of God, and cannot find the blessings when we begin again to hunger for them.

The apostle spoke words of greatly needed warning and admonition when he said, "And let us consider one another, to provoke unto love and to good works: not forsaking

(Continued on page 206.)

## EDITORIAL.

MIDDLETOWN, N. Y., JUNE 24, 1896.

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

## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
F. A. CHICK, REISTERSTOWN, MD.  
B. L. BEEBE, MIDDLETOWN, N. Y.*All letters for this paper should be addressed, and money orders made payable as formerly, to*GILBERT BEEBE'S SON,  
Middletown, Orange Co., N. Y.

## THE BOOK OF SEVEN SEALS.

(Revelation v. and vi.)

WE have been asked by sister Rebecca Harris, of Mississippi, to write upon the above named subject. We wish to frankly say that we know but little about it, and refer to it here in order to ask some other brother to present such views as he may have. It has been in our mind that perhaps brother Rittenhouse may have some profitable reflections upon this theme. If he or any other brother shall feel to write about it we shall be glad. There is but one suggestion in our mind. It is sure that all that was revealed, as the seals were opened one by one, was intended to set forth the mystery of salvation. It must be borne in mind that the Lord Jesus Christ himself opens the book and breaks the seals one by one. Whatever the book contained, the Lion of the tribe of Judah alone could reveal it; and the things revealed are such things as disciples greatly desire to know, for John wept much because no man was found worthy to open the book or to loose the seals. These things are such as are connected with salvation, because it is declared to be the Lamb who was slain, and who had redeemed us, who was found worthy to open the book; and as he opens the seals one by one, and unrolls the book, various things are revealed to John. We believe these things relate to the revelation of God's judgment against sin, and of his salvation from sin, in each personal experience; but, as we said, we do not feel that we have sufficient light to pursue or enlarge upon the theme. We would be glad if some brother would pursue this subject.

The same sister also requests our views upon 2 Kings iv. 32: "And when Elisha was come into the house, behold, the child was dead, and laid upon his bed." We suppose that the desire of our correspondent is that we shall present some reflections upon the narrative with which these words are connected, rather than to confine our remarks to the words named themselves. At all events this is what we feel to do in a brief manner.

The narrative is concerning the Shunammite woman who had so carefully ministered to the necessities of the prophet Elisha, because

he was a man of God. Thus she had shown true piety toward God and love for his servant. Because of this, and because she had prepared a room for the especial use of the prophet, the chief desire of her heart was granted to her, and a son was given her.

After a little the child went out to his father, among the reapers; and the child fell ill, and was carried to his mother, where he sat upon her knees until noon, and then died. She then laid him in the prophet's chamber, and shut the door and went out; and after telling her husband, she went to seek out the prophet. As she came, the prophet saw her, and sent his servant Gehazi to meet her, and to say unto her, "Is it well with thee? Is it well with thy husband? Is it well with the child?" To which she returned the reply of a great and abiding faith in saying, "It is well." How great the grace that could help one in such a trouble to say, "It is well!" It is well with me; it is well with my husband; it is well with the child! She must have believed that God reigned, and that his purpose was being fulfilled in this trial. She must also have believed in his pity and love to her. How hard it is to say, "It is well," when we are in any trouble! She must also have believed that the child was better off, else she could never have said, "It is well with the child."

Then she came to the prophet and fell at his feet; and when Gehazi would have thrust her away the prophet said, "Let her alone; for her soul is vexed within her: and the Lord hath hid it from me." Then she makes known her grief, and in substance seems to say that the prophet had promised her a son in vain. Of what avail was it to have a son at all, if in a brief time he must die? Then the prophet sent his servant to lay his staff upon the face of the child; but the mother declared that she would not leave the prophet, and he arose and followed her.

Now, when the servant laid the prophet's staff upon the face of the child there was neither voice nor hearing. The child was not asleep, but dead; therefore the servant, even with his master's staff, could avail nothing. It is not in human power to raise the dead. Ministers may bear the word of the Lord; but while they may awake the sleeping, they cannot raise the dead. The name Gehazi signifies "valley of vision," and the name means that the servants of God can behold the wondrous works of God, and can speak of them; but while this is true, they cannot do his works.

Now, the prophet Elisha comes to this house of mourning. His name signifies, "To whom God is salvation." He finds the child dead and laid upon a bed. Elisha stands here, as his name and work both signify, as a type of the Lord Jesus Christ; and he works in this case just as the work of Jesus always goes on.

"The child was dead." So all men are dead in trespasses and in sins. All men by nature are dead to God. This is not a mere figure of speech, nor is it an accommodation of language, but a terrible fact. Men by nature are as absolutely dead to God as was this child to his mother. The one difference is that God can raise the dead, either naturally or spiritually, while this mother could not.

It is all-important to a right understanding of the work necessary for salvation that we rightly appreciate and comprehend this fact, that all men are dead to God. They are not asleep, or lethargic, or unconscious, but dead. Jesus said, "The prince of this world cometh, and hath nothing in me." There was no principle of evil in Jesus that Satan could lay hold of. Even so, on the other hand, Jesus comes into the earth, and finds nothing in men like himself. He is life, but men have no life by nature. All that there is in any man that is Christlike, Jesus has himself given to that man. What we lack, Jesus supplies. What we are not, Jesus is to us. If we live unto God, being no longer dead, it is because Christ lives in us. The natural man cannot receive or know the things of God. There must be a new creature. The dead must be made alive.

Thus this child was dead. Can he live again? The mother cannot win him back by her tears. The servant of the prophet cannot give him life, even though he uses the prophet's staff. The dead are beyond the reach of all natural ties. Even those who preach a finished salvation cannot bid them live. Those who ascribe their salvation to a mother's teaching and care should read this narrative. Those who teach that the gospel ministry have power to quicken the dead should read about this servant of Elisha. The dead must be made alive before they can even hear the word. True conviction, sorrow for sin, repentance, faith and hope must always follow the giving of life to the dead. They never can precede it. When on the day of Pentecost men were pricked in the heart, and cried out in their distress, they must have been already quickened from the dead. A dead man may be pricked in the heart, and there will be no cry; but he who cries out is already living.

But what the mother and the servant cannot do Elisha can. The power of God is to be manifested through him, even as it is manifested through Jesus. He is to raise this child again to natural life, even as Jesus now raises men to spiritual life; and so we read that he went in to the child, and shut the door upon them twain, and prayed unto the Lord. He went in to the child, because the child could not come to him. So the dead sinner cannot come to Christ, but Christ must come to him. The child could not pray for life, because he was dead, and knew nothing, not even that he was

dead. Even so we cannot pray unto the Lord while dead in sins, and cannot even know the need of prayer. Sinners are dead, and do not know that they are dead; and as the prophet shut himself in alone with the child, so in this work of quickening the dead sinner Jesus and the sinner are alone. No mortal eye ever witnesses this life-giving work.

In this life-giving work the prophet went up and lay upon the child, putting mouth to mouth, eyes to eyes, hands to hands, and flesh to flesh; and at this contact with the body of the prophet life entered the body of the child, and began to work, and the flesh of the child put off the chill of death and grew warm. What a sublime presentation there is here of that wonderful miracle by which life enters the sinner (divine life, we mean), and so enters him that he feels the warmth of its flow in every part of his being, and straightway mouth, eyes, hands, feet, yea, every member, begins to manifest the results of this sublime work.

If the return of natural life to this child produced such effects in every member of his body, how much more shall the gift of eternal life produce its appropriate fruits in every one where it dwells. How utterly absurd is it to talk about this work producing no change in the man who feels it. What greater change can be imagined than when the dead live? Is there no change when it is said, "The flesh of the child waxed warm?" The nature of the flesh was not changed, but its condition most certainly was. If there be no change in the thoughts, feelings, desires and conduct of a believer when called by grace, of what avail is it to be thus called? Salvation must mean salvation from something and to something; and this is a change. Is there no change when a persecutor and hater of Jesus begins to preach and love him? The mouth, hands, feet, &c., are the same in nature, but are put to a different use. Surely this is a great change. The nature of the bush that burned and was not consumed, which Moses saw, had not been changed, but its condition had been; for the Lord was there, and it could not be consumed.

How closely Jesus comes to his people! He touches them when dead, that they may live. In this touch he comes close to our whole self. He touches mouth, eyes, hands, the whole body, and at once virtue, life, goes out of him, and the dead live. They live with his life. It is eternal life; and they can never die again. This child could and did die again, and so did Lazarus, because they were restored to mortal life only; but they to whom Jesus gives immortal life cannot die. There is a better life and a better resurrection than this child received. They to whom Jesus comes find it. To them Jesus has said, "Because I live, ye shall live also."

Now, the servant finds a work to

do. His master bids him call the Shunammite. The word "Shunem" signifies a resting place, and the word "Shunammite" "one who rests." What a forceful description of the church or people of God. The child is now living, and needs a home and a place of resting. There is no place of rest like the presence and love of a mother; and so the servant calls the mother. He tells her the child lives. Love is in her heart already; and love brings her willing feet to the child. The prophet said, "Take up thy son;" and she "took up her son, and went out."

Jesus alone gives life, but the church must bear and nurse the child; while the work of the ministry is set forth in that of Gehazi. If the ministry be a true ministry, having the mind of the Master, there will be a care upon their part and a constant watching for the living, that they may be presented to and laid upon the care of the church. It is impossible for us to conceive how a called minister of Jesus can fail to feel a deep anxiety for the little children, the new-born babes in Christ. This is their duty, and ought to be their joy. It will be their joy if they have the Spirit of the Master.

The church is the mother, who gladly bears her children upon her bosom. In this narrative the mother does not say, "If the child is anxious enough and strong enough to come to me, then I will receive him." She could not say this. The love in her heart would make it impossible. Can we not picture in our minds something of how her heart yearned over her child, and how she would run to its side just as soon as she was called, and how with endearments she would take it up, and cling to it, and bear it with her wherever she went? Is not this just the place the church is bound to fill to all her children? If the church is a mother, she will feel a mother's love and pity and tenderness, even toward the wayward, the unthankful and the erring.

As this mother bowed at the feet of the prophet before she took up the child and went out, thus giving expression to her emotions of adoring wonder, love and praise, so in the church this feeling must abound whenever it is manifest that another soul is made alive unto God.

How vast and important is this theme! We have but briefly called attention to a few things. We trust that we have not written in vain.

C.

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EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.

HEBREWS X. 29; VI. 4-7.

THROUGHOUT the epistle to the Hebrews ancient Israel under the Levitical law and priesthood is kept in view as the type of the spiritual or true Israel of God under the gospel dispensation. The waywardness of the people, and the strict discipline they were subjected to under the law, was figurative of the same things under the gospel dispensation. In the context allusion is made to the stringent laws by which the people were governed. "He that despised Moses' law died without mercy under two or three witnesses." And in our text, "Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace?" If a disregard of the authority vested in Moses, or involved in the law which he administered to the carnal Israelites, if the transgression of a law of carnal commandments regulating their meats and drinks, their observance of new moons and Sabbaths, justly subjected the offenders to corporal and capital punishment, what is the comparative view which gospel saints should take of the nature and magnitude of the offense, and the amount and soreness of the punishment deserved by those who trifle with the authority of the laws of Zion, and the dignity of the Son of God, by whom the laws of Zion are enacted and administered? The inspired writer of the epistle does not ask as to how much sorer punishment shall he be subject, but to how much sorer punishment shall he be thought worthy.

In contemplating the comparative degrees of "sorer punishment," we observe the soreness of that inflicted by Moses' law. It was death, temporal death, without commutation or mercy. The eye should not pity nor the hand spare the offender. Every transgression and disobedience received a just recompense of reward; An eye for an eye, and a hand for a hand, and a foot for a foot, was strictly exacted. The dignity of that law was maintained over the carnal Israelites. Now, comparing the dignity of Moses with Christ, the difference is that of a servant and a Son; and a law of carnal commandments with its severe corporal punishment falls infinitely short of the laws connected with the powers of an endless life. Upon the ground, then, of deserts, who can compute the disparity between the magnitude of offenses under the different laws? To obey Moses, the servant, in regard to the strict and literal observances of the ceremonies of the old dispensation, must fall far short of the offenses by which the Son of God is dishonored, disobeyed, and he with his laws are trodden under foot.

When the authority of Moses was contested by some of the children of Israel, signal and immediate vengeance fell upon the offenders, and they died without mercy. And if the crime was so great to treat Moses with contempt, how much greater the crime when the indignity is offered to the Son of God.

Contempt to the Son of God, awful as is the crime, it is not all; for to disobey him not only involves the guilt of treading him under foot, but also of counting the blood of the covenant by which he was sanctified an unholy thing, and doing despite to the spirit of grace. Whether we understand the pronoun "he" to refer to the Son of God, or to the transgressor, does not change the nature or amount of the wickedness of counting it an unholy thing. If it be applied to the Son of God himself, as we believe it is, it signifies that he is set apart as the Savior of his people, as their Mediatorial Head and representative; and by the blood of the covenant all his redeemed family are set apart or sanctified in him. Under the law, God defined the blood of animals to be their life; and under the gospel we understand the life of the Son of God, as the Head and the life of the church, which is his body, to be but one life; and by this life, which was given them in Christ, their Covenant, are they sanctified and set apart as the children of God and heirs of glory. As members then of the gospel church, all the subjects of the spiritual government of the Son of God are sanctified in Christ Jesus by the blood of the covenant, as Israel and their consecrated things were sanctified by the sprinkling of the blood which was provided in the old covenant.

But there is another consideration held forth in the solemn admonition in our text and its connection. For many of the transgressions of Moses' law, sacrifices were admitted, and the offenders were allowed to bring their victims to the altar, and there make atonement for their transgressions; but now, under the gospel, but the one offering of the Redeemer is admitted: "There remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary."

Now, as this impressive admonition is given to the members of the church of the living God, it becomes us to inquire whether we are liable to such abominable wickedness. To our mind it appears evident that in the early age of christianity, and in all subsequent ages of the gospel church, some who have been connected, nominally at least, with the church have shown a strong propensity to tread the Son of God under their feet, to disobey him, whose disciples they professed to be, and to disregard the force and authority of his laws and institutions. The history of the church shows some who in the churches at Antioch and

Galatia, when bewitched by Judaism, to some extent dishonored their divine Lord by listening to those who taught them that Christ's laws were insufficient and unsafe; that except they were circumcised and kept the law of Moses, they could not be saved. To choose Moses was a rejection of Christ as their only law-giver; and to doubt the virtue of his blood to save them, without adding to it the works of the law, was to depreciate its efficiency and virtually to call it an unholy thing, and thus outrage the spirit of grace, and give the preference to a legal and workmongrel spirit. There are thousands at the present day who, in profession, identify themselves with the gospel kingdom, and yet plead that the Sinia law is the rule of the christian's life and conduct, and thereby come under the condemnation implied in our text. There are others also, who claim to be disciples of our Lord Jesus Christ, who pay very little respect to his laws, his doctrine or ordinances. Some dare to substitute something else for what he has commanded; as, for instance, sprinkling of children for the baptism of believers; as communing with the world instead of the church; as preaching Moses instead of Christ; patronizing the benevolent institutions (falsely so called) of the day, for saving sinners, instead of relying alone on the blood and righteousness of Christ. Do not these tread under foot the Son of God, by their rejection of his laws, institutions and people? or can they honor him as their Lord while they reject his government?

The other passage, Heb. iv. 4-6, shows the utter impracticability of salvation upon legal ground, and the exclusive dependence of the children of God on the one offering of Christ, by the which he has perfected forever them that are sanctified. The characters described, who were once enlightened, &c., are none other than regenerated persons; for none others are in any spiritual sense enlightened, nor have they tasted the heavenly gift, or been made partakers of the Holy Ghost. If then the children of God shall fall away, if their interest in the blood of Christ should by any possibility fail, their case could not be as the Arminian advocates of falling from grace have represented, for it would be impossible to renew them again to repentance; for it would require that Christ should suffer again, which can never be; for death bath no more dominion over him. If he were to die again for the redemption of those for whom he has once died, it would show a failure in the accomplishment of the original design of his death, and a want of efficiency in his blood to cleanse his people from all sin, and to purify unto himself a peculiar people, zealous of good works. Those who talk of sinners wading to hell through the blood of Christ, certainly call that blood an unholy thing; and all the

venom of their hearts is vented in doing despite to the spirit of grace. There is nothing that the Arminian feels so spiteful to as the spirit of grace. They do not so much dread the word "grace," for they will use it freely sometimes, and talk about "offered grace," and losing grace; but the spirit of grace, which lays the proud sinner in the dust, stains all his pride, and shows him to be a poor, helpless, guilty wretch before God, and brings salvation to him, puts it on and in him, and ascribes all the glory to God and the Lamb, they hate, and are ever ready to do despite to it.

But the inspired writer to the Hebrew saints assures them that they are not of them who draw back to perdition, but of them that believe unto the saving of their souls.

MIDDLETOWN, N. Y., Feb. 1, 1853.

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### CIRCULAR LETTERS.

(Continued from page 203.)

the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." The expressions that follow seem to indicate that the apostle regarded this forsaking the assembling of themselves together as of greater importance than many of our brethren seem to regard it in our day. He speaks of it as sinning willfully, and as treading under foot the Son of God, and counting the blood of the covenant wherewith we were sanctified an unholy thing, and doing despite to the Spirit of grace.—Heb. x. 24-29.

If one who is under law to Christ disregards that law, does he not tread it under foot, and say by his actions that it is an unholy thing, and so do despite to the Spirit of grace, by which it was given to us? Do not let us think that these things are spoken of men who never knew the Lord. No one can disobey and trample upon a law which was never given to him. Only the children of grace can do despite to the Spirit of grace. We do not believe that the Spirit of grace is engaged with any but the Lord's people. We do not believe that it is offering salvation, and that the offers are refused by many. The Spirit of grace takes of the things of Jesus and shows them to his people, for whom they were provided; and when any of them are led by the flesh to neglect that salvation and despise those things, their punishment will be sore, for "it is a fearful thing to fall into the hands of the living God." But in the end they will be restored again to his love and favor, when the stripes and the consuming fire have done their healthful and saving work.

It is a blessing to have been kept faithful to the duties and privileges of the church. It is good and pleasant to dwell there, and to feel at home with the Lord and with his dear children. If one has none of this interest in the church, and none of this "at home" feeling there, there is no good reason to believe that he has divine life. But the Lord's people may cultivate a habit of negligence to such an extent as to lose their interest in the affairs of the kingdom, and to be left for a time in coldness and darkness, so far as spiritual things are concerned. The condition of such a one is most unhappy, for he can never find in the world that pleasure which it could afford him before he was quickened. It is a most dangerous thing to allow the world to take a first place in the mind at any time. The Savior said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." There is no worldly business of sufficient importance to warrant any child of God in setting aside this command.

The regularly appointed meetings of the church should be attended by all the members of that church, unless they are providentially hindered. The direction of the apostle not to forsake this assembling together is as important as any other gospel rule or order, and the church should attend to it as carefully as to the directions with reference to any other part of the christian's walk. The church owes it to each member to exercise her tender care and authority with regard to this duty as well as to any other.

When the times of meetings are appointed by the body it is the duty of each member to attend. The Scriptures nowhere make any distinction. It is nowhere taught that it is any more the duty of one to be present than of another. The pastor is no more required to be present than each member. It is clearly the duty of the church to inquire after one who fails to be present, to know what his troubles and hindrances are, and to render him such help and sympathy as the circumstances may require; and if there is no good reason the need that the church make inquiry is equally great, if not greater. It must be understood that the thing, whatever it be, which keeps us from meeting with the saints is more important in our minds at the time than the direction to meet together. How often we say by our action that our own worldly business, the opportunity of earning a dollar, or a thousand dollars, is more important than the things which are eternal. How often we say by our own actions that worldly company, and worldly pleasures, are valued by us above the company of the saints, and above the pleasures which are at God's right hand for evermore.

One may be kept away from the privileges and duties of the church many times by worldly company, who would rather detain him from the church meetings than not, because he is afraid of offending them if he assert his rights and do what is his plain duty, when the right course would give him more respect in the minds even of those who have kept him from it.

Those who manifest, by continued absence without good reason, that their hearts are not in the church, should be relieved of the connection which is only in name, and is a burden, but whose honor is sometimes desired when the privileges are not.

Those who have fallen into habits of negligence should be affectionately and urgently admonished; and the wrong course should not be indulged by the church. It is a wrong to the disobedient brother to let his disobedience go unnoticed. It is our duty to try to convert him from the error of his ways, and to save a soul from death.

Those who attend regularly and conscientiously to the duties which their profession lays upon them know that it is good for their souls to do so. They shall prosper. Their

mutual fellowship is strengthened by speaking often one to another. The church is the place where the testimony of Jesus is, and where his healing and power are felt. There he has promised to meet with his people, and bless them. He is known in Zion's palaces for a refuge. There the graces of the Spirit, the kids, are nourished and fed "beside the shepherds' tents," while out in the barren wastes of worldly interests, worldly business and worldly pleasures, these tender graces starve, and droop, and almost die.

To the living, exercised soul the church is "the joy of the whole earth," "the perfection of beauty," the place of true and abiding joy and comfort, while to the carnal professor and the half-hearted child, who has lived after the flesh till he is half dead, it may be almost a prison. The worldly man may seek a place there for his own selfish ends, to be honored and held in esteem by some. But all such are a chill and a "draw-back" to the living members; yet they cannot wholly spoil the comfort of those who love each other in truth. These will always find in each other's company and communion what they cannot find elsewhere. They experience how good and how pleasant it is to dwell together in the unity of the Spirit. It is because of the blessing which God commanded upon the church, the mountain of Zion, even life for evermore, that they thus sit together in these heavenly places, in love and peace, and joy unspeakable and full of glory.—Psalm cxxxiii.

SILAS. H. DURAND, Mod.  
ELIJAH LEIGH, Clerk.

*The Warwick Old School Baptist Association, in session with the church of Middletown and Walkkill, Orange Co., N. Y., June 10th, 11th and 12th, 1896, to the several churches of which she is composed, sends love in the Lord.*

DEAR BRETHREN:—It is not merely for the sake of following in a formal custom which has been established by common usage, that we would address you in this letter. Much as we value the good example of our fathers, and highly as they should be esteemed in love for the sake of the truth which they cherished, nothing less than the word of inspiration can be received as authorizing our action in maintaining the order of the church of the living God, the pillar and ground of the truth. In that word of inspiration which God has given for the guidance and instruction of his afflicted and poor people, it is clearly recorded that "They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."—Psa. cxlv. 11, 12. This positive assertion is verified in the uniform practice of all those servants of God whose example is written for our learning. Thus the faith by

which Abel brought his acceptable sacrifice, bears witness with the same faith in every saint in all ages, so that they all speak the same things, and are witnesses together of the marvelous truth that God justifies the ungodly through the acceptable blood of atonement which was shed upon the cross of Calvary. Especially in times of adversity and severe trial is this mutual desire to confer with one another manifest. It was when the chosen nation had rebelled against the Lord, and the proud were called happy, when they that worked wickedness were set up, and they that tempted God were delivered, "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. iii. 16. No such sweet assurance is recorded for the encouragement of the saints when they are not subjected to persecution and deep trial. In this is demonstrated the important truth that every sorrow and affliction is given from the same infinite love which God commendeth to his people in the unspeakable gift of his beloved Son for their redemption from sin and death. Their heaviest tribulations and distresses, no less than their most heavenly joys, are bestowed by the kind hand of their gracious Redeemer. Therefore when they are enabled by the light of the teaching of the Spirit to see this precious truth they can rejoice evermore in the assurance that all things work together for good to them as the chosen subjects of divine grace. However this fact may be hidden from their natural reason, by the faith of the Son of God they are made to rest in full confidence that the grace of their Lord is their sure support under every trial and sorrow to which they are subjected in their sojourn in this earthly valley of the shadow of death. In the light of this fact by faith they are enabled to glory in tribulation, and to count it all joy when they fall into divers temptations.—James i. 2.

When they seek to walk by the light of their own natural reason the disciples of our Lord are bewildered by the clouds of unbelief by which they are so overcome that they would sink in despair but for the grace of God sustaining them and giving them the victory through the faith of the operation of the Spirit. This deliverance never comes to them so long as they can find anything in themselves as a ground of confidence. To their reason this is an evidence that they are not the subjects of electing love; since they are satisfied that if they were indeed his children the power of God could afford them ample protection from the cruel assaults of their adversary, and lead them through all the conflicts of their pilgrimage to the ultimate triumph of eternal glory. Only by the faith which is the fruit of the

Spirit can they receive the deliverance which enables them to overcome the world with its deceitful allies, the flesh and the devil. If this victory could be seen by the natural mind there could be nothing to try them in this present evil world. But their Lord has given the promise that in the world they shall have tribulation. Only in this way can they follow him who has called them to the warfare in which he has led the way to victory. If they could find in themselves sufficient strength to overcome in this conflict they might have something in themselves wherein to glory; but they can only learn in this unceasing warfare the necessity of trusting in the Lord forever. They never prove the sufficiency of divine grace in Christ Jesus but as they are made to realize their own utter weakness. Hence, none can worship God in the Spirit and rejoice in Christ Jesus, but those who have by experience been cut off from all confidence in the flesh. This is the first lesson taught to every sinner who is given to hope in the grace of God for salvation from sin; and it is the same truth which is impressed by every conflict they must pass through while they remain subject to the vanity of the body of this death. Thus they are qualified to bear witness that salvation is of the Lord exclusively, not only in their first deliverance from the power of sin and condemnation, but also in all their subsequent experience of trials and afflictions, even to their final triumph over death and exaltation to the throne of immortal glory with their victorious Redeemer. Not one of all the sorrows and pains which they are called to endure in this furnace of afflictions, not one of their weary nights of gloom, could be spared from this portion which is given them in this wilderness, without depriving them of the inestimable gain abounding to them as the result of the fellowship of the sufferings of Christ of which each of their tribulations is an important portion. The same love which God commendeth to his chosen people in the gift of his beloved Son to die for them, the same infinite wisdom which chose them in Christ before the worlds were made, and the same omnipotence which secures the fulfillment of his eternal purpose, ordained every pain they feel and every sorrow which wets their pillow with bitter tears, and extorts from their crushed hearts the midnight groan of anguish. Their griefs are not less the evidence of divine love and mercy than are their seasons of rejoicing, when they can sing with the rapture of the full confidence of final deliverance. To all the saints in Christ Jesus which were at Philippi, with the bishops and deacons, Paul says, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me." The power of faith enables the suffering

saints to receive this gift as the testimonial of the infinite and immutable love of God. Without faith they can regard it only as evidence that they are not led by the Spirit of truth.

There can be no clearer witness that a sinner is born of the Spirit than the fact that he is burdened with the weight of his own sinfulness and the evil of his own heart. Certainly the carnal mind cannot long for deliverance from that sin which is its element. Consequently where such desire is found in the heart it must be produced by the indwelling of that spirit which is the only fountain of holiness. None can hunger and thirst after righteousness while feeling themselves free from sin. The Pharisee can boast of his fancied merits, and feel that he has some claim upon the favor of infinite justice. But only the sinner who knows himself lost can sincerely pray for the mercy of God. Of such is the whole company of the redeemed composed. Yet so effectually has God hidden this truth from the natural mind that the saints can never show it satisfactorily to their own reason. For this cause they are not only strangers to the world of unbelievers, but they must ever find the most annoying of their enemies in the blindness of their own natural understanding. Looking at the things which are seen they always find everything declaring their condemnation; but the testimony of the Spirit through faith establishes them in the justification of the perfect righteousness which is in Christ Jesus. This must ever produce an unceasing warfare between the flesh which is guided by the natural mind, and the spirit which is governed by the knowledge of faith.

Since the subjects of divine grace are led by the Spirit into all truth, they love righteousness and hate iniquity, because they have the mind of the Spirit. Their love of holiness is not merely a covetous desire for personal advantage; it is the very principle of righteousness which is the fruit of the Spirit, and which dwells in them. They have the most heavenly reward in keeping the true and righteous statutes of their Lord; and it is the severest chastening which they can suffer when they feel that in their action they have denied him and departed from his right way. Such is the seal which is set by the holy Spirit of promise upon every one who is called by divine grace. While it infallibly secures them from the condemnation which rests upon all who seek justification by their own works of legal obedience, it forbids every thought of glorying in themselves, and makes them rejoice to give all the glory to their gracious Redeemer. In this revelation of salvation by that grace which is in Christ Jesus, all the glory is justly ascribed to God, while it is the sweet privilege of every saint to yield himself, with all his powers of body and mind, in

willing obedience to the perfect law of liberty by which King Jesus directs his people to follow him. Since this principle of holiness is the mark set upon those who are born of the Spirit, it is well designated as the perfect law of liberty. No slavish duties are required of these who bear this divine seal. It is the work of God in them by which they are made willing to keep the commandments of their Lord; and by the same gracious power they are moved to do the things which are according to the good pleasure of God. As none can bear this peculiar mark but those whom God has sealed, they are well called a peculiar people. Not only are they made to differ from all others of the children of men, but the secret by which they are so separated from their fellow men is so unsearchable that none can even desire to bear this seal until that desire is given them by the sovereign will of their heavenly Father. Therefore, the very desire to be free from sin, and the hunger and thirst after righteousness, which causes the mourning sinner to doubt his interest in the salvation for which he longs, afford conclusive evidence that he is already in possession of that eternal life which is the gift of God through Jesus Christ to his own chosen ones. The word of our Lord is the assurance that none of those who are thus blessed shall ever perish, but that they shall live and reign with him in the glory which he had with the Father before the world was. Since this everlasting glory is secured in Christ Jesus, certainly nothing of all the incidents of time can prevent their enjoyment of it.

Although they must now be in heaviness through manifold temptations, and must learn the fellowship of the sufferings of their Lord by bitter sorrows and fiery trials, yet they are in no danger of failing to obtain the victory; because it is already in the possession of the Captain of their salvation, and by his grace it shall be given to all them who love his appearing.—2 Tim. iv 8. Hence it is important that they shall ever give heed to the inspired exhortation, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. xii. 1, 2. May his grace be magnified in keeping each of us, with all who hope in him, through faith unto salvation; and to him be glory evermore. Amen.

WM. L. BEEBE, Mod.

BENTON JENKINS, Clerk.

## CORRESPONDING LETTERS.

*The Delaware River Old School Baptist Association, in session with the Kingwood Church, Hunterdon Co., N. J., to the associations, corresponding meetings and churches with which we correspond, Greeting.*

**BELOVED BRETHREN IN THE LORD:**—Through the boundless mercy of our covenant-keeping God we are gathered in another session of our Association, and are permitted to address you again in a brief epistle, informing you of our welfare. We desire to assure you of our continued love and fellowship in the truth. Your communications have come to us as they have for many years past, with the expressions of your faith in our Lord Jesus Christ and to all the saints, and by them we have been encouraged and comforted. We greatly appreciate your expressions of brotherly love, and are glad to hear of your welfare. We trust that the love of God and the fellowship of the Spirit may continue to abide and abound with us all. Our churches at this session of our body report themselves at peace, and that their fellowship in the truth continues. Our meeting has been good and profitable. The preaching of the word has been with power. The congregations have been large and attentive. It has been the general expression that we have had a profitable meeting. We desire a continuation of your correspondence both by letters and messengers.

We have appointed the next session to be held with the Southampton Church, Bucks Co., Pa., commencing on Wednesday before the first Sunday in June, 1897, at ten o'clock a. m., when and where we hope to meet your messengers and receive your communications of love.

SILAS H. DURAND, Mod.

ELIJAH LEIGH, Clerk.

*The Warwick Old School Baptist Association, in session with the Middletown and Walkkill Church, at Middletown, N. Y., June 10th, 11th and 12th, 1896, to the associations and churches with which we correspond, sends christian greeting.*

**BELOVED FOR THE TRUTH'S SAKE:**—At the close of another harmonious session of our association we feel to say, with the psalmist of old, "The goodness of God endureth continually." We have had a delightful meeting, and the hearts of many have been made glad. We have been refreshed by the coming of your messengers, especially by the Elders of the various churches, who as clouds have been enabled to pour out blessing upon us. The name of the Lord be praised for it all; for every good and perfect gift cometh down from him, who is the Father of lights.

So far as practicable we have appointed messengers to the several associations with which we are in correspondence, and to all we will send a package of our Minutes. We ask for a continuance of your correspondence, which has been pleasant and profitable to us.

We have appointed to hold our next session with the church at Warwick, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June, 1897, where we hope to receive your messengers and messages.

WM. L. BEEBE, Mod.

BENTON JENKINS, Clerk.

## OBITUARY NOTICES.

**David Seitz**, son of Daniel Seitz, was born in Fairfield Co., Ohio, and died at his home in Putnam Co., Ohio, May 30th, 1896. He was 76 years old on the 12th of last December.

He was married to Lydia Hufford, of Perry Co., Ohio, and came to Putnam Co. many years ago. To them were born ten children, four of whom are living (two sons and two daughters), who with his much afflicted companion, a step-mother, brothers and sisters, mourn their loss, but not as those who are without hope. He received a good hope years ago, and joined the Old School Baptists at the Sugar Creek Church, being baptized by the late Elder Henry Morris, who at the time was pastor of the church. The Thompson Church, where he had his membership, and of which he was the Clerk ever since it was organized, has lost a beloved, worthy and faithful member, one who knew that salvation is of the Lord, and contended earnestly for the faith once delivered to the saints. About two weeks before he died I bade him good-by to go to my own home, when I said to him, "Brother David, I do hope you will soon be better." He made this reply, "O, I would so like to get well enough so that I could go to meeting." To meet with the saints was his chief joy, and the welfare of Zion was his greatest delight. He loved to sing,

"O that with yonder sacred throng  
We at his feet may fall;  
We'll join the everlasting song,  
And crown him Lord of all."

His funeral took place on Tuesday, June 2d, at 11 o'clock a. m., and was very largely attended. Elder Dove, our assistant pastor, preached Jesus to us on the occasion (in a comforting way) as the truth, the way and the life; after which we quietly laid the body away in the neighboring grave-yard to await the glorious resurrection, when we shall see Jesus as he is, and evermore be with him; for when we see him we shall be like him. O glorious thought and wonderful promise, that these vile bodies shall be made like unto that of our glorified Redeemer. This was the theme that comforted our dear departed brother during his sojourn here, and more especially in his sore afflictions, trials and tribulations.

DIANA S. MORRIS.

## YEARLY MEETINGS.

A YEARLY meeting is appointed to be held (the Lord willing) with the Clovesville Old School Baptist Church of the Lexington Association, on the first Saturday and Sunday in July (4th and 5th), 1896. Those coming by rail will be met at Fleischmann's, on the Ulster & Delaware R. R. A cordial invitation is extended to all lovers of the truth to meet with us.

O. F. BALLARD, Clerk.

THE yearly meeting of the Beulah Church of Primitive Baptists will be held, the Lord willing, at the usual place, in the township of Brook, Lambton Co., Ontario, beginning on Saturday before the first Sunday in July. Those desiring to join with us in worshiping God are cordially invited.

ARCHIBALD McALPINE, Clerk.

THE  
"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED EVERY WEDNESDAY,  
AT TWO DOLLARS A YEAR,  
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PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 8, 1896.

NO. 28.

D. L. Blackwell. June 9, 1896

## CORRESPONDENCE.

NORTH BERWICK, Maine, April 23, 1896.

MRS. HUGHIE LEE COOK—DEAR SISTER IN CHRIST JESUS:—Your letter was very welcome, and when I first read it I did not think so long a time would elapse before writing you a few lines in return. One thing I know is dear to my soul; that is, the communion of the elect of God in the things of Jesus Christ. Your spiritual letter, telling of the dealings of the Holy Spirit with you, was edifying and comforting to my heart. In the song of Deborah it is written, "They that are delivered from the noise of archers, in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the Lord go down to the gates." The rehearsal one to another of the gracious dealings of God in us, and in our behalf, is ever profitable among the dear children of God. What was the hope of the saints in ages past is the soul's confidence of God's living family to-day. Through the tender mercy of the eternal God we have been brought to fear and to love his great name. I trust, dear sister, that we are numbered among that people who are near unto him (Psalm cxlviii. 14); dear to his heart; near unto him in the Son of God, the Head of the body, the church; near unto him by the redemption of Christ; we are made nigh by his precious blood.

"Near unto God, so very near,  
I cannot nearer be;  
For in the person of his Son  
I am as near as he."

Then we are blessed with experimental nearness to our gracious and holy God by the work of the Spirit in our hearts. "The communion of the Holy Ghost."—2 Cor. xiii. 14. The world cannot understand the life of faith, the nearness in communion that is felt by poor sinners who are drawn to the feet of the everlasting God. How blessed are the moments when we can pour out our hearts before him; when in prayer we can unbosom all our cares, and also bring before him the sacrifice of our praise, for his great love wherewith he hath loved us, for his salvation, and for his unceasing and manifold mercies, all of which is acceptable unto him through Jesus Christ our Lord. I would, dear sister, I could serve him as it becomes a poor sinner like me, to whom such

wondrous grace has been shown. Like Lot of old, I feel that in me the Lord hath magnified his mercy.—Gen. xix. 19. I look to the rock whence I was hewn, and to the hole of the pit whence I was digged, and I see that with the mass of my fellow creatures I was dead in sins, enmity to God, a vile sinner, a rebel, a wanderer from God. But Jehovah arrested me by his invincible grace, quickened my soul into divine life, and brought me humbled and penitent at his feet. It was his grace that led me to sue for his pardoning mercy; he drew me unto himself with the bands of a man, with the cords of love, and in due season gave me to taste his sweet mercy, and to rejoice in the Savior Jesus Christ. What shall I render unto the Lord for all his benefits toward me? Poor returns I have made, I feel, and am constrained to confess I am an unprofitable servant. I have heard people remark that some hired help did not earn their board and lodging. They were of no profit to their masters. Well, dear sister, when I contemplate the treatment I have received in the house of our blessed Lord and Master, what have I recompensed him? Have I paid for my board and lodging? Why, I have been a continual bill of expense. He has fed me, and housed me, and clothed me. Much of my time I have been weak and sickly, but in times of sickness he has tenderly nursed my soul to health and joy again. Have I always been grateful? O no! I have ungrateful been. I have sometimes fretted against the Lord; and yet I believe he loveth me still. What tender mercies to me, a sinner, he has shown! O how he has borne with me, and given me unnumbered tokens of his unfailing compassion and eternal love! In my heart his voice I have heard, saying, "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor." But O! I feel I have been a failure! But he has many times freely forgiven my short comings, and when he chides me I find in the end his chastenings have been in such love that I am melted at his feet in contrition, and in love to his dear name. I know, and "the Master" knows, that I am an unprofitable servant; and yet he hath not cast me out of his house. I know I am not fit to have house-room given me, such a poor, mean servant am I. It was only to-day,

as I sat and thought it all over, that I inwardly sighed and said to myself, "I'm a failure." But here is a text that has afforded me a little light upon this divine mystery of Jesus' grace to me, a poor, unprofitable one, "He that delicately bringeth up his servant from a child, shall have him become his son at the length."—Prov. xxix. 21. Those who serve the Lord with their spirit in the gospel of the Son of God are not mere servants, but the sons of God. For in the time appointed of the Father, God sends forth the Spirit of his Son into our 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."

Before the Lord called us by his grace we were the servants of sin; but our dear Redeemer's blood was shed for our release. We are not our own, but are bought with a price. From a child the Lord hath delicately brought me up. I look over the way he hath led me, and see that from the first dawns of the light of life in my soul the Lord hath mercifully and tenderly brought me up. Ah, the God of our salvation hath not dealt with me as a mere servant. He has been a Father unto me; he has brought me up delicately as his child. O! this is a great thing to say; but poor and unworthy that I am, I hope I am one of his children. For his grace has taught me to say, "My Father," and thus he has given me the spirit of adoption, and power to become one of the sons of God.—John i. 12. The Lord said, "How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me My Father; and shall not turn away from me."—Jer. iii. 19. Though many have been the evidences given me that the Lord has dealt with me as he deals with his children, yet at times my heart's misgivings cause me to feel more like a slave than a child. Beneath our heavenly Father's chastenings, beneath his frowning providences, I have found some hesitancy; I have felt timid to call upon the Lord, and with my heart say, "My Father." But he will not always chide, neither will he keep his anger forever." He smiles again, heals all our diseases and forgives all our iniquities; and his very chastenings have yielded comfort to me when I have learned that "whom the Lord loveth he chasteneth, and scourgeth every son

whom he receiveth." "They who live delicately are in kings' courts."—Luke vii. 25. Thus it has been with me; but I can never tell why I found grace in the eyes of the King. When first I proved his wondrous love, and was enabled to believe he had ransomed me from sin and the curse, and with his precious blood he had purchased me unto himself, I felt I was, and would be, his servant forever. I was not my own. At first I felt it too much to claim that I was a child of God. But God hath brought me up delicately. To this day I have struggled along with my imperfect services of prayer and praise, seeking to keep his statutes, and also to fulfill the ministry that I hope I have received of the Lord Jesus, to testify the gospel of the grace of God. But mistakes I have made; my shortcomings have been many; I am not satisfied. The sovereign grace of God to one like me, the redeeming love and mercy of the everlasting God, demands of such a worthless wretch like me constant and perfect service. O that I could yield such service to our gracious God! I am an unprofitable servant. All my service has never amounted in value enough to pay for one feast (out of the many) that my soul has been blessed with in the "house of wine."—Solomon's Song ii. 4.

He hath delicately brought me up from a child, and in the King's court, among his princes, my lot has been. "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, to make them inherit the throne of glory." This is grace indeed. This is the grace of our God. He remembered us in our low estate, for his mercy endureth forever. He ransomed us from our sins, the curse and the grave. The beloved Son of God for our sakes became poor, that we through his poverty might be rich. All the regenerated family of God from their spiritual childhood are brought up delicately, and become at length, in the time appointed of the Father, experimentally the children of God by faith in Jesus Christ. O! I wish I could set these things forth as I trust I experimentally know them. I feel I can say that from a child the Lord has brought me up delicately. There are the delicacies of the table of the King, called the children's bread."—Matt. xv. 26. And he has been pleased to feast even a worm like me with such food. I have felt more than once, dear sister, that it was

not meet to take the children's bread and bestow it upon such a miserable dog as I have felt myself to be. But the Lord hath delicately brought me up from a child. There are also delicacies in apparel in which the blood-bought family of God are arrayed. There are royal robes, raiment of needlework, clothing of wrought gold, and garments of glory and beauty. And those who are thus arrayed shine forth in perfection of beauty. Such glorious robes as these have been put upon even me; and while wearing by faith these garments, in the spirit I have sung, "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness; as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." The treatment I have received at the gracious hands of the Lord calls for unceasing thanksgivings. Our blessed Redeemer when he ascended on high received gifts for men; for the rebellious also, that the Lord God might dwell among them. Such a rebel was I, and fits of rebellion (to my shame I confess it) have shown themselves in me since a child; but he hath brought me up delicately. In proof of this, let me present you a glimpse or two at the fare I have received. When the Lord first sought me, and drew me unto himself, he turned me from former vanities to serve himself, the only and true God. (But I have been an unprofitable servant; this I cannot, I must not forget). I was poor and needy, sin-sick, yea, perishing; but so tenderly and graciously he poured in the oil and wine of the gospel, that my heart was cheered to a comfortable hope of the forgiveness of all my sins, and of eternal life through the precious blood and righteousness of the Lamb of God. Such delicacies as the pardoning love of God, of justification from all offenses in the sight of God, have been my daily food. I have been indulged also with flagons of the wine of God's eternal love to the church in Christ Jesus. O! it is wonderful how kind the Lord has been to me. There have been times when I could say, "He brought me into his banqueting-house, and his banner over me was love." While the speech of the King to all his guests has been, "Eat, O friends; yea, drink abundantly, O beloved." Is it not a miracle of grace for a poor beggar to be admitted to the presence of the King, and to fare thus sumptuously beneath his smiling, reconciling countenance? When with sin and temptations oppressed, to Jesus, my dear refuge, I have fled.

"When vexing thoughts within me rise,  
And, sore dismayed, my spirit dies;  
Then he who once vouchsafed to bear  
The sickening anguish of despair,  
Shall sweetly soothe, shall gently dry,  
The throbbing heart, the streaming eye."

Many a heavenly delicacy has my

soul tasted at the King's table, such as only his children eat. I know I am unworthy to rank among them, but the children of the King are dear to my heart. O! the table of Zion's King with royal dainties is spread! There is food enough for all the household of God, and such to suit their every need. Jehovah's faithfulness, the covenant of grace ordered in all things and sure, the eternal election of the church in Christ Jesus, and all the exceeding great and precious promises of God. With such delicious, comforting and strengthening food Christ nourishes and cherishes his body, the church; and being brought up so delicately and royally, she thrives and grows up to the praise of her God, who hath loved and chosen and redeemed her.

Destitute and naked was I when Jesus sought and found me in the waste howling wilderness; but in due season he revealed to my soul his justifying obedience as my clothing. This "best robe" he put upon me, and it suits me so well that I do not want to be found with any other garments on.—Phil. iii. 9. It was in tender pity to my soul that the Lord imputed Christ's righteousness unto me without any works of mine. It was all of grace; I could do nothing to earn it; there was nothing to pay. By the Holy Spirit's teaching I learn the precious truth that "Christ is the end of the law for righteousness to every one that believeth." O the blessedness of the man to whom the Lord will not impute sin! The renown of the church of Christ has gone forth for her beauty, for it is perfect through his comeliness which he hath put upon her.—Ezek. xvi. 14. Well, dear sister, all the time of our sojourning in the house of our pilgrimage the Lord with loving-kindness shall lead us, till done with earth and taken to glory; and our bodies in the resurrection, raised from the dead, shall put on immortality, changed and fashioned like unto the glorious body of our Redeemer; then forever with the Lord in all its fullness we shall know the blessedness of the adoption of children by Jesus Christ unto God. The people of God are his servants; but it is as the sons of God that we are called by the grace of our heavenly Father to serve him. "A seed shall serve him; it shall be accounted to the Lord for a generation."—Psalm xxii. 30.

But I will bring my rambling epistle to a close. I shall be glad to hear of your spiritual welfare again. Though a long distance intervenes between our earthly habitations, this cannot interfere with and bring to naught the union and fellowship in the gospel that I hope is ours, with all the saints in Christ Jesus.

I am, I hope, your brother in hope of eternal life,

FRED. W. KEENE.

Ghent, Ky., June 12, 1896.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—The prophet says, "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness."—Jer. xxiii. 6. Again he says, "In those days shall Judah be saved, and Jerusalem shall dwell safely; and this the name wherewith she shall be called, The Lord our Righteousness."—Jer. xxxiii. 16. Fond memory calls me back more than forty years to a period when I was enraptured in hearing that able defender of the truth of God's holy word, our now departed brother, Elder Thomas P. Dudley, preaching upon those two texts. That is my apology for offering to your readers much of what I have retained in my memory of that which then fell from the lips of that now departed saint. In attempting to do so I shall only try to follow the line of thought as he gave it to us.

The word Lord conveys the idea of power, of sovereignty; and he whose name is called "The Lord our Righteousness," gave to his creature man a wonderful exhibition of his power in the creation, and in upholding the vast universe, and his unquestionable right to exercise universal sovereignty over the vast works of his hands. But when God's redeemed contemplate those works, wonder and awe permeate their mental powers. When they look to themselves they are made to feel that they are less than the small dust of the balance, when compared to those mighty works. But the greatest wonder that has ever penetrated their minds is when they realize that their only hope that they have been delivered from the awful consequences of sin, rests entirely upon him who is "The Lord our Righteousness," and that he by that mighty power created all those terrestrial things. Job says, "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. 11-14. Ah, how little do we poor, finite beings know of his mighty power; yet in his grace and mercy he enables his saints to fondly hope and trust that he is the Lord their Righteousness.

But the bride bears the name of her husband from the date of the solemnization of the nuptial vows. "The prophet says, "And this is his name whereby he shall be called, The Lord our Righteousness." In speaking of the bride, the Lamb's wife, he says, "And this the name wherewith she shall be called, The Lord our Righteousness." How forcible and illustrative is the record

which God has given of the formation of Adam's bride. That record says, "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."—Gen. ii. 22, 23. No doubt the Almighty put that name in the mind of Adam. The sequel shows that it was entirely appropriate for her to be called woman. She had her name given to her with the little word "wo" added. The appropriateness of that word is made apparent when we look to the woes that were pronounced on man, which are in these words, "And unto Adam he [the Lord] said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—Gen. iii. 17-19. Adam had hearkened to the voice of his wife, and disobeyed the commandment God had given him, and for that cause these woes were pronounced on him. She being one with him, flesh of his flesh, and bone of his bones, his love for her led into the condition to receive those woes upon him, even death. The apostle says, "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."—Rom. v. 14. All the posterity of Adam were in him, were one with him, when it was declared to him, "Dust thou art, and unto dust shalt thou return." And all the elect of God, who were chosen in Christ Jesus before the foundation of the world, were one with him when he suffered on the cross, and when he arose from the tomb. In that way Adam is the figure of him that was to come. When Adam was formed from the dust of the ground his bride was one with him; and when Christ took the body that was given him, his bride was one with him; he being the Head, and the church his body, and members in particular. In that unity with her head and husband she was made a joint-heir with her head and husband. In that heavenly union all things were hers, and it was entirely appropriate that she should be called "The Lord our Righteousness." He of God was made unto her wisdom and righteousness and sanctification and redemption. When the bride, the Lamb's wife, appears in her beatific beauty and glory in her eternal home, disrobed of mortality, and clad in the garments of salva-

tion, she will still bear the name of her head and husband, "The Lord our Righteousness," and his righteousness will be hers throughout the endless cycles of eternity. He is the head, and ye are the body, and members in particular. While those members are here below they are often made to fear that they are not clad in the garments of salvation and the robe of righteousness. Indwelling sin often causes them to fear that the thorns and thistles (the corruptions of earth) have so torn and impaired the beauties of that heavenly adornment that they have not on them the wedding garment, and that finally the King will say to his servants, Take him away and cast him into outer darkness. But cheer up, ye followers of Jesus; be joyful in tribulation. The apostle says to you, "We glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope." That hope is part of the experience of the saints, and is made theirs in their unity with him whom God appointed heir of all things. The apostle says, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."—Heb. i. 1, 2. Heirship cannot exist without relationship. God's redeemed bear a relationship to their glorious Redeemer; for they are his body, and members in particular, who in their unity with each other make up the great family of our God, and in their unity with the Lord they are called "The Lord our Righteousness." They have no righteousness of their own by which they can claim to be heirs of God and joint-heirs with the Lord Jesus Christ; because all their righteousness is by obedience to the law. The apostle says to the Philippian saints, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Phil. iii. 8, 9. It is by faith in him who is "The Lord our Righteousness" that the dear saints have manifested in them their joint-heirship with him to their glorious inheritance to all the seraphic glories of the eternal world. Hence it cannot be by works of righteousness which they have done. Then it was appropriate for the apostle to say, "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. 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. 8-10. That faith is the gift of God to his redeemed, and in his grace and mercy he freely bestows it on them, and their good works are the result of their being created in Christ Jesus, who is "The Lord our Righteousness." For he of God is made unto them righteousness. By his obedience to the law, and by his fulfillment of it in all its jots and tittles, he brought in everlasting righteousness to his people, and redeemed them from all iniquity. Then surely none of them can find a place for boasting; but they can sweetly sing,

"O to grace how great a debtor  
Daily I'm constrained to be:  
Let thy grace, Lord, like a fetter  
Bind my wandering heart to thee."

When they by faith are enabled to put their trust in him, and behold him as "The Lord our Righteousness," a joy and rejoicing penetrates their inmost being, to which a carnal world must ever remain a stranger. It is then they behold him exalted with God's right hand to be a Prince and a Savior, to give repentance to Israel and the forgiveness of sins. When they are enabled by grace divine to behold him in his exalted character as a forgiver of sins, their love for him is increased, and their praise and adoration to him is intensified. They can truly say, "Sin is mixed with all I do;" and they rejoice in him because he has the power and the right to forgive their sins; and their most fervent supplications are, "Lord, remember me when thou comest into thy kingdom." "Lord, save, I perish." It is then the works of their hands appear to them as filthy rags. But when he speaks peace to their troubled souls, and they are made to fondly hope that they can claim their glorious Redeemer as the Lord their Righteousness, they greatly rejoice, trusting that he in grace, love and mercy has placed on them his name, "The Lord our Righteousness." It is then they are brought into a willing obedience to the command of their Lord, who says, "A new commandment I give unto you, that ye love one another." In the sweet exercise of that love their hope is greatly strengthened, when they hear it proclaimed, "We know that we have passed from death unto life, because we love the brethren." That love binds them together in one great family while here below, and will hold them together in heavenly union throughout eternity. Well might the poet sweetly sing,

"Love is the sweetest bud that blows,  
Its beauties never die:  
On earth among the saints it grows,  
And ripens in the sky."

Their love for each other and for their glorious Lord intensifies as they journey onward toward the tomb, and are enabled to trust that he is their righteousness. O what a great and wonderful meeting that will be when all the glorified saints will be clad in unfading immortality, and meet around the eternal throne,

and have their sainted voices attuned to the sweet melodies of the skies, and offer praise and adoration to him who is "The Lord our Righteousness." Then Judah shall be saved with an everlasting salvation, and Jerusalem will dwell safely forever.

Please dispose of these feeble memories, and believe me affectionately yours, with the fond hope that you and I, little and unworthy as I know myself to be, and all the dear saints who read the SIGNS OF THE TIMES, will meet in that blessed and glorious convocation where parting will be no more, and we will no more sing,

"Farewell, my dear brethren, the time is at hand  
When we must be parted from this social band."

H. COX.

[THE following letters, written by Elders George W. and Joseph L. Staton, who have since laid off their armor and entered into everlasting rest, were forwarded for publication by sister Susie L. Woolford.—Ed.]

BERLIN, Md., Feb. 16, 1863.

MR. WHITEFIELD WOOLFORD—MY DEAR FRIEND AND BROTHER:—I have such a strong inclination to write you that I have come to the conclusion to do so. I have known you, by name at least, since my earliest recollection, and have known the name of Whitefield Woolford on the Minutes of the Salisbury Association. I have heard both your father and your brother preach in what I now look back to as the prosperous and happy days of the Baptist Church on this peninsula. Since I saw you last all these things have come back upon me as things that transpired but a little while ago. O, my dear brother, if you will allow a poor, unworthy, hell-deserving sinner as I am to call you so, how I love to think of those prosperous and happy days of the church. I can well remember the yearly meetings and associations, and how my dear old father enjoyed them, and all the old preachers. Let me recount what I can recollect of them: Thomas Waters, Sr., Lemuel Henderson, Purnell Outen, Thomas C. Delastations, all of Accomac Co., Va., and Dr. Lemuel A. Hall, Sr., your father, brother Daniel Davis, Henry Johnson, James Rounds, Caldwell Windsor, John Rodgers, Leonard Hastings, and others whom I cannot now remember, who all belonged to the Salisbury Association, besides others who visited it once a year, Elders Barton, Trott, Robinson, Meredith, Scott, Choat, and others, of whom some remain, but many have fallen asleep. O what a dark day is this for the Baptist Church on our peninsula. Did I not know that our God is our Prophet, Priest and King, and in all respects and at all times is the head of his church, and in his wisdom is doing what is for her good and his own glory, I should almost despair of the Baptist Church

in our part of the country. He has promised that if any two of his children shall agree on earth as touching anything that they shall ask, it shall be done for them.

My dear brother, do we not want more laborers in this part of Christ's vineyard? May we unite in earnest prayer to our God that he will call, fit and qualify and send forth laborers into his vineyard. The harvest truly is great, but the laborers are few. There are now within twenty-five miles of this place five churches, all without a pastor, or any stated time for the preaching of the word. I can but think and hope that God has many dear children who are yet to be brought in, and even in these troublous times he is able to build up his Zion. O that he may in his own good time send us more good preachers, men called, fitted and qualified by the Holy Spirit to proclaim his everlasting gospel; men who will preach Christ and him crucified, and who will dare, in the face of an unfriendly world, to proclaim God's eternal truth, salvation by grace alone, the unconditional election of God's people. O for a return of the good old times of which I have spoken in the first part of this scribble. Could I but live to see it how my heart would rejoice. Could I only see such times in the old Salisbury Association as I have seen when a boy, and which now come so forcibly back to my mind, I think I could say with good old Simeon, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." My dear brother, I do know and believe that our gracious Lord and Master does all things right. For our sins he causes us to go mourning. Let us all unite in prayer to our heavenly Father that he will revive his work. I know that man can do nothing, but our God is all-powerful, and can do all things, and will do all things after the counsel of his own will. All we can do is to pray him that he will revive his own work, in his own way. What right have we, poor mortals, who if ever saved must be saved by grace alone, to complain of how God manages his own church? It is enough for us if he will save such poor sinners as we are. I sometimes feel, my dear brother, as if a poor, sinful, polluted, hell-deserving sinner, such as I am, can be saved by free, unmerited grace, it would be presumption in me to ask of my God to do anything more for me. But I do pray my heavenly Father to revive his work, and I cannot but think he will in his own time make our hearts glad in bringing in his own elect. May God prosper you, and save all his church, for Christ's sake. My best regards to your family. I would be pleased to hear from you. Excuse this letter, and believe me ever your brother in Christ,

GEORGE W. STATON.

(Continued on page 221.)

## EDITORIAL.

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## THE LETTER AND THE SPIRIT.

"THE letter killeth, but the Spirit giveth life."—2 Cor. iii. 6.

Paul often presents things most strikingly by contrasts. Here is one. The letter is set over against the Spirit, and the work of the letter is set over against the work of the Spirit. In this manner the work of the Spirit is emphasized. He also contrasts the ministry of the one with the ministry of the other. The one he declares, in the connection, was represented by Moses, whose face was veiled as he spoke to the people, while the other uses great plainness of speech.

This wonderful chapter is full of contrasts. We, he says, need no letters of commendation. "Ye are our epistle, known and read of all men." Ye are the epistles of Christ, written not with ink, but with the finger of the living God; not upon stone, but upon fleshly tables of the heart. We are not sufficient, but our sufficiency is of God. He sets the ministration of death over against the ministration of life, and contrasts their glory. One, he says, is done away; the other remaineth. The veil was over the hearts of those who heard Moses, but it is done away in Christ. Moses' face was hidden; we behold the glory of God with open face. Then there was bondage; now there is liberty. That revelation conformed no one to its likeness; but now we are changed into the same image from glory to glory, as by the Spirit of the Lord. These are some of the contrasts woven together in this one chapter.

But it was our purpose to briefly present just this one contrast, the letter which kills, and the Spirit which quickens or gives life. It seems to us that Paul here presents two things under the word "letter." One is the idea that form and word and manner are the letter, which is dead, and which kills; and the other that the old, legal covenant, which was a covenant of forms and types, is also the letter, which contained no life, but which was death to those who trusted in it. These two things, it seems to us, Paul here contrasts with the life-giving power of the word which Jesus speaks, and which the Master himself said was spirit and life, and with the gospel covenant, which is not a covenant of

forms and types, but of ever-living realities, in which is revealed life itself. It seems to us that Paul's first thought is that he as a minister, and his brethren, to whom he had ministered, had not preached or received the word as something which could be taught or learned by the exercise of the memory, and practiced as a school-boy would practice his exercise at school, but as something which constituted the very life of those who had received it—something which was not memorized, but experienced. Then from this he goes right on to characterize the old, legal covenant itself as a mere form or letter, in contrast with the ever-living word of gospel truth, which is Christ in you the hope of glory.

"Who also hath made us able ministers of the new testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life." Do not these words teach that even the letter of the New Testament also kills? Do they not teach that one may preach even New Testament truth in a letter fashion, and that when thus preached it kills rather than makes alive? We once heard a brother say that in his early life, after he had obtained some knowledge of the truth experimentally, he was at one time accustomed to hear an aged Presbyterian minister often. From this minister he did not recollect hearing any unsound doctrine at any time, and yet the preaching did not reach him or build him up. He could find no fault, but yet he was not satisfied. At the time he did not know what was the matter. Some time after it was his privilege to hear one night a plain, unlearned man preach the gospel. That preaching reached his heart, though the language was ungrammatical, and the manner unpolished. He knew then why the first man's preaching did not reach his heart or touch his feelings. Said the brother, "There was no sop in it." That is, there was none of the life and relish of heart-felt experience in it. The preaching was in the letter, but not in the Spirit. If the brother to whom we have referred shall see this, we are sure that he will pardon the allusion.

There is then such a thing as preaching and believing the letter of the doctrine without knowing its savor. Paul here means to say, "We preach an experimental religion." The gospel itself does no good when the head has memorized its truths, while the heart feels not its power. We read and we hear that men are sinners, that all are under a just condemnation, that God so loved the world that he gave his Son to die, that Jesus Christ was the Son of God, that he lived on earth and died upon Calvary, that he made full atonement for all the chosen vessels of mercy, that final salvation is secured for each one of them, and that none of them shall finally perish; and we may give assent to all this, as to something that may appear reasonable, and according to

scriptural testimony, but yet how are we benefited except in addition to this we have come to know these things for ourselves by sorrowful and then by glad experience? The letter kills; the Spirit alone gives life.

Paul does not here condemn a knowledge of the letter; he is simply showing a more excellent way. He is showing that to know the letter can of itself afford no life, or peace, or comfort, or strength. If the letter only be known, it kills. He does not, in these opening verses of this chapter, down to the seventh verse, mean that the law of the old covenant kills, or that its letter kills; but he teaches that the letter of the gospel, considered by itself, also kills. An illustration occurs to our mind. In humility consists the life of the christian. Pride and vain-glory in any form are his curse. They destroy all spiritual growth. The man who only learns the letter of the Bible, or of the gospel, as he would a school-book or a theory, naturally feels proud of his attainments, and this is death; but if these things be in his heart by experience, instead of in his head by memorizing, they make him humble and lowly, and this is life.

Every Sunday School in the land is engaged, after a fashion, in teaching the letter of the Bible, but the whole spirit and tone of their teaching only builds up and incites to more rapid growth the weeds of pride and vanity in every childish heart. The scholar who wins a prize for proficiency in a Sunday School is just as proud of it as is the one who carries off the prizes in the academies of the land; and the more he learns to recite concerning the meek and lowly Jesus, the more exalted he becomes; while those who fail are, like other children, oppressed with shame and grief and envy. This must be so; it simply cannot be helped. But is it right, under the guise of teaching the life and words of the blessed Master, to feed the fire of pride and emulation already burning in every childish breast? The letter kills; the Spirit only gives life.

In all this teaching there is no making light of the Bible, nor any belittling of its teachings, but rather there is a glorifying of them, by showing that they are the record of real, living things—of things that belong to the deepest, most heartfelt experiences of the people of God. Jesus said, "Search the Scriptures." He said this to the mistaken Jews, who rejected him, and yet held in great reverence their sacred Scriptures. He said, "In them ye think ye have eternal life." This they thought, as multitudes think to-day; but in this they were grievously mistaken. To learn the Scriptures by heart, as we sometimes say, adds nothing to any spiritual growth, if this be all. They do not have eternal life in them. But they, he said, "testify of me." This, then, is their

use and their glory: they "testify of me;" of me, in whom is eternal life. What a difference! The finger-board is not the way, but it points to the way. To sit down by the finger-board, to hug it to the bosom, is madness. He who does this will perish with hunger or with cold. The finger-board is not therefore useless; it points the way. The Scriptures are not useless; they testify of him. We need this testimony; but if we see not Jesus in them, as we ourselves have experimentally known him, they kill. If we look to the Scriptures, and not to him who is in the Scriptures as their very soul, life and power, we shall be forsaking the true fountain for streams that to us are dry.

Yet it is a noble thing to search the Scriptures, like the Bereans, daily, to see if these things that we believe are so. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Therefore we do not make light of the letter of the Scriptures, and neither does Paul, though he thus speaks; but we do not preach the Scriptures truly unless we preach more than the letter. Sunday School teaching is of the letter only; therefore they falsify the testimony of the very Scriptures which they profess to teach. We have never seen a Sunday School lesson yet in which there even professed to be one word of vital godliness or experimental religion taught; and it is a sorrowful fact that the pulpits of our day and land are filled with letter-teaching, and they who hear and they who teach are alike filled with pride and vanity as the result. Brethren, let us also beware lest we ourselves be satisfied with the letter, and so become lifted up with pride, and humility dies.

This one thought was in our mind to speak about when we began to write. It was not our intention to speak at this time of what follows in the same chapter, viz., the contrast between the old covenant and the new, further than to say that it was like all letter-teaching now; death was in it, and not life.

We say again that in all this there is no setting aside of the Scriptures, but rather a confirming of their testimony, that not the letter, but the Spirit, not head-knowledge, but vital godliness, is the one needful thing.

C.

## NOW READY.

AS IT would take too much space to give a full description of all the Bibles and other books and publications for sale at this office, we have issued an illustrated catalogue giving complete information, which we will mail free to any one desiring to purchase any of the articles therein listed, consisting of Family Bibles, Pulpit Bibles, Oxford Bibles, Teachers' Bibles, Pronouncing Bibles, Young's Analytical Concordance, Cruden's Concordance, Hymn Books, Histories, &c., &c.

EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.

REVELATION XXII. 19.

"AND if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

It is quite essential to a correct understanding of the text that we first learn what is intended by the two books, and by the holy city which are spoken of. The first book is called "the book of this prophecy," and undoubtedly means the book in which our text is recorded. This book is a book of prophecy, and treats on things which were, and things which should shortly come to pass; and from the last clause of the text under consideration we learn that "this book" contains things which belong to those who have part in the holy city and in the book of life.

The other book is called "the book of life." We also read in other portions of the Scriptures, and in this revelation, of a book of life which is designated "the Lamb's book of life," or the book of life of the Lamb, which is said to be written from the foundation of the world. Many have seemed to regard the book of life in our text, and the Lamb's book of life written from the foundation of the world, to be one and the same book; but to our mind it does not so appear. By the Lamb's book we understand that book in which all the members of Christ were registered before time began, and of which Christ says, (as personated by David), "And in thy book all thy members were written, which in continuance were fashioned, when as yet there were none of them." This book of the Lamb, in which are registered the Head, the body, and all the members of Christ, is not, nor can it be, subject to erasures or interlineation. It is utterly beyond the power of men or devils to add to or take from its records. It is the faithful record of the immutable God. But the book of life mentioned in our text appears to be the city record, or book of the names of the living in Jerusalem. In other words, we understand it to be the record of the gospel church, in which is recorded the names of all the members in fellowship. This record is kept by the church, not to show how many have been attached to the church, nor is it a duplicate of the records of eternity, which are unalterable, but it shows who are for the time being recognized by the fellowship of the church as living members of the household of God, or living citizens of Zion.

The holy city we understand to mean the church of God, in her gospel order and militant state. The gospel church is called the city of God, the holy city, and the city of the living God, of the great King, &c.; and in the revelation made to John he saw the "holy city, New Jerusalem," adorned as a bride for

her husband. She is called the holy city in distinction from all antichristian churches, which are called Sodom and Egypt, Babylon, &c. They are called the great city, but no where are they called in the Scriptures the holy city. Immediately preceding our text we have a lively and beautiful description of his holy city, of its foundations, its gates, its walls, streets and provisions, and of the character of its citizens: it is written, "Blessed are they that do his [the Alpha and Omega's] 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." This last quotation proves that the holy city embodies only the blessed of the Lord, who are made manifest as his blessed and peculiar people by their doing his commandments, honoring Christ as their King, respecting his laws and walking in his ordinances. These enter in through the gates on which are inscribed the Israel of God; and they are written among the living in this New Jerusalem, or New Testament church, and they have right to the tree of life, and all the rights of citizenship, to all the things which are written in this book.

If we are correct in the foregoing views, we think it will be easily seen that all who have been admitted to the fellowship of the gospel church are registered as living members or citizens of Zion, so long as they maintain that gospel walk and deportment which entitles them to that fellowship; but if they transgress the laws of Christ, and walk disorderly, they are subject to the discipline in such cases provided. And Christ himself testifies in the solemn admonition before us, that if any man shall add unto "these things," God shall add unto him the plagues that are written in this book.

The plagues written in the book are very many and severe, which figuratively show that the way of the transgressor is hard. Whether those written in the book of life be only nominal members (as Judas was written or numbered with the twelve apostles, and had part of their ministry), or are vitally united to Christ by a living faith, they are to be subject to the discipline of the holy city. If any man, whether he be a minister or private member, whatever his standing or eminences, if he add to the things which are written in the book, if they shall add any doctrine of works as a ground of justification before God, or if they add the doctrine of means, instrumentalities, free agency, and teach that christians are obligated to engage in religious voluntary societies, Mission, Tracts, Sunday School, or any other purpose which is not named in this book, God will bring upon him or them the plagues which are in this book written. The pas-

sage through the gates into the communion of the gospel church shall be closed upon them, and they shall be classed with dogs and sorcerers, &c., which are without the precincts of a gospel communion.

"God shall take away his part," whatever his part may be; if he be a minister, holding a high place in the confidence and esteem of a church, or a deacon, or a private member. For suppressing the testimony of God, remitting the injunctions of the King, in doctrine or ordinances, the discipline of a truly gospel church over which the Alpha and Omega presides as the Head, shall take effect on such offenders, and they shall be expelled from place and privilege in the church, and their name no longer retained as living members of the body; they shall be unto the church as the heathen men, and as the publicans were to the Jews.

Nevertheless, we are assured that where any of God's children transgress, and persist in their violation of the order of the city of our God, and are put away from the fellowship of the saints, their names will not be erased from the immutable purpose and decrees of Jehovah; they shall be brought back to privileges of the citizens of the church of God; while all the Judases being expelled from fellowship will finally go to their own place.

Thus, in as concise a manner as possible, we have expressed our understanding of the text. Let all remember our obligation to prove all things, and hold fast only to that which is good.

MIDDLETOWN, N. Y., March 1, 1853.

PLEASE BE SURE

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

YOUNG'S ANALYTICAL  
CONCORDANCE.

WE are now prepared to send the above named book, postage and expressage paid by us, to any address, at publisher's prices. All who are acquainted with the work will doubtless agree that it is well worth the price charged. See notice on last page.

CORRESPONDENCE.

(Continued from page 219.)

SNOW HILL, Md., Sept. 14, 1874.

VERY DEAR BROTHER IN CHRIST:—How glad I would be to see you once more and talk to you face to face; but I may never have such a privilege. I have for some time been somewhat cramped in my business, and had considerable sickness in my family. Circumstances all connected have rendered it impossible for me to go from home very far since the Baltimore Association last May. If I should see a chance to do so I think I shall try to pay you a visit, but cannot just now appoint any time. I feel sure that a visit to your house would be very comforting and profitable to me. I suppose it is purely self-interest that makes me so anxious to go, for I can scarcely hope to be of any comfort or profit to you or your family; but surely such old soldiers as yourself can and do instruct those who have just enlisted. Truly the warfare is great, and the longer we live in the service the more we learn and know of the conflict. The old man has seemed to have almost the entire control of the premises with me for several weeks. I do sincerely desire that ere long the Sun of righteousness may arise with healing in his wings, and drive away this darkness and gloom, and give me to feel the presence of the blessed Savior, and make me to rejoice in him as the rock of my salvation. I do think that of all the travel and exercises of the believer in Christ, those seasons of darkness and gloom, and almost entire indifference, is the most to be dreaded, if indeed a true believer can or does have such exercises as your unworthy correspondent can testify to; for really I have had of late such seasons of darkness and barrenness of mind, and at times almost total indifference, as to be really alarming. Surely there is no one like me, permitted to go so far out of the way, and professing to have a hope, and yet not able to give any reason of that hope. What reason have I to hope? Have I any evidence in my breast of having been taught of God? I certainly am not walking after the Spirit, but after the flesh; hence I feel that condemnation. It seems to me that if I were being led of the Spirit it would be different with me; that I could produce some evidence of the work of the Spirit, and could live more to the honor and glory of the blessed Savior, who has given me to hope in his mercy. But he has promised to be merciful to our unrighteousness. I hope I have a desire to be one of the followers of Jesus. If I really have the desire, that is something good, and must come from God; for of ourselves we cannot have one good thought or desire. Our hearts are deceitful above all things, prone to evil, and that continually. Then if we have one good thought or desire it is evidence of a new life. The life must first be

implanted in order to produce the evidence. We were once as destitute of will as we are now of power. God gives the heart to pray, and the answer to prayer. He is the first and the last, the author and finisher of our faith. He is all and in all to the poor sinner who truly feels his lost condition.

"Nor can he expect to be perfectly saved  
Till he finds himself utterly lost."

How sweet and cheering are the words of the poet,

"How strange is the course that a christian must steer,

How perplexed is the path he must tread:  
The hope of his happiness rises from fear,  
And his life he receives from the dead."

The Savior has given us to hope in his mercy, that he is our Savior, that his precious blood was shed for the remission of our sins; and that hope, though ever so weak, is beyond the grave. It enters into that within the veil, and is beyond our control. What a blessed thing for us that it is so; for I feel sometimes that the only reason I hope is because I cannot help hoping. I feel that it is too much for me to hope for, and would no doubt give up hoping if I could. We do not control the hope at all, but are controlled by the hope, which is an anchor of the soul, both sure and steadfast; and when we think of our little hope, and are almost ready to give up, like the disciples of old we begin to inquire, "To whom shall we go? Thou hast the words of eternal life." So we must hope in him; for there is no other hope, no other name under heaven given among men whereby we must be saved. Then we feel, "Though he slay me, yet will I trust in him." So we must pass along through life hoping and fearing, fearing and hoping.

I have already written more than I expected; more, I feel sure, than is profitable or interesting; for I feel now that I shall never have anything of profit or interest to write or say to the dear children of God. My desire is not to be burdensome with long letters or a multiplication of words to no profit. If I should not see you before, I yet hope to see you at our association in October. May you enjoy much of the presence and smiles of the blessed Savior in these your last days, is the prayer of one who hopes he loves you for Christ's sake. With love to you and family, yours as ever,

JOSEPH L. STATON.

TREADWELL, N. Y., May 19, 1896.

EDITORS SIGNS OF THE TIMES:—I inclose a letter from our dear young sister, Rose Tamsett, for you to publish in the SIGNS, if you see fit to give it space in your columns. It was a comfort to me to read her letter, and I think it would be to others. It will be remembered that our sister's experience was published in a recent number of the SIGNS.

Yours in hope of a better life,  
J. H. DELAMETER.

OTEGO, N. Y., May 3, 1896.

MR. J. H. DELAMETER—DEAR

BROTHER IN THE LORD:—If you will bear with me a little while I feel that I would like to talk with you in this silent way, for you have been much on my mind yesterday and to-day while I have been enjoying the precious things of the Master's kingdom, and you have been deprived of meeting with us on account of your health; but I hope the Lord was with you and gave you a degree of reconciliation to his will, and gave you such blessings as he saw you stood in need of. I now feel to say, as we sung to-day,

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

But how do I know these things? I feel I can truly say, It is by the grace of God I am what I am; that it is not by works of righteousness that I have done, but according to his mercy he saved me. Yes, saved us, the elect family, who were chosen in Christ before the foundation of the world. O! I think it is most wonderful, this taking of poor sinners, vile sinners, like me, and making known to them the joy of his salvation, calling them from nature's darkness, and translating them into the kingdom of his dear Son.

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

Yes, it must be so; for there is no good in me. I cannot even think the things I would like to. I feel,

"Prone to wander, Lord, I feel it,  
Prone to leave the God I love."

O how good it is to have a hope through grace! There is nothing to be compared to it in this life. I feel it is such a wonder that the Lord should bestow such a sweet grace upon a worm like me; therefore I feel that I have a great hope, and not a little one, in one sense of the word. He says, "I have loved thee with an everlasting love." How much there is in that word everlasting. It is a never-ending love.

"O for such love let rocks and hills  
Their lasting silence break."

I cannot talk and tell my feelings as some do, but I do feel when I hear the dear children of God telling their feelings that they tell mine far better than I can. There was much said yesterday in meeting that was so good. I wish I could tell you some of the good things; but I cannot keep them for myself, much less tell them to another. We have to have our food daily, you know. What we eat to-day will not stay by us for to-morrow. So I think it is in spiritual things. I need to be fed daily. Elder Bundy's text to-day was Romans v. 8-11. He had good liberty, and it was wonderful to hear, and to be able to understand what we hear, which I feel I did. I think Elder Bundy is a great preacher. I would not want to change for any I ever heard. The hymns we sang to-day were numbers 277, 322 and 323, Beebe's Collection. How much there is in a hymn sometimes. We sang your hymn on Saturday, No. 700.

How good it is. Your uncle Richard was with us, and did talk so good; and Peter Leonard also. There were fifteen at meeting on Saturday. It truly seemed the Lord was with us, and we had a feast of fat things. But I felt too unworthy to sit with the saints, for if a saint I am the least of all. But if I know my own heart I feel that I do love the dear people of God above all things else. I would say with the poet,

"O for a closer walk with God,  
A calm and heavenly frame."

I am not in that happy state of mind I was in for three months after the Lord spoke peace to my troubled mind. O what a rest that was! I have never been able to tell it. It cannot be told. Only such as have entered into that rest know anything of it. All I can say is,

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

I seemed for a time to be absent from the body and present with the Lord. But ah, too soon I was back to myself again, and found myself to be worse than ever. I feel to say, That which is born of the flesh is flesh, and will ever remain the same; and that which is born of the Spirit is spirit. I feel that it is night with me now. But if I never had seen the day how would I know when it is night? I feel that it is all right as it is; for all things work together for good to them that love God, to them who are the called according to his purpose.

How good the letters in the SIGNS are; and to think that I can read and understand in a measure what I read. It is a great wonder to me that I should be made to love these things, and to be numbered with that peculiar people who know the joyful sound.

"O could I speak the matchless worth,  
O could I sound the glories forth,  
That in my Savior shine."

But I think I have said enough. You will tire of my poor way of writing. Forgive me if I have said anything amiss, and give God all the glory if you should get one word of comfort from this, for unto him all the glory belongs.

From the least of all,

ROSE TAMSETT.

TOLUCA, Ill., June 1, 1896.

DEAR BRETHREN EDITORS, CORRESPONDENTS AND READERS OF THE SIGNS OF THE TIMES:—In connection with my remittance I would be glad to be able to express to the dear and faithful editors my appreciation of their kind labors, to give a word of encouragement to the different correspondents, and to drop a word of comfort for the many dear and scattered readers of the SIGNS; but in making the attempt I am immediately confronted with the thought that how can one who is so sinful, so dead to spiritual things (if indeed I have ever been made alive unto God), so conformed to the things of this evil world, say anything encouraging and comforting to those

who are much more deeply taught in spiritual things, and whose walk and conversation are more in accordance with their profession? I can only say that "when I would do good, evil is present with me;" and not only so, but the evil is that which I seem mostly to do. I can truly say that Christ is all my righteousness, if I have any, and that is the result of the teaching of his Spirit.

To me the editorial management of the SIGNS is highly satisfactory in every respect. Elder Chick's editorials are very able, comforting and edifying. While brother Wm. L. Beebe was editorially connected with the SIGNS the editorials seemed to be as good as could be; and now that brother Chick is occupying the same position, the editorials are equally good. May he be enabled in the future, as in the past, to declare the whole counsel of God.

The managing editors are equally deserving a word of commendation for their constant and faithful watch-care over the SIGNS, that nothing of an uncertain sound is permitted to pass into its columns. They are truly watchmen upon the walls of Zion in this medium of correspondence among the saints. While in this imperfect state, and only seeing through a glass darkly, there will be differences of opinion and understanding in regard to many things; yet these faithful brethren have been, we believe, enabled by the Spirit of Christ to discern between truth and gross error, and have not permitted heresies, vanities, contentions, backbitings, &c., to find a place in the SIGNS. May they still be kept by him who neither slumbers nor sleeps, and enabled to discharge their duties in the fear of their Master so long as he may have use for this medium of correspondence among his children.

I think the republishing of the editorials of the late Elder Gilbert Beebe very commendable, because they are worthy, and because circumstances are favorable. I have just read his continued editorial, republished in the SIGNS of May 13th and 20th. It was the reading of that editorial which induced me to make the attempt at present to write a few words in connection with my remittance.

To those whose names appear in the SIGNS as correspondents I desire to give a word of encouragement, and to urge such to continue to write to the household of faith. I know that communications often appear very weak and unsatisfactory to their respective writers (such has always been the case with myself), yet they do not always know what use of comfort, encouragement and edification God may make of what he has given them to say to others in this way.

Now to the scattered readers of our highly appreciated family paper, in the language of the poet,

"In every condition, in sickness, in health,  
In poverty's vale, or abounding in wealth,

At home and abroad, on the land, on the sea,  
As thy days may demand shall thy strength ever be."

Using the language of Paul to the Galatians, I feel like saying, "Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be glory forever and ever. Amen." Most of us are strangers in the flesh, yet we have the same fellowship in the Spirit; and this fellowship arises from the teaching of the same Spirit, for it is expressly declared in the sacred written word that "All thy children shall be taught of the Lord, and great shall be the peace of thy children." We are comforted together with the same comfort wherewith we ourselves are comforted of God. We sometimes receive much comfort by referring to Christ's sermon on the mount, when we can realize that we correspond to those characters whom he there calls blessed.

To all the household of faith, please accept this feeble token of loving respect and fellowship, which to me appears very unworthy of a place in the SIGNS.

G. C. JORDAN.

BLUM, Texas, May 18, 1896.

EDITORS SIGNS OF THE TIMES—HIGHLY ESTEEMED BRETHREN:—

If you will allow one so unworthy as I am to call you brethren. I do love the Old Baptists, and love to claim fellowship with them, and my heart goes out in sympathy and love to them wherever they may be. I have often thought I would write you of some of the dealings of our blessed Lord with me; but I am so weak and sinful I fear I will not interest you.

I was raised by a christian mother, who was a strong Predestinarian, but she belonged to the Episcopal Church. I was taught to say prayers and to go to Sunday School and church; but I never felt that I was a sinner until I was the mother of five children. I would then ask God to forgive me, a poor sinner, and felt I was too wicked to raise a family of children. It seemed as though God had cast me off. In the year 1873 the Missionary Baptists were having a great revival, and I attended it regularly. I felt like I was the vilest sinner in the world. I would go and ask them to pray for me, and felt like my heart would burst. I would go by myself and pray, but it seemed as though I could never get relief. I would pray for God to forgive me and make me a child of his; but all seemed darkness to me; and I felt that if my soul were sent to hell it would be just, for I was such a sinner. I would wonder in my mind how other people could be so happy, while I was so unhappy. I got so that I could neither eat nor sleep. I prayed day and night for God to have mercy on

me. I would not tell my husband how I felt, as I then thought he was an Infidel, and that he would make fun of me; but before he died I found out that he was an Old School Baptist in belief. He asked me what the matter was with me, for he saw that I could not eat nor sleep. I told him I was sick. I assure you it was the worst kind of sickness, for I was sin-sick. I had a good old christian lady living with me, and I would tell her of my troubles. She would say to me, "Mollie, there is hope for you. I do not think God would cast you away, one who is longing his love to know." I prayed all one night, and it seemed that all my gloom passed away, and these words came to me, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." O how sweet and comforting were those words to me! I arose, singing and praising God for his goodness to me. I felt very happy, and felt that I loved everybody. I told my old friend, Charity Ingram, what a night I had passed, and also said to her, "But glory to God, I do feel so happy." She said to me, "Mollie, I told you you would come out all right." I went to the meeting that day, and when they opened the door of the church I was one of the first to go forward. I tried to tell my experience, but my heart was too full to say much. I was received, and was baptized the next morning, and O how happy I did feel; but it did not last long. I feared I had done something I ought not to have done. I thought I was deceived, and that I had deceived the church. I remained with them about two years, and tried to do good, as the preacher told me it would be all right with me. But it seemed like I was in the wrong church, and so I left them and joined the Methodists about five years afterward, and lived with them about ten years, when I became dissatisfied with them, as their teachings did not accord with my experience. I called for my letter, but they would not grant it, as I was not going to move away. I would talk to my children on the Old Baptist doctrine, but did not know it was Old Baptist until lately. The children would say to me, "Ma, are you turning to be an Infidel?" I told them I was not, but that God had opened my eyes, and given me a heart to understand, and that I did not intend to be humbugged by preachers any longer. I did not know anything about the Old Baptists then; but if I had, I believe I would have been one of them long ago. I was married to Elder W. L. Rodgers one year ago last October. After we were married I told him what I believed, and he said, "That is what we believe." I said, "Well, then I am one of them;" for I know that if ever I have been brought from nature's darkness into God's marvelous light, it has been by God's will and power; for it is nothing I have

done, nor the preachers, that has wrought the change. How I do thank God that it is by his grace we are saved. One month after we were married I offered myself for membership at Friendship Church. I tried in my weakness to tell them what the Lord had done for me. I could not talk much, but they seemed to be satisfied, and received me, and I was baptized that same evening. I did not feel worthy to be among such a good people, but I never before have felt as happy as I do among the Old School Baptists. I feel as though I was among the people of God. There is no comfort or rest in the Arminian religion. I feel that I am not good enough to be with the Old Baptists, but I do love them, and feel that it is a blessed privilege to meet with them, and to mingle our voices in praise to our blessed Redeemer. I do try to go with my husband to all his appointments, but my health will not admit of my going all the time. When he comes home and tells me of the good meetings, I always regret that I could not have been there.

Dear brethren, if you think this is worthy of space in your good paper you may publish it; but if not, I will not feel hurt at all. If I am a child of God, I am one through his grace, and not of works or means.

Your unworthy sister,  
MARY S. RODGERS.

EDITORIAL NOTICES.

CRUDEN'S CONCORDANCE.

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

OBITUARY NOTICES.

Charlotte Baird was born in Butler Co., Ohio, Oct. 30th, 1809, and died April 14th, 1896, aged 86 years, 5 months and 14 days. She was united in marriage to Benjamin Baird in 1851, who long since preceded her to that bourne from whence no traveler returns. She united with the Elk Creek Primitive Baptist Church more than sixty years ago, and was faithful to her God and church, always administering to the wants of the poor and afflicted of earth. She was a great sufferer for several years, yet she bore it patiently, waiting for her release from this body of death, earnestly desiring to be with the Lord. Rest was what she longed for; and having obtained it, we should not mourn as those who have no hope, but rather rejoice that she fought a good

fight, kept the faith, and is now in possession of that home which her heavenly Father prepared and reserved for her. So with the poet we say,

"Cease then, mourner, cease to languish  
O'er the grave of those you love;  
Pain and death and night and anguish  
Enter not the world above."

Her funeral was largely attended; and after a discourse by the writer from 1 Thessalonians iv. 13-18, we laid her in the grave to await the trump of God, when she shall arise victorious over the last enemy.

ALSO,

William Ater was born in Pickaway Co., Ohio, Nov. 30th, 1806, and died June 18th, 1896, aged 89 years, 7 months and 12 days.

He was a self-made man, and was married in early life to Maria Thomas, to which union were born seven children, four living, and three, with their mother, having passed from time to eternity. He was again married, to Elizabeth Minser, in 1850, and to them were born five children, four living and one dead. In the year 1834 he was baptized in the fellowship of Zion Baptist Church, which it was his chief delight to honor and serve. Often in speaking of God's dealing with him he would say, "How good the Lord is," always remembering him and blessing him to that extent that he felt to glorify him in his body and spirit. He will be greatly missed, and by none more than the writer, who so often enjoyed the hospitality of his home, and received sweet words of comfort from his loving soul.

Rest, dear brother, from thy labor,  
Peaceful in the grave so low;  
Yet again we hope to meet thee  
When the toils of life are o'er.

On Sunday, June 22d, in the presence of a large assembly, the writer spoke from Revelation xiv. 13; after which we took up the march for the city of the dead, where his body rests. His works do follow him. May God sustain the bereaved, and may they feel to say, It is the Lord that gives, and the Lord that takes away; blessed be his name.

THOMAS C. WILLIAMS.

WESTVILLE, Ohio.

DIED—April 17th, 1896, at his home in the city of New York, after a short illness from dropsy, the result of heart trouble, Wm. H. Whittle, son of brother and sister Joseph and Anna Whittle, of Ulster Co., N. Y., aged 37 years.

Mr. Whittle was a policeman twelve years, and earned for himself a reputation, and the respect of others with whom he came in contact, and gave evidence that he had passed from death to life, though not a professor. He filled his mission on earth in a measure of charity and kindness to the needy near him.

He leaves to mourn, besides his aged parents, one brother and one sister, as well as his widow, one daughter, one son, and other relatives. He was buried in Woodlawn Cemetery. The Lord sanctify this stroke of his providence to the good of all, is my desire.

ALSO,

DIED—In Olive, Ulster Co., N. Y., May 6th, 1896, of measles, Lizzie M. Elmendorf, daughter of Henry and sister Sarah Elmendorf, aged 16 years.

In this death not only is the home made desolate and vacant, but a model girl is taken from home and society; yet God's will is done, and we trust that all was well with the deceased, and that she rests in peace with him who on earth said, "My peace I give unto you." At the time of her death her mother was also very low with measles; yet it was the pleasure of the Lord to spare her to her family, and I trust to give the surviving ones a feeling to realize that God's will is first and best. May the Lord bless and

comfort them. Father and mother, a sister and brother, with numerous other relatives, survive to mourn.

ALSO,

DIED—At his residence in Roxbury, Delaware Co., N. Y., June 11th, 1893, from a paralytic stroke, Isaac J. Squire, aged 77 years.

Mr. Squire leaves his widow, two brothers and many relatives to mourn; but we trust that all acquainted with the deceased mourn not as those without hope. Though not a professor, he was a regular attendant at the meetings of the Second Church of Roxbury (Old School Baptist), when not providentially hindered, and in his demise the church suffers a loss as she would of one of her worthy members; but God knows best, and we have another witness to the question, "Is there not an appointed time to man on the earth?" The answer is, There is a time to die, as well as to be born.

In this loss we as a church sustain, I am reminded of the fact that of our society none have been more untiring than Isaac and his brother John while he lived in looking after the cemetery and buildings of the church. I trust they had the recompense in their life of usefulness here, and that the spirits of the silent ones are happy on high. May the gracious Lord enable us to more fully realize from whence comes all our help.

Mr. Squire, with the assistance of his brother John, caused a large granite monument to be erected in the Old School Baptist cemetery, near the noted Yellow meeting-house, where his mortal remains lie beside his brother and first wife, while his widow has survived the three to mourn sore, as a dove bereft of its companions, yet we trust resting on the strong arm of Jehovah, who will not leave her comfortless. May his presence be continually the good cheer of all the sorrowing ones.

ALSO,

DIED—At his residence in Batavia Kill, Roxbury, Delaware Co., N. Y. (Vega P. O.), June 12th, 1893, from a paralytic stroke, brother Frederick Morse, aged 86 years, leaving our aged widowed sister, three daughters and other relatives, with the church, to mourn.

Brother Morse united with the First Old School Baptist Church of Roxbury many years ago; and though an invalid, in a crippled condition, and seldom went away from home, yet he loved to talk of the Savior's love to lost and ruined sinners, his certain and finished work of salvation on Calvary's cross, who, rising from the dead, brought life and immortality to light through the gospel, which is the power of God unto salvation to every one that believeth, making the truth manifest, as the witness is felt within, "He that liveth and believeth in me shall never die." May the good Lord sustain our aged sister and her bereaved ones in this affliction. We have no other comfort in this vale of tears, as we bury our loved ones, or preach at the time of their demise, only in the unchanging nature of our God.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

### ASSOCIATIONAL.

The Kaw River Association will hold her next session, if the Lord will, with the St. Philips Church, Argentine, Kansas, on Saturday before the second Sunday in August, 1893, and three succeeding days.

All lovers of the truth are invited to meet with us. Those coming on the Rock Island R. R. will stop at Argentine. All who come from the south, north and east will stop at the Union Depot, and take the Twelfth Street cable car going to Argentine, which will cost five cents.

D. SAYERS, Mod.

A. L. DURDEN, Clerk.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 15, 1896.

NO. 29.

D. L. Blackwell 1 June 96

## CORRESPONDENCE.

### PAUL'S CONVERSION.

DEAR EDITORS SIGNS OF THE TIMES:—I wish to hand you for publication a most highly prized letter from our beloved brother, Elder W. J. May, which has been a source of much comfort to us. We are glad and give thanks to God that there yet remains a prophet in Israel. Brother May has twice visited us and proclaimed the glad tidings of salvation by grace, which was each time a feast of fat things to our thirsty souls.

I very much desire your views on Luke xi. 24-26: "When the unclean spirit," &c.

Yours in hope of eternal life through Christ,

LYDIA A. WILLIAMS.

RED BUSH, Ky., June 23, 1896.

MRS LYDIA A. WILLIAMS—MUCH ESTEEMED SISTER IN CHRIST:—Your welcome letter of the 8th of May, 1896, should have been answered long since. The long delay has not been caused by forgetfulness either of your or my special friend (your husband) Buel's letter. They were both comforting and interesting to me. I have duly considered their contents, and hope each of you will continue to write me.

Sister Lydia, you say in your letter for me to write you of Paul's conversion (Acts xxii.), which I will now do the best I can, trusting that the Lord will direct my mind in such a way that I may write something that will comfort and interest you. Our sufficiency is of God. I have long believed that preachers often talk and preach about conviction and conversion with but little knowledge of their proper meaning or application. If either the word convict or conviction occur in the Bible I do not know it. The word convicted occurs in the New Testament (John viii. 9), and is not used in connection with regeneration or the new birth; but it was those self-righteous scribes and Pharisees who were convicted by their own conscience.

So far as I have understood preachers who make use of these terms so much, and construe them as they do, they convey the idea that God convicts sinners, and then woos and beseeches them to repent, in order to their conversion—meaning regeneration. But if the convicted sinner, as they say, is too obstinate

to repent and close in with the overtures of mercy, then God forsakes them, turns away insulted, and forever abandons those poor, convicted sinners, in whom he has begun a good work. O what a jargon! But, my dear sister, we have not so learned Christ, but are led to believe better things, and things that accompany salvation. Paul says, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."—Phil. i. 6.

The word conviction means the act of proving guilty; strong belief founded on evidence; to convince, &c. Then, if we use the words conviction or convicted, in Paul's case, we shall attach to them those meanings above named—use them to convey the idea that Paul was thoroughly convinced that he was doing wrong.

This belief of Paul was the inevitable result of evidence; for he was going on his journey, and the Lord overtook him, and he was brought to the ground, and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" And Saul said, "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest." This was *prima facie* evidence to Saul that he was doing wrong; and now he says, "Lord, what wilt thou have me do?" But we must emphasize in our mind that Paul did it ignorantly in unbelief. He was not ignorant of worldly wisdom, nor of the Jew's religion; but he was ignorant of God's righteousness, and going about to establish his own righteousness, and had not until then submitted himself to the righteousness of God. Light makes manifest.

The preacher you speak of would not have been much wrong in his idea advanced if he had made the proper application; but in the way he applied it I do not think he so much as hit the board, much less the mark. Every subject has a keynote, and that we must touch if it has the right ring. The preacher who says that Paul was not regenerated until the scales fell from his eyes, ought to carefully consider the context, especially the seventeenth verse of the ninth chapter of Acts. This shows that Jesus had appeared to Paul in the day he was going down to Damascus, and then sent Ananias to him to lay his hands on him; not that he might be converted or regenerated, but that he might receive his sight and be filled

with the Holy Ghost. I do not understand that when Ananias laid his hands on Paul and called him brother Saul, and he received his sight, and was filled with the Holy Ghost, that just there and then he was regenerated or born again; for the context plainly shows, to my satisfaction, that he was a living oracle. But he was to go there at that time and in that way, in perfect harmony with God's eternal purpose, and then and there it should be told him all things which were appointed for him to do.—Acts xxii. 10. This gives us the idea clearly that all things which Paul had to do were already appointed, settled and fixed, but not all of them yet revealed unto him. Some of them Jesus revealed unto him in the way as he went down to Damascus, and then told him to go down, and that it should be told him all things which he must do. Paul did not know until he was filled with the Holy Ghost, and there fell from his eyes as it had been scales, that he must straightway preach Christ, that he is the Son of God. Doubtless, to my mind, Paul had received the Holy Ghost previous to this; for the Lord said to Ananias of Saul, "Behold, he prayeth."

It has occurred to my mind that there is a difference in the terms receiving the Holy Ghost and being filled with the Holy Ghost. For instance, the apostles had received the Holy Ghost previous to the day of Pentecost; but when the day of Pentecost had fully come they were all filled with the Holy Ghost, and began to speak with other tongues. So when Paul was filled with the Holy Ghost he began to speak with another tongue—began to preach Christ, that he is the Son of God. As I have said, Paul had previously received the Holy Ghost, but had not been filled with it; or in other words, the Holy Ghost had not yet revealed unto him that it was ordained of God that he should preach Christ. I am of the opinion that Paul was a regenerated man when and before he started down to Damascus with his diploma or authority. This I will not affirm, but suggest it as my candid judgment; and I must believe that the Bible fully and clearly sustains the idea suggested; for in this twenty-second chapter of Acts is Paul's experience, or declaration of how he was converted to the faith and knowledge of the true worship of God; and neither in this chapter, nor in the ninth, does he intimate anything about regener-

ation or the new birth. Then again, in his first letter to Timothy, first chapter, beginning with the twelfth verse, he touches again on this same incident, and says, "And I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief." Ignorance means a want (lack) of the true knowledge of God and his worship. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Again, in Gal. i. 15, Paul himself says in reference to his miraculous conversion, "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately ["straightway"—Acts ix. 20] I conferred not with flesh and blood."—Gal. i. 15, 16. This text demonstrates the fact that after God had separated Paul from his mother's womb, he called him by his grace, and then revealed his Son in him, that he might preach him (his Son), &c. This harmonizes with Acts xxvi. 16: "But rise, and stand upon thy feet; for I have appeared unto thee *for this purpose*, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear to thee," &c. I have emphasized the phrase, "for this purpose," in this text, to call your special attention to God's purpose in overtaking Paul in his way to Damascus, and revealing his Son (the Light that shined in his heart) in him; that it was not to regenerate him, but for the purpose that he might preach Christ, the Son of God. The Lord himself says that the purpose for which he appeared unto Paul as he journeyed was, to make him a minister. Ignorance of the true worship of God leads to unbelief and false worship.—See 1 Peter i. 14. The Athenians worshiped the true God, but they did it in an ignorant manner. Paul did not declare another god to them, but he declared unto them the same God whom they were in the manner ignorantly worshiping.—See Acts xvii. 23, 24. So, taking all these plain corroborating testimonies into due consideration, I must believe that Paul was a regenerated man when he was brought up at the feet of Gamaliel, and taught

the perfect manner of the law of the fathers, and was so very zealous; but he was in the greater part ignorant of God and his righteousness, being blinded in his pharisaical righteousness and Jewish religion. And doubtless, to my mind, there are thousands and tens of thousands of regenerated persons who are blind in these days, as Paul was, and fully as self-righteous, and are eagerly persecuting the same way, doctrine, faith and practice, and do not know that they are persecuting Jesus; but they are zealous of the traditions of their fathers.

Paul in declaring his conversion (Acts xxii.) says, "I persecuted this way unto the death," &c. This he did in his blindness, not knowing what he was doing. But as he journeyed, about noon, suddenly 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?" And he answered, "Who art thou, Lord?" And the Lord said unto him, "I am Jesus of Nazareth, whom thou persecutest." Now, all this proves conclusively Paul's blindness in what he was doing. Paul then said, "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me." "And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus," &c. It was not the light that kept Paul from seeing, but it was the glory of the light. This was divine revelation that shined in Paul's heart, and gave him the knowledge of the glory of God in the face of Jesus Christ. The brilliancy of this miraculous light which shined in Paul's heart convinced him of his wrong, and manifested unto him such wonderful knowledge of God and his glory, that he could not see; that is, he could not understand or know what to do; and he remained blind, in this sense, until he came into Damascus, into the street called Straight, at the precise time and place ordained of God to make known unto him all things that he (God) had appointed for him to do. There is predestination in all this; a pre-arranged and pre-determined plan. The phraseology of Paul's own language proves that this was the sense in which he was blind; for in verse ten he says, "What shall I do, Lord?"

I do not object to the use of the word convict, or conviction, relative to a dead sinner, if we mean regeneration, or giving to them eternal life, although neither Christ nor the apostles have used those words anywhere in the Bible; but I much prefer the word "quicken," for this is a Bible term, and means to give life to the dead, or to make the dead alive. Paul says to the church at Ephesus, "And you hath he quickened, who were dead in trespasses and sins."—Eph. ii. 1. Here Paul affirms that God quickened those

brethren, and that they were dead previous to God quickening them, or giving them life. He does not say anything about God convicting or converting them, but of giving them life. If the word convert is used anywhere in the Bible in connection with regeneration or the new birth, I do not know it. I do not recollect seeing it. So far as I have any knowledge of the word convert in the New Testament it always means to convince, and has no allusion whatever to regeneration. When any one has sorrow of heart on account of their sins, and mourns over their vileness, it is unmistakable evidence of spiritual or eternal life; for the dead know nothing, spiritually. The dead cannot mourn, cannot be sorry for their sins, with godly sorrow. It is the living that mourn, that weep, that sorrow with godly sorrow, that repent, that believe, &c. None of these things are in order to life, but each and all of them are unmistakable evidences of life. It is the living that act. The dead cannot move. The dead, unquickened sinner can no more move toward God spiritually, in any sense of the word, than a man who is corporally dead can move in the avocations of this life. One is as impossible as the other.

As I have called your attention to the clause, "About noon," by way of emphasis, I will now suggest to you a few thoughts for your consideration. It seems to me that this does not simply mean noon, or twelve o'clock as we count time, but means when it was about noon with Paul in his pharisaical zeal and frenzy; about the height of his ambition and religious heterodoxy, and hatred against God. I have already said that "quicken" is a more suitable term than conviction, and doubtless is, touching regeneration. There is no intermedium between life and death. The dead man is not dying, neither is the dying man dead. It does seem to me that if we use the term conviction, and attach to it the popular idea, then we have a space between life and death, and sometimes quite a long one, too.

Now, sister Lydia, I do not know that I have written anything that will comfort or interest either you or my special friend, Buel; but I have written my humble convictions, and am of the opinion that I have treated the subject differently from what you had thought. If you find so much as one crumb of comfort in this, you may send it to our highly prized medium of correspondence, the SIGNS OF THE TIMES, if you choose, and this, my feeble exposition of the subject, shall be subject to the criticism and correction of the editors and readers. Hoping to hear from each of you soon and often, I remain your weak brother, in hope of eternal life alone through Christ,

W. J. MAY.

PINSONFORK, Ky., June 9, 1896.

#### FREE WILL.

It has been claimed by men for ages and generations that man has a will entirely his own, which is his to do with as he pleases, whether to do evil or good; and it is also claimed that if it were not so, then man would not be an accountable being; that he is not responsible to God if he is not a free agent. It is upon these principles that men of the world now stand; and one notable feature in this is that men of all classes, from the most ignorant heathen to the most refined in education, have adopted this theory. It is the theory of the world. It requires no spiritual light in man to cause him to accept this theory. The most barbarous and the most refined have this theory in common. It requires no teaching from God to teach men this theory. It is that which man has prior to any spiritual knowledge. It belongs to the world, as it is of the world. It can be carried no higher than the head from which it originates. To those of such a mind it would be a foolish proposition to accept, that God's regenerated children have this one thing affirmed to and of them, that God works in them both to do and to will of his own good pleasure, and that he works all things after the counsel of his own will. We are ready to confess that these things cannot be believed by any others than those whom God has taught that they cannot do the things that they would. Paul acknowledged that his will was not free; that he could not do the things that he would do, or the things that he chose to do. It is accepted by me as ample evidence of an unregenerate state when I hear one say, "I can do as I choose to do;" especially when that one thinks the choice is directed by motives entirely his own. The apostle pointedly declares that he did not do the things he willed to do, and that he could not do the things he willed to do. Paul thought he verily was doing God's will when he was persecuting the saints and putting them to death. And I conclude it was as much God's secret will and purpose for the saints to suffer martyrdom, as it was that Paul should suffer martyrdom at the hands of others. But when Paul was shown God's will, then he learned that he had been serving Satan instead of God; that his own will and choice before he was instructed by God was one thing, and another after he was enlightened.

A man's will is according to the spirit it is under; so it is folly run mad for one to say that a man's will and choice is free and unhampered and under no restrictions. It was God's purpose that Judas should will and choose to betray his Lord and Master; hence Judas did according to his will and choice; and thus men, according to their theory, would say that Judas acted the part of a free agent. But was the will and choice of Judas unbiased? The

Scriptures declare that Judas did not start out upon his mission until Satan had entered into him. Now, when Satan had control of Judas' will and choice, was Judas a free agent? Was he not rather a chained agent? The same is true of the Jews and rulers who crucified Christ, of which Peter declares, "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." "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Will anyone claim that those Jews that took part in the crucifixion, and were at Jerusalem on the day of Pentecost, and saw the Holy Ghost resting on the disciples, and who cried out to the disciples, "Men and brethren, what shall we do?" that their will and choice had not undergone a change? It was their will and choice before the day of Pentecost to hate and crucify Christ; and it was also their will and choice to love and worship him after the feast of Pentecost. Can it be possible that man is a free agent, and yet subject to be directed by whatever spirit takes possession of him? The will of man is under the control of whatever spirit he is of. Man has no control over his will or choice. The will and choice have control of the man, and the spirit has control of the will. Christ cast evil spirits out of many, and thus their wills were changed. Their wills were not free, for they had been under the spirit of Satan. One of old said that man's will is like a horse: first one has control of it, and guides and directs it, and then another. If God's Spirit casts out the evil spirit, and God's Spirit directs that will, that will is not set free; it is turned about by the power that is. God declared that the Egyptians should afflict Israel for four hundred years, and the will of the Egyptians was ready at the appointed time to do the afflicting; but their will was not free, for it was bent one way only, and that was to afflict. Pharaoh's will was to let Israel go; but when God hardened his heart his will was to not let them go. Pharaoh's will was changed about seven different times upon this matter. Was Pharaoh's will free when God hardened his heart? Also in king Saul's case, when an evil spirit from the Lord was upon him, he willed to slay David, but David played upon a harp, and the evil spirit departed from Saul. Was Saul's will free? God told Samuel before he sent him to anoint Saul that he would give Israel a king, one that would oppress them. Was Saul's will and choice free, when God declared beforehand that it would be evil? Likewise also with Sihon, king of Heshbon, of the Amor-

ite nation, of whom the Lord said to Abraham, that the iniquity of the Amorites was not yet full. God hardened king Sihon's spirit, and made his heart obstinate, so that he came against Israel in battle, to the end that he might utterly cast them out. Was it true that this king's will and choice was free, when God had hardened his spirit and made his heart obstinate? God had foretold, four hundred years prior to this king, that this people should be deprived of their land; hence it was no accident, but the fulfillment of a purpose; and this king's heart was in the hand of the Lord as the rivers of water, and he turned it whithersoever he would, and also held him accountable in destruction. As he did in Pharaoh's case, he hardened his heart, that he should follow after the children of Israel, and held him accountable in great destruction. God is a God of purpose. Adam's will was not consulted in what was the purpose of God for him. God's will alone was the will to be consulted. God purposed in himself what Pharaoh and Sihon's wills should be. These men and their hosts were passive in God's hand for the fulfillment of the purpose and will God had in the matter. God's free will is the only free will and choice we know anything of. But, says one, does not man choose and will just what he wills and chooses to do? I answer, He wills and chooses whatever his will and choice is influenced to do; but the influence he has no control over. God shaped the will of Pharaoh and the will of Sihon to choose to do what he had purposed they should do. Their will and choice was all in God's arrangements prior to their choosing it. God had declared, four hundred years prior, that Israel should dispossess the Canaanites; yet the Scriptures declare that it was of the Lord God to harden the hearts of the kings of Canaan, so that they came against Israel in battle, that he might cast them out. The same was true of Jediah, king of the Jews: for through the anger of the Lord it came to pass in Judah and Jerusalem, until he had utterly cast them out, that Jediah rebelled against the king of Babylon. Were the kings of Canaan and king Jediah free agents, when God hardened their hearts to will and choose to come against others in battle? The will and choice of man is turned about by whatever influences are brought to bear against them. God sent a lying spirit into the mouths of Ahab's prophets, which was a strong influence over the wills of these prophets, and also of Ahab. Consequently their willing and their choosing were not free, but they were under the control of those lying spirits. Wherein then does it help men to boast of freedom of will, when there is no such thing? Even if we were to allow there is, wherein does it benefit them; seeing they are creatures of circumstances and influences over which they have no

control? If a man follows his own will, how does he know what way or what spirit is influencing his will? One day his will is influenced by the spirit of meekness, and the next day a proud and haughty spirit is running away with him. While his will and choice is under the influence of one spirit, he wills and chooses to do what he is very sorry for an hour afterwards when a better spirit controls his will. A man's life is a crooked mark. First he would rebuke his neighbor for some little misdemeanor, and the next moment he is sorry he has been given over to evil influences. The devil is as a roaring lion, seeking whom he may devour. But some will say, "Resist the devil and he will flee from you." But when the devil is in possession of your will you do not choose to resist him; he is the very one you want. But if God's will is uppermost in your heart, then you will want to resist Satan; but if Satan's spirit is uppermost in you, you will strive against God, if God does not help you. Isaiah told the Jews that God would work a work in their day, a work which they would not believe though a man should declare it unto them; for God gave them a spirit of slumber, eyes that they should not see, and ears that they should not hear, and hearts that they should not understand; and when their wills were under such a spirit of slumber it could not be said that they were free. Paul said that God should send them strong delusions, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness. Could their wills be free while under a spirit of delusion? The Scriptures declare that God's people shall be willing in the day of his power. Then is their will free? If it is free, is it free to do other than the bidding of the Spirit it is under? Even though a man follow his own will and choice, yet his will and choice is beyond his control. If the Spirit of Christ dwells in you, the body is dead because of sin; but the Spirit is life because of righteousness. The body is dead when the Spirit of God prevails; but when the spirit of the flesh predominates man is alive in sin. "If any man have not the Spirit of Christ, he is none of his." Jude said of some, "These be they that separate themselves, sensual, having not the Spirit." Hence it is plain that man's will and choice gives him no room for boasting. God has foretold, centuries beforehand, just what men's wills and choosings would be. God declared to the king of Assyria, "Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? Now have I brought it to pass, that thou shouldst be to lay waste defended cities into ruinous heaps."—Isa. xxxvii. 26. This is what the king of Assyria was boasting he had done and would do, declaring his freedom to do as he pleased; but God put him

to silence by declaring that he had formed it from ancient times that he should do this; hence it was God's will that the king of Assyria was executing. But, says one, "Did not the king will to do so?" Yes; but who purposed and shaped the circumstances that influenced the king's will? What that king did was decreed from ancient times. Also the seventy years of captivity of the Jews was foretold centuries beforehand; and the pride and haughtiness of Nebuchadnezzar was likewise foretold; making it a fact that the will and choice and heart's desire of the king of Babylon was as certain to be as it was. The prophecy reads that his heart should be lifted up. Thus it is most evident that man's will and choice would be influenced to do the will of God, even though Satan, as in the case of Judas, guided the will. But one may say, "Of course God foreknows all things; but that has no influence over the things to cause them to exist." But I have this to say, that the proper spirit will be given to influence the will of man to do what God has decreed, even though God sends a lying spirit into the mouths of some, and an evil spirit on some, as on king Saul, and strong delusions on others, to believe a lie and be damned. The prophet Daniel foretold the rise of many kingdoms after his day, and just how the hearts of men would be turned. While men have been following in the spirit as Daniel foretold of them, and their wills and choosings have been pointedly to the mark, yet these very men boast of freedom of will, while they choose the very things that God foretold they would. How can freedom of will and God's decrees come together at the same time and place and manner, as foretold, unless each will and choice is dictated by the very spirit necessary to prompt men to act in the time prophesied of them? But some will say that prophecy is not predestination. But all prophesied events are also predestinated events; for God never foretold an uncertainty. A prophesied event is as certain to come to pass as a decreed one.

NEWTON PETERS.

PORTLAND, Ind., April 27, 1896.

OTEGO, N. Y., June 8, 1896.

DEAR BROTHERS EDITORS:—The inclosed letter from our dear brother Keer was received by me last winter, and as I was favored last month to witness his baptism by Elder Pollard, I asked him to allow me to send his letter for publication in the SIGNS, to which he consented; and as I view it as a clear record of the work of God, please give it publicly to the household of faith.

Yours in bonds of love,

B. BUNDY.

IONA STATION, Ont., Jan. 17, 1896.

ELD. B. BUNDY—DEAR FRIEND:—Another year has passed since I last saw you, and I have not forgotten your saying on that occasion,

that I owed you a letter; and as I do not like to be in debt (though I may be slow to pay), I have decided to write you a few lines now. I have frequently felt desirous of acknowledging your kind letter, now more than two years old, the contents of which I have several times since perused with pleasure, but always with the conclusion that yourself and others saw more in Mrs. Keer and me than we ourselves could see, and as a consequence I felt unable to write anything that would commend itself to your discerning mind. In this letter I purpose reviewing my exercises in the past, as best I can, and I pray the God of all grace and truth to direct my pen, and your mind, while passing judgment upon what I may write.

My first impressions, as far as I can recollect, with regard to God and eternity, were as long ago as the year 1857, when I was not yet seven years old, the occasion being the funeral day of an uncle of mine. After returning home myself and two younger brothers were about our mother, discussing what we had seen at the funeral, and I remember the particular pains she took to impress on our young minds the importance of being prepared to die, as well as the majesty and power of the great Being who created all things, and with what great displeasure he looked upon the acts of wicked men, and the end of such, while the good he took to himself, there to dwell in glory throughout never ending eternity. The solemnity which appeared to find expression in her countenance I never forgot, although there have no doubt been lengthened periods of time in which the circumstance would not recur to me; but I do not think there was any very long period of time in which the thought of the majesty and power of the great Creator was not in my mind. However, I yielded to the dictates of my evil nature, so that I got to be a very bad boy; so bad that I could swear pretty well when alone, but always had a fear to do so when anyone would hear, fearing man more than the great Being to whom I owed my existence. However, when I was about eighteen years of age, and while attending the May meeting, the occasion being the one on which a young minister was first called upon to speak in public, I saw myself so wicked that I wept like a child, while I could behold, as I thought, such beauty in him. I felt much wrought upon in my feelings, and would cry, "Lord, if thou wilt, thou canst make me clean." I do believe it had the effect of cleansing me of a very bad habit, for I never swore more than once or twice afterwards. This feeling subsided after a few days, and all went on pretty well until about the year 1870, when on one summer day as I was backing the wagon out of the barn, after unloading a load of hay, a fearful feeling took hold of my mind,

(Continued on page 230.)

## EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1896.

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

## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
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## EXHORTATION.

THIS is a Bible word, and a frequent Bible theme, and it seems to us right that something should sometimes be said about it directly. Exhortation is so interwoven with all the doctrine of God our Savior, and all the teaching of the Scriptures, that it must and will be often presented by all who write or speak in the name of the Lord, whether they use the word "exhortation" or not. Still it seems needful to sometimes allude to it by name; and so we desire to write about it now.

The word itself occurs several times in the epistles and elsewhere in the New Testament. It is said of John the Baptist that he said many things in his exhortation. The apostles exhorted, and they enjoined upon those who were overseers of the flock to use exhortation, among other things. It is therefore one of the obligations resting upon those who labor in word and doctrine. Since this is so, we do well to inquire carefully what it is that is enjoined upon us.

The word "exhortation" signifies the stirring up of the mind to remember any obligation that may be laid upon the one addressed, and the presentation of any motives by which that person may be incited to fulfill those obligations. Should we urge upon a child the duty of obedience to his parents, and at the same time present the motives which should impel him to obedience, that would be exhortation. We might indeed urge upon him wrong motives, such as would appeal purely to a selfish, grasping spirit, but still that would be exhortation. In like manner exhortation in the Scriptures addressed to believers is to remind them of the commandments of God as presented in his word, and to urge upon them obedience to those commandments. In doing this it may be that wrong motives will at times be presented, but that does not change the meaning of exhortation itself. Very great care should be exercised by those who wait upon exhortation that only proper reasons should be urged as motives for obedience. For all this we have a full and perfect pattern in the manner of the apostles' teaching.

Exhortation differs from commandments. It differs in its nature, and

in the position of those who speak. A master or ruler or king does not exhort, as a master or ruler or king. If at any time he may seem to do so, it is only an expression of condescension, whereby he would seek to show his love and pity for his subjects. For a time he comes down to them, and does not speak as a master. On the other hand, a king always commands when he speaks as a king. An exhortation belongs to a fellow-servant. The master has commanded certain things of his servants. Then the servant who is faithful and obedient, loving his master, may and ought to exhort his fellow-servants, who may seem indifferent to the master's commands, to obedience by all proper motives. The voice of authority is in a command; the voice of entreaty is in an exhortation. God commands, but does not beseech men. We beseech or entreat men, but do not have any right to speak commandingly, as a lord over the heritage of God.

But why should exhortation be needed? We may be sure it is needed, else the inspired apostles would not have exhorted, nor would they have enjoined it upon their brethren in the ministry. But why should it have been needed? There seems to us to be a number of reasons presented in the Scriptures, and arising out of what knowledge we have of our own heart. We are easy to forget the word spoken to us, either in the Scriptures or in our own hearts. Love of self, the world, carnal ease or pleasure, fight against obedience. The fleshly lusts which war against the soul are many. The weights which retard the christian in his course are heavy, and all the heavier because he loves them; and sometimes when we know the Master's will, and do not forget it, we are stubborn and self-willed. These and many other things within and without act as hindrances in this christian race, and so we need to be stirred up to remember what has been enjoined upon us.

But is not the commandment of God enough? His command is written in the Scriptures, and it is also written in the heart of every believer. Of this we must be sure, if indeed we be true believers ourselves; and besides, the word declares his will again and again. Why, then, the need of exhortation, of teaching, of reproof, and of rebuke? It is said that they (believers) shall all be taught of God. John says, "Ye have an unction from the Holy One, and need not that any man teach you." It is expressly said that in the new covenant they shall no more teach every man his neighbor and his brother; and yet Paul exhorts believers to teach one another. Aquilla and Priscilla expounded the word of the Lord more perfectly unto Apollos; and we often say that the written word is full of instruction to us, or that a certain sermon instructed us greatly. There is no contradiction in all this. The Holy Spirit

teaches in the sense of revealing things to our view which we could not otherwise see; and this no man can do to another. The Holy Spirit leads the soul experimentally into the truth; but those taught in the word can expound the Scriptures, and show their meaning to be in harmony with what the Holy Spirit has revealed in the soul. Thus there are two kinds of teaching. After listening to an instructive sermon one said, "I knew that all the time, but I did not know that I knew it."

As there is need of both these sorts of teaching, so there is need of the commandments of God written in the heart and upon the sacred page, and also of exhortation. We may ask, Could not our God have so impressed his commandments upon his children that they would not have needed any reproof, rebuke, teaching or exhortation from their brethren? But this would be an utterly profitless question. We have to do with what is, not with what might have been; and our God has not only given us his commandments, but he has also enjoined upon us the duty of exhortation.

But does not this imply that the commandments of God may fail to be obeyed? If by his command be meant his secret and eternal purpose, we answer no! His eternal purpose, which he purposed with himself ere time began, can never fail. The subject of which we are speaking does not touch upon this matter at all. But if by the terms "his commandments" his revealed will or law is meant, we reply that our God has himself charged upon his people disobedience to it. Therefore to say that his people cannot disobey his commandments is to give God the lie; and who will dare to so blaspheme his name? To our finite reason it may seem that there is an irreconcilable conflict between the eternal purpose of God and his revealed will. He says in his law, "Thou shalt not kill," and yet he has decreed the death of some men by murder. It is not our business to try to harmonize these two things. We think it the height of presumption and folly to try to do so; but yet the Bible teaches both. Jesus was murdered, and yet Jehovah from eternity purposed his death; and the hands of those who did it were wicked and foul because of it. Thus it is seen that exhortation has its place, and the commandments of God have their place, and the eternal decree of God has its place; and it will not do to say that believers cannot disobey, because they have disobeyed, and we know that we are disobedient often. If things seem contradictory to us, it is our short sight that makes them appear so. Let us not dare to say that the decrees of Jehovah exclude commandment or exhortation, nor that commandments and exhortations exclude his decrees. It is true that his revealed law forbids all manner of sin, and yet his word declares his decree

eternally of many sinful acts. It is a great mystery. For ourself we are content to accept these things without trying to compass the mystery.

Are any of the words of Jesus to be understood as exhortations? No word of direct teaching that fell from the Master's lips, it seems to us, can be spoken of as an exhortation. He spoke as a Master to his disciples. He spoke as one having authority. As we read what the apostles enjoined, we read direction or exhortation. As we read in the gospels the words of Jesus, we read commandments. The apostles exhort in harmony with their Master's commands. But Jesus did more than utter commandments: he revealed a fulfilling of his word in the hearts of his people. The words that he spoke were spirit and life. This could not be true of any words of man. His words were spirit and life, because he spoke them. We speak the same words to our fellow-men, and often they are not spirit and life to them. It is only when Jesus is revealed in his word that it becomes spirit and life; and when Jesus is revealed in his word to any soul, to that soul Jesus is himself speaking. Looking upon Stephen, they saw as it were the face of an angel. It was not Stephen, but God's messenger that they saw. How good not to see the man, but the angel of God. This we see when we see Jesus in the preaching.

The word of exhortation is addressed to believers, not to unbelievers. This is true, because believers are in the covenant of grace, and under law to Christ, while unbelievers are without. Exhortation is one of the glorious things which make up the furniture of the true sanctuary of God. For lack of understanding this, many gospel pearls have been cast before swine. The apostles exhort their brethren, not the world. Jesus commands his disciples, not those who follow him not. "What the law saith, it saith to them that are under the law." What the law of the kingdom saith, it saith to them that are in the kingdom. This cannot be too definitely or clearly stated. It cannot be too firmly held in the mind. We would not exhort the Queen's subjects to obey United States law, but we would thus exhort our own citizens. The apostles exhort their fellow-citizens.

Exhortation of believers is not legality. It is legality to exhort unregenerate men to so live that they may obtain salvation, eternal life. It is not legality to exhort the living in Jerusalem to walk worthy of their high calling. It is legality to say to believers that if they will be obedient they shall have a high seat in heaven, and the more obedient they are the higher will be their seat there. Our God has put into the hearts of his people a desire to know and do the will of God. The work of grace has so wrought in their hearts that they desire to be

often reminded of and stirred up to obedience. Their chief anxiety is lest they should forget and forsake his law. The Spirit of God works in them effectually to this end. But still they need exhortation; and this exhortation is in full harmony with the work of the Spirit in their hearts. A dear brother once said in our hearing, "I love to hear preaching that tells me my faults." This he felt because he desired to flee from his faults, and so desired to be aware of them. This sort of exhortation is not legality. In this sort of exhortation is the full promise of liberty.

Are there any better examples of gospel exhortation than the apostles have left on record for us? "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." "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." "Add to your faith virtue; and to virtue knowledge," &c. "But put ye on the Lord Jesus Christ," &c. "Present your bodies a living sacrifice," &c. "If any man hunger, let him eat at home; that ye come not together unto condemnation," &c. To transcribe all the exhortations of the apostles would fill many pages. All are along the same lines with those that we have here referred to. This manner of exhortation is scriptural, and is such as the Holy Spirit has dictated. We trust that brethren may ever be found thus exhorting one another.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

JOB'S AFFLICTIONS.

A BROTHER has requested our views on Rev. vi. 3, 4, concerning the opening of the second seal, and our opinion also concerning Job, whether he was a changed man before God answered him out of the whirlwind. To these inquiries we would respectfully reply, that on the first subject we have no satisfactory light that we think would be edifying to him or to any of our readers; we choose therefore to refer that text to such brethren as have been led more fully to understand it.

In regard to Job, the question seems to us rather speculative. We are informed that Job was a perfect man, that he feared God and eschewed evil, which are, according to our view of the subject, qualities which are found only in those who are born of God. The carriage of Job, under the trials which were brought upon him, blessing the Lord as well in his afflictions and bereavements as in his prosperity, seems to indicate the patience and submission peculiar to the children of God, and the strength of his faith when he said, "I know that my Redeemer liveth," &c.; also, that his witness was in heaven, and his record on high; and, "Though he slay me, yet will I trust in him." It does not seem to us that

such language was ever breathed forth from an unrenewed heart.

The confession of Job, after God had answered him out of the whirlwind, that he had heard of the Lord by the hearing of the ear, "but now mine eye seeth thee, wherefore I abhor myself in dust and ashes," do not, as we understand, imply that he never before had any saving knowledge of God, but rather that he had not during all his bitter trials and distress had a clear view of the hand of God in these afflictions. Job possessed that patience which is a fruit of the Spirit, and his trials were for the trying of that patience. Hence, the apostle has said to the saints, "Ye have heard of the patience of Job, and have seen the end of the Lord." We have heard nothing of Job's patience after he was delivered from his afflictions. His patience was tried before the Lord answered him out of the whirlwind; and the end of the Lord, or design of the Lord in the development of the patience of Job, we have seen; and this is what we understand Job saw when he was humbled before the Lord in dust and ashes.

The application which the apostle made of this subject to the saints in general, referring them to this case as an example of God's method of dealing with his children, not only confirms our view that Job possessed the patience which is peculiar to God's children, but also that they are to learn from this exemplification that while they are in like manner passing through fiery trials they are not frequently permitted to see the hand of the Lord directing the storm, as clearly as when God has uttered his voice out of the whirlwind and hushed the raging tempests to silence. No afflictions for the present seem joyous, but grievous; but afterward they yield the peaceable fruits of righteousness in them that are exercised thereby. When God has brought them out of the furnace, like the gold that is well refined, they see and know in real experience what they only knew in theory before; and such we understand to be the case with Job in regard to the hand of God in his afflictions. Still we cannot believe that Job was a stranger to grace, or ignorant of the work of the Holy Spirit, from the commencement of the account which is given us of him in the Scriptures, however ignorant he may have been in the dark hours of his distress that God was in his afflictions demonstrating the power of that patience which he had previously bestowed on him. All the days of Job's prosperity, when abounding in wealth and loaded down with honors in the gates, could never have brought into exercise that patience which, like a hidden jewel, was treasured in his heart. In the language of the poet,

"Darkness shows us worlds of light  
We never saw by day."

The manifestation of God to Job produced the same effect, in hum-

bling him in the dust, as the display of himself to Isaiah, Daniel, Manoah, and a thousand others of whom we read; and every christian knows that whenever favored with a special manifestation of the divine presence, in proportion as they behold the glory of the Lord, they abhor themselves and repent in dust and ashes.

MIDDLETOWN, N. Y., March 15, 1853.

THE COMMANDMENT TO LOVE GOD.

BROTHER BEEBE:—Is every creature under heaven commanded to love the Lord God with all their heart, soul, might, mind and strength? or is that command only to Israel—the Israel of God? Please give your opinion.

A. SISTER.

R E P L Y .

ALL creatures under heaven include the inanimate as well as the animate things which are created; but the law to which our sister has referred relates only to intelligent creatures which possess might, mind and strength; consequently we must answer her question negatively. If the question is only intended to embrace intelligent human beings, we presume that as subjects of the government of God nothing short of a perfect devotion of all the powers that he has given us to his glory can meet the righteous requisition of the law under which we were created in Adam. The law which was given to Israel at Sinai, as defined by our Redeemer, required those unto whom it was given to love God supremely, and their neighbor as themselves; and on these two hang all the law and the prophets. But it will be remembered that the Sinai law was not given in preceptive form to Israel until after all had sinned and come short of the glory of God, and it was then added because of transgressions which already existed; and its being added was that every mouth might be stopped, and the whole world become guilty before God. It is only by the law we have the knowledge of sin; for where there is no law, there is no transgression; and sin is the transgression of the law. Paul said he had not known lust, except the law had said, "Thou shalt not covet." We do not understand that the Sinai covenant was given to any but the family of Israel, and to that family only as a typical and ceremonial people. But all men, including the Gentiles as well as the Jews, have sinned, and the reign of death from Adam to Moses proves that all the race of mankind was created under law to the Creator in Adam. As the wages of sin is death, so the strength of sin is the law; therefore it is clear that man was under law to God before the Sinai covenant was given.

We know of no other commandment than what is implied in the foregoing, commanding all men to love God; and the reason to our mind seems obvious: it is because all men are under condemnation and wrath already. The fleshly mind is corrupted, and in its corruption it is

enmity against God, is not subject to the law of God, neither indeed can it be. He is therefore treated in reference to his true character, as a lost and helpless sinner, and no expression is made in revelation which implies a possibility of his recovering himself from the condemnation he is already under, by loving God, or doing anything else. The law as a standard of holiness remains just what it always was; its demands have not abated, but our circumstances have changed from what they were in our original state in Adam. Instead of addressing its precepts to us, it thunders forth the just condemnation of all who have transgressed. To promulgate a command now to the condemned sinner, saying, "Thou shalt love the Lord thy God with all thy heart, might, mind and strength," &c., would imply that the service of his heart in its present alienation from God could render an obedience to the precept, acceptable to God, and that he still had mind, might and strength to render such obedience to the law. But instead of such addresses, we find the Scriptures abounding with the declaration that man is dead in sin, and that by the deeds of the law no man can be justified in the sight of the Lord; that whatsoever the law saith, it saith to them that are under the law, that every mouth may be stopped and all the world become guilty before God.

Men who are preaching what they call the moral obligation of all men to repent, love God, get religion and become christians, mislead their hearers to the belief that man in his fallen state is not totally depraved, not already condemned and under wrath, but rather that he is a probationer, having the heart, might, mind and strength requisite to fulfill the whole law. But when the Holy Spirit takes the sinner in hand to reveal to him God's method of salvation, he gives him such a view of the holiness and spirituality of the law, and such a sense of his own guilt and ruin, that he despairs of ever being saved by any work of his own; and he is ultimately convinced that salvation is alone of the Lord.

MIDDLETOWN, N. Y., March 15, 1853.

CRUDEN'S CONCORDANCE.

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

## CORRESPONDENCE.

*(Continued from page 227.)*

as suddenly as if it were a thunder-bolt out of a clear sky. Those with me were laughing and joking, but I could not smile. This feeling followed me, varying in extremes for a period of about three months, during a greater portion of which time I feared my natural reason would forsake her throne. One Sunday I was feeling very miserable, so that I knew not what to do. I decided to take a walk to the woods, and as I traveled on toward another farm of our own, about a mile away, I met some friends on the way. Fearing they would notice something wrong in my manner, I did not stay long in their company, but went on; and as I was returning a thunder storm came up suddenly, when I ran into a neighboring barn. While there I had great fear that the Lord would send the lightning to strike me down. So great was my fear that at the sound of a clap of thunder I actually jumped from where I was standing, as if I could avoid the stroke; a thing remarkable, in view of the fact that I could previous to this time sleep soundly or feel unconcerned during the most severe thunder-storm. At another time the state of my feelings were such that I verily thought my heart would break in pieces; and I must acknowledge that I did not know what the matter was with me. But I remember that after going to bed one night I tried to pray to the Lord to remove the terrible burden, if such was consistent with his will. Whether in answer to my prayer or not, the burden gradually left me, and I cannot help feeling and believing that the good Lord alone delivered me out of that trial, although I cannot call to mind one passage of Scripture as having been presented at that time, a fact that afforded me no little trouble; nor did I, until about a year and a half ago, while in my garden alone, and being much troubled about the matter, the words, "When the law came, sin revived, and I died," came with force and consolation to my mind; for now it appeared plain to me that it was the weight of sin that was laid upon me at that time; and although I felt unable to utter a sound, yet the pleadings of my heart were for mercy. I felt that it was my guilt in the sight of a just and holy God that had caused my distress, augmented by the horrible thought of self-destruction which Satan was permitted to harass me with for days. Although I have been asked by some two or three persons to come before the church, I have not felt that I could do so; for when I heard, as I frequently did, of late, yourself and other good ministers of the gospel repeat the words of the psalmist, "Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction, for thy word hath quickened me," I felt cut off. I did

not appear to have that word, though I often felt that I could say of a truth that I loved the brethren, or those whom I believed were the people of God; but I had no word upon which I could rest; nor did I, after all I had passed through, ever go on my knee before the Lord, until my little daughter Bessie was taken sick. Seeing that she was about to be taken from us, I felt humbled, and went on my knees to ask the Lord to restore my child to health, if such was according to his will and purpose; and if not, for him to take her to himself in glory; and although I went twice to implore him in behalf of my darling, I little suspected the blessing he had in store for us. On the morning of the day she died, about seven or eight o'clock, without the least intimation that she was dangerously ill, she began to talk in a manner that astonished all who were present, she being only a little over nine years of age. She bade us good-bye, saying she was going to her happy home, and for us not to weep for her. She asked us all to sing the fifth hymn, meaning the hymn commencing with the words, "The hour of my departure's come." She afterwards said to me as I sat at her bedside, "You are not my father now. I have a Father above," at the same time raising her little hand. The calm composure which characterized her lovely countenance while she thus spoke was a wonder to behold.

"Tis God that lifts our comforts high,  
Or sinks them in the grave;  
He gives, and when he takes away,  
He takes but what he gave."

I feel that we have been wonderfully blessed of the Lord, in enabling our darling to leave such a sweet assurance that she has gone from this sin-cursed time state to a home in glory, where sin and sorrow cannot enter, there to sing praises to God and the Lamb eternally.

After our darling's death I felt more than ever concerned about myself, although I did not appear to feel the burden as previously referred to; yet I felt I had not that upon which I could rest. I would pray, and my prayers, like myself, were full of imperfections, and did not appear to go higher than my head. I would give up, and then go at it again, before I was aware of what I was doing, till at last one night, as I was going to bed, I said, "I will not go to sleep till thou bless me," continuing in this way until I fell asleep. When I awoke in the morning about five o'clock the very first thing to enter my mind were these words, "Though your sins be as scarlet, they shall be as white as wool." They seemed as though some one had spoken them. I immediately flew to the Lord in praise for his goodness and mercy to a poor, unworthy worm. This, however, did not continue long, for I soon began to doubt. The thought came up that perhaps these words were not in the Bible, and so I decided to look

for them, as I did not know where they were, nor did I know whether they were there at all. I decided that if they were there I could take them as being from the Lord to me; and if they were not there I could not do so. After I got up I searched the Concordance, but could find nothing to lead me to the words. I went several times a day, for several days, but could find no trace of them. I got so that I was afraid to ask anyone, for fear they would say there were no such words. So I went on for nearly a week, when on Christmas evening last we had a friend with us at tea whom I esteemed for the truth's sake; and feeling in my mind that this matter must be settled, I decided to ask him if the word wool was in the Bible. After doing so he said, "Yes," and repeated over the very words which came to me; at which, you may rest assured, I felt delighted so much that I could not resist the tears of joy which flowed freely down my cheeks. After tea was over I asked him if he knew where the words were, as I wanted to see them. My wife was the first to find them. I then was satisfied for a time, but it was not long; for Satan soon began to tempt me with doubts and fears that all was not right yet with me. On the following Sunday morning I felt to ask the Lord to bless the reading of his word to me that day, if such was his will. During the day I took the Bible, and was reading the first two or three chapters of Isaiah, when my mind seemed drawn to look up the reference in the eighteenth verse of the chapter, where are the words which were so beautifully presented to my mind. The reference here took me to Rev. vii. 14; and a reference there took me to Acts xiv. 22. Having seen a great beauty in these words, I decided to follow the reference further, which took me to Matt. x. 38. In the Bible in which I was searching there was no further reference in this verse, a fact which struck me very forcibly, laying my duty plainly open to my view; but O how weak and unworthy. I find that sin and a deceitful heart are still with me. Many times my deceitful heart would have led me astray; but I feel that I have been kept by the protecting care of the Savior's love.

Now, as I must conclude, I desire to submit what I have written to your closest scrutiny, to render judgment accordingly. If what I have passed through, as related above, is not a christian experience, I want you to be plain and tell me so; for I do not want to be deceived, nor to deceive others. My desire is that the God of all grace and truth may be with myself and the remaining members of my little family, as well as with all those who know and fear his great name, to guide them into all truth, for his own name's sake. If convenient I would like to have a reply from you soon. Hoping you are in the enjoyment of good health,

and with kind love to you and yours,  
I remain yours with a small hope,  
JOHN T. KEER.

TRENTON JUNCTION, N. J., April 12, 1896.

DEAR KINDRED IN CHRIST:—I have been inspired with a feeling of love and a great desire to speak with you through the medium of our family paper, the SIGNS OF THE TIMES, for a long while; but I felt that I had so little to say to you, except to complain of my short-comings and my nothingness, I thought that perhaps I better not try to write at all; but that excuse does not drive the impression away. It is still there. If I could write anything that would be profitable and soul-cheering, I would like to talk with you; but all my exercises seem to amount to nothing, and worse than nothing, and so I have thought I would just give up and leave it with the Lord, our heavenly Father, to direct my pen. We know he doeth all things well.

Dear ones, I feel sorrowful and anxious. I desire your love and fellowship above all things else. I feel that we are living in dark and perilous times; therefore there is the more need in speaking often one to another by way of encouragement, to comfort one another with the comfort wherewith we ourselves have been comforted, and asking our heavenly Father to look down in tender mercy upon each of us, scattered abroad in the land, according as he seeth we have need; that we may love one another with a pure heart fervently; that we may walk worthy of the vocation wherewith we are called; that our God may be our strength and defense in all our trials and troubles in this life. He has said to the church, "I will never leave thee nor forsake thee." And, "As thy days, so shall thy strength be." O what a dear, kind heavenly Parent we have. Praise be to his adorable name. In him is our trust. We know that our God reigneth in heaven and in the earth; that he rules all things for the good of his people. Why then should we fear, dear ones?

"O tell me, Lord, that thou art mine;  
What can I wish beside?  
My soul shall at the fountain live  
When all the streams are dried."

Yes, when the Lord gives us the sweet assurance of his love we can rejoice and be glad, and all nature seems to join with us in singing praises to our Maker and Redeemer. But when it is his pleasure to hide his face for a season how sad we feel. Then we hang our harps upon the willows, and weep because the sweet spring of our rejoicing is shut up, and none can open. He teaches us our depravity then, and that without him we can do nothing. He is our life, and to him we must look for all things, both temporal and spiritual. When we are shut up in our prison-houses, and seem so far away from God, and from those we love, all we can say is, I do wish

Mount Zion well, let what will become of me. O dear ones, no doubt you all have had a taste of that loneliness in your experience. In seasons of sadness and gloom I have often felt to mourn and weep, and to wonder if there ever was any one like me. At times I would almost give up in despair, feeling that I really was too unworthy of any favors from my God; but at the very bottom of my heart I was continually crying, O that I knew where I might find him whom my soul loveth. I lay as helpless as a little child, and could not go to him. Jesus has said, "No man can come to me, except the Father which hath sent me draw him." It is all of his grace and mercy that we are ever lifted from darkness and gloom, and made to rejoice in his marvelous light and love. What shall we say to all these things, seeing that we have so many trials and troubles of mind, and sickness and suffering of the body, so that we do groan, being burdened? Sometimes I feel like giving up in despair and saying, Well, I think I will not go to meeting any more for a while, nor try to meet in the assemblies of the saints, for I am afraid I am acting the hypocrite; and if they could see my heart as I see myself sometimes, they would not wonder at the long, despairing face I wear, very often excused for sickness (the worst kind of sickness though). So I muse with myself for a while, and then think, That will not do. I will try to cheer up and meet my brethren with as cheerful a face as I can, and it may be they will bear with me a little longer; and so I go again after all, and they all speak so kindly to me, while I feel that I am not worthy of their fellowship and their kindness toward me. Then I will take courage again, and feel with Ruth to say, "Entreat me not to leave thee, or to return from following after thee; for where thou goest I will go," &c. Perhaps all at once my mind will be stayed on my God, and not a wave of trouble roll across my peaceful breast. Then I find that all is well, that he has hushed the troubled waves, and all is now safe. Precious Savior! O how we feel to praise him! He hath filled my mouth with praise and my tongue with songs of thanksgiving to his holy name. How can I ever doubt again?

Now, dear brethren, I have penned a few of my thoughts as my mind has been led. You may dispose of them as you think best. May the peace of our Lord Jesus Christ rest and abide with all the redeemed people of our God forever, is my prayer.

You will see by the date that this was written two months ago; but I have hesitated to send it to you.

A. M. YARD.

GAYLORD, Kansas, June, 1896.

DEAR BRETHREN:—I will send you a copy of a letter received from a dear sister in Christ, containing her experience. I send it for publi-

cation, subject to your judgment. I do not feel worthy to receive such a good letter, yet I was very glad to get it, and was much comforted in reading it. I feel cast down a great deal of the time, and have fears that I am only a hypocrite; yet there are times when I feel to rejoice. O that I could be more reconciled to my lot! I am so sinful that I cannot do as I would, and almost always feel troubled. God knows what is best. He always does right. I do not want to murmur. Pray for me.

ROSA AYDELOTT.

NEWARK, Del., May 14, 1896.

MY DEAR SISTER:—Please do not think me bold in trying to write to you. I am not going to say strangers as we are, for I cannot feel that you are an entire stranger. I somehow feel a drawing toward you in love that I cannot help. I picked up the SIGNS this afternoon and read your experience, which was sent to the SIGNS by W. S. Aydelott. I felt as soon as I had read a portion of it such a desire to write and tell you how much I enjoyed it, and how much comfort it gave me. Your experience in past life and your coming before the church was so much like what I have experienced, if I know what God's dear people have a knowledge of, that I felt great comfort in reading your precious letter. It is so good to read and hear of brethren and sisters who have gone through the same trials that we have. Don't you think so? I think I will try, in my imperfect and feeble way, to tell you how God has led my sinful, unworthy and trembling self through my only twenty years of pilgrimage.

My folks lived in western New York eighteen years of my life, and we were a long distance from any Old School Baptist meetings. My father and mother were Old School Baptists, and it seems that as far back as I can remember I loved to have the Old School Baptists visit our folks, which they did once in a while. I always loved to have them come to our place, more than any other people.

I had rather serious thoughts at times when I was quite young. I thought the Old School Baptists were the right people, and I remember thinking often, O! if I could some time be one of them I would be so glad. I never attended meetings of other denominations, and never seemed to have a desire to do so. When I was nine or ten years old I went with my father and mother to a two days meeting in Tompkins Co., N. Y. It did seem so sweet to me even then, young as I was, to see the Old Baptists together, and so happy together, as they seemed. About six years ago my brothers and sisters and myself drove to meeting, a distance of eighty-five miles, to a place called May's Mill, where a dear old man, Deacon J. May, held meetings every fourth Sunday at his house. On Sunday morning Elder Bogardus,

the pastor there, preached. I do not remember his text, but he spoke of God's elect or chosen people, and talked quite a little on that subject. That morning my eyes were opened, I believe, to see myself as the wretched sinner that I am. O such a feeling as came over me! I felt that I had no right to be there with God's dear ones who were gathered there. I could not help but cry, I felt so bad. I felt unworthy of any notice from them. About two or three weeks after we returned home I was awakened one night by the words, which came to me as though they had been spoken, "The way of the transgressor is hard." I felt that it surely was. A few years after this I went to visit my aunt, and went with her to meeting. She was a Presbyterian. The minister, after he had been talking awhile, said that they were all saved, and that their sins were all forgiven. He made out that they and himself were about perfect. I thought to myself, I wonder if he really does feel himself so good, and that his sins are forgiven. Then the thought came to me that I felt mine were not. I felt myself very sinful. When the words came to me, "Your sins are forgiven," I felt such a relief, and was so glad. One day the words were on my mind almost all day, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I think that is a sweet verse. My mind seemed to be on baptism, and yet I felt so unworthy and sinful, and felt that I ought not think of it. We seldom went to meeting, as we lived so far from any meeting. It did seem that I could not wait for an opportunity to be baptized. In the fall of 1894 we moved to Newark, Delaware, near the Welsh Tract meeting-house. When we were riding here from the state of New York I had such a feeling of praise to God, and a feeling of thankfulness that we were to be here where we could attend the Old Baptist meetings often, and I had a hope that I might be baptized, if God so willed it. We have preaching here at Welsh Tract every third Sunday. Elder William Grafton, of Forest Hill, Maryland, is pastor. The first meeting that we attended after we reached here was their Saturday afternoon meeting, and I felt to wish that I could go forward and tell them how I felt, and how much I wanted to be baptized; but I felt so unworthy of asking a place with them, and felt that I had so little to tell, it was not the time for me to go. I went on through the winter and spring, doubting and hoping, and longing so much to be baptized, but felt very far away, and seemed to be getting farther away from what I so longed for. On Saturday before the third Sunday in May I went to meeting, and felt about ready to give up. Elder Grafton preached, but I was not able to enjoy much of it; but when he got through, and they started to sing, the words came to me, and were re-

peated over and over in my mind, "This is the way; walk ye in it." I did not hesitate any longer. I felt that my time had come. I went forward, but could not tell the dear ones there any of my travels. I could not tell them a thing. Elder Grafton asked me if I felt that I wanted a place with them. I told him that I felt I never could be happy anywhere else. They received me, unworthy and sinful as I am. I was baptized the next day. I do not think I shall ever forget that day. It was the sweetest day I have ever known. I felt when I came out of the water that I was "walking in newness of life."

My sister, am I tiring you, writing on so long about myself? I did not realize that I was writing so much. My thoughts have come so fast that I have not thought how much I was writing. It will be just one year next Sunday since I was baptized, and it has been a very precious year to me most of the time. I have been on the mountain-top so much longer than I deserve. I do not deserve any of the sweet spiritual comforts that I have had. God is merciful and very loving to his little flock. What tenderness and love he shows to them, and has shown in the gift of his Son, who died for his little ones. It is all so wonderful. I feel that I know so little about God's mysteries. I feel that I am very young in these things. Doubts come to me at times as to whether I know anything about these things which the Old Baptists love and believe; but I do believe that I love the dear brethren and sisters with a love that I never have for any other people. I love to be with them, and to hear the truth preached. My sister, I wish I could see you face to face, I have such a desire to see you. I wish, if you feel that you can, you would write to me. I know that I do not deserve letters from the dear brethren and sisters, but I do love to get letters from them. I feel that I would like to hear from you very much.

I am very unworthily yours, and if a sister I am the very least of all.  
MINNIE F. HAMILTON.

EDITORIAL NOTICES.

PLEASE BE SURE

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

## ASSOCIATIONAL.

THE Mount Pleasant Association of Regular Baptists at its last session, held September 6th, 7th and 8th, 1895, with the Mount Pleasant Church, at Pleasureville, Henry Co., Ky., concluded to discontinue the association, as there were so few churches represented. The matter was referred back to the churches to take action upon, and report by letter or messenger at a meeting to be held with Sulphur Fork Church, Henry Co., Ky., on the fourth Saturday in March, 1896. According to arrangement, the meeting was held at the time above stated, and the churches reported by letter and messenger unanimously in favor of continuing the association as heretofore, and agreed to hold the next annual session with the Beech Creek Church, Shelby Co., Ky. (as it is the church's centennial year), commencing on Wednesday, September 2d, 1896, and continuing three days.

All lovers of the truth are cordially invited to meet with us. Those coming by rail will get off at Waddy, on the Louisville Southern R. R., as the place of meeting is two miles south of that town.

E. F. RANDELL, Clerk.

THE Pig River Old School or Primitive Baptist Association will convene on Friday before the fourth Sunday in August, 1896, and continue three days, with the church at Ephesus, Pittsylvania Co., Va., four miles from Penhook depot, Franklin Co., Va.

We have reduced rates on the N. & W. and Southern R. R. for the occasion at four cents per mile, round trip. Tickets will be for sale August 19th, 20th and 21st, 1896, and hold good until August 26th. Tickets are for sale along the line between the following points and Rocky Mount, Va., on the N. & W. R. R.: Salem, N. C., Bristol, Tenn., Betty Baker, Va. Change cars at Rocky Mount, Va., for Penhook. On the Southern R. R. between Atlanta, Ga., Goldsboro, Wilson, Wilkesboro, Durham, N. C., Stuart, Lynchburg, Rocky Mount and Penhook, Va. Call for tickets to the Primitive Baptist Association at Ephesus, near Penhook, Va. At all points south of Danville buy first-class tickets at full fare, and get a certificate, and I will sign it, so that you can return for one-third fare. Do not forget this.

Those coming on the N. & W. R. R. will have to spend the night at Rocky Mount, Va., and change cars there for Penhook. Trains are due from Rocky Mount at Penhook at 5:15 a. m. from the south, and 6:47 p. m. If you will write to me at Neva, Pittsylvania Co., Va., we will meet you with conveyance. All brethren and friends are invited to attend.

J. T. LUMPKINS.

THE next session of the Eno Association will be held with the Durham Church, in the city of Durham, N. C., beginning on Saturday, August 1st, 1896, and continuing the two following days. A cordial invitation is extended to all lovers of the truth.

THE Kaw River Association will hold her next session, if the Lord will, with the St. Philips Church, Argentine, Kansas, on Saturday before the second Sunday in August, 1896, and three succeeding days.

All lovers of the truth are invited to meet with us. Those coming on the Rock Island R. R. will stop at Argentine. All who come from the south, north and east will stop at the Union Depot, and take the Twelfth Street cable car going to Argentine, which will cost five cents.

D. SAYERS, Mod.

A. L. DURDEN, Clerk.

# THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED EVERY WEDNESDAY,  
AT TWO DOLLARS A YEAR,  
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## EDITORS:

BENTON JENKINS, Middletown, N. Y. F. A. CHICK, Reisterstown, Md.  
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# 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. 64.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 22, 1896.

NO. 30.

## POETRY.

### AN EVENING MEDITATION.

O to have a heart so trustful  
That it will not throb to see  
Whether either joy or sorrow  
In our future lives will be.

Knowing that beyond our knowledge,  
There upon the great white throne,  
Standeth Christ, our Mediator,  
Keeping watch above his own.

When he gives us just one token  
Of the love to us he feels  
How the stony heart is broken,  
As his light our sin reveals.

Then we cry, Unclean! unholy!  
Why should one so vile as me  
Hear that loving word of pardon?  
Tell me, Lord, why should it be?

Comes the answer, Child, I've loved thee  
Ere thine eyes the light could see;  
'Twas because my mission led me  
To the cross of Calvary.

O such heart experiences  
That he daily deigns to give!  
Just when giving up to perish,  
Touching me, he whispers, Live.\*

How can puny man, when boasting,  
Say he anything can do  
To inherit this salvation?  
Tell me, was it thus with you?

No, methinks I hear you answer,  
'Twas when wandering off in sin,  
Seeking various means of pleasure,  
That my soul delighted in.

Then a voice so gently, softly,  
Spoke for only me to hear,  
"This way only leads thee downward;"  
Thus implanted he his fear.

Then, dear child, began thy wisdom;  
Then thy heart was taught to know  
That which heirs of God experience  
While they're traveling here below.

You could never feel the darkness  
Had you never seen the light;  
Then take courage, feeble christian,  
Walk by faith, and not by sight.†

In the path he marks to walk in  
You must as a pilgrim pass;  
All things needful he's provided,  
Even shoes of iron and brass.‡

Child, you hesitate; how can you?  
See his bleeding side and hands.  
Lovingly I hear you answer,  
I will follow his commands.

If I perish, I will perish  
At the foot of Calvary's tree.  
Here's my life, my all, my being;  
Here am I; send me; send me.

\*Ezekiel xvi. 6.

†2 Corinthians v. 7.

‡Deuteronomy xxxiii. 25.

KATE M. BLAKE.

WATERLOO, Iowa, April 21, 1896.

### CHANGE OF RESIDENCE.

ELD. F. A. Chick having changed his residence from Reisterstown, Md., to Hopewell, Mercer Co., N. J., correspondents will please address him at the latter place. See editorial notice on page 236.

## CORRESPONDENCE.

### WHAT CONSTITUTES A SAINT?

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN:—I feel like I want to write and express my understanding in regard to a subject of much importance to the saints of God; yet I feel my weakness and inability to write on so great a subject, and have felt timid about writing; but Jesus says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." My subject is, What constitutes a saint? I do not write in a spirit of enmity, nor to fight somebody's views, but to give my views, and give according to what I have received by revelation and searching of the Scriptures.

In the beginning God created man in his own likeness or image; male and female created he them. Here then is the likeness, male and female. Now, keep this in mind, for I will have use for it by and by. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." They did eat thereof, and thereby became sinners. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." All came under condemnation; all stood guilty before God; and the testimony is that there is none that doeth good, not one. Thus they are in a hopeless state, the Savior not considered. But God had a people which he had chosen for his praise. He said to Abraham, "In thy seed shall all the families of the earth be blessed." The angel spake to Joseph and said, "Thou shalt call his name Jesus; for he shall save his people from their sins." The apostle Paul says, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."—1 Tim. i. 15. It was sinners he came to save; not to offer salvation upon conditions. He came to lay down his life for his sheep; and he says, "This commandment have I received of my Father." This, then, was the only condition, that he lay down his life; and Paul says that he (Christ) became obedient unto death, even the death of the cross. So by the obedience of one many were made righteous; therefore he is the end of

the law for righteousness to them. They in a legal sense went down into death with him, and the same with him when he arose. He was delivered for their offenses, and arose for their justification. The apostle Peter says they were begotten again unto a lively hope by the resurrection of Jesus Christ from the dead. Paul says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior." As regeneration and begotten again are synonymous terms, I understand both these passages of Scripture, or the testimony of both apostles, to mean the same. Jesus says, "I am the resurrection and the life." Here is the new and the living way, which he hath consecrated for us through the veil, that is to say, his flesh. Through the death and resurrection of Christ his people are redeemed, and raised up to a righteous state, in a legal sense; and yet those who are not born again cannot see nor understand it. I do not understand that regeneration and being born again are the same. Regeneration is Christ lifting the church out from under the law, and placing it in a new and living way, which, I understand, is the first resurrection. John in the Revelation says, "Blessed and holy is he that hath part in the first resurrection: upon such the second death hath no power."

Now I have followed the man, or that portion of men that were chosen to be made meet for the Master's use, until made righteous in the eyes of the law and before God. The next thing is to show how they are born of God. To be born is to come forth from the mother; it matters not whether it is applied to man or beast. We read that Eve was the mother of all living. This applies to the human family, and not to beasts. So all the fullness that was in Adam when he was created is manifest in the development of his progeny. They come forth and are manifest by birth, and are all partakers of the life that was given Adam when God breathed into his nostrils the breath of life. Now, what are we to understand by being born of God? The apostle Paul in his letter to the Galatians says, "But Jerusalem which is above is free, which is the mother of us all." Now let us see what this Jerusalem is. In the revelation given to John in the isle of Patmos, he

says, "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Rev. xxi. 2. In the third chapter he says, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." Who was this that was talking to John, and instructing him what to write? It was him that had the seven spirits of God. God in ancient time made himself known by the name Jehovah unto the children of Israel. But unto his church he has a new name, which is new Jerusalem. The children take the name of the parent, and the bride the name of the husband. Paul says that forasmuch as the children are partakers of flesh and blood, Christ also himself likewise took part of the same. Now, as he came down from above, so did the children, and each are partakers of flesh and blood, but not in the same form; for he was begotten of the Father in the virgin Mary, and in that sense was the only begotten of God. As to the children, Jesus says, "That which is born of the Spirit is spirit." God is a Spirit, and is eternal, and existed as Father, Son and Holy Ghost; and these three are one. You will remember that I told you he existed both male and female; and to be born of God is to come forth from God. Thus they are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. To be born of God is to come forth from God. "And of his fullness have we all received, and grace for grace." As we naturally receive the fullness of Adam, so we spiritually receive of the fullness of God. Now let us see what Paul says about the matter. In his epistle to the Ephesians, i. 10, he says, "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." The apostle Paul wrote his letter to the saints at Ephesus, and tells us how they became saints: "That in the dispensation of the fullness of times [not time, but times] he might gather together in one all

things in Christ, both which are in heaven, and which are on earth." What was it John saw coming [not come, but coming] down from heaven? The holy city, new Jerusalem. And if it came down from God it must have existed with him, or it could not have come down from him. To be born of God is to be born of the Spirit. The apostle says, in his letter to the Galatians, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." There was something on earth that was to be gathered in, one with that which came from above. It is those characters that are predestinated unto the adoption of sons, who are the offspring of their federal head, a created being, that became a sinner, and as such Christ came to save it. Christ redeemed them that were under the law, that they might receive the adoption of sons. That which is born of an incorruptible seed, by the word of God, which liveth and abideth forever, is a legitimate, heaven-born son of God. That which is adopted is a created being. The one is the earthen vessel; the other is the treasure. Paul says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." We read that the strong man armed keepeth his palace, and his goods are in peace, until a stronger than he cometh upon him and overcometh him. He taketh from him all his armor wherein he trusted, and divideth the spoils. Paul says, "The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." These are the goods that were in peace until the stronger than he came, and bound him, and spoiled his goods. Then the stronger sets up business with his goods, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. "Now he that hath wrought us for this self same thing is God." It is the light that makes manifest. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."

If you conclude to publish this, please correct mistakes. Yours in hope,

JACOB GANDER.

GHEENT, Ky., June 27, 1896.

DEAR BRETHREN EDITORS OF THE SIGNS:—With this I mail to you a truly interesting letter from our very dear brother, Elder John

G. Sawin. It speaks for itself, and I feel sure that the clear and vivid description given by brother Sawin of that great city whose builder and maker is God will comfort many a lone wanderer like this old and afflicted one, if it is published. Truly when the dear saints are permitted by grace divine to have a little view of the beauties and glories of their future and eternal home, that view lifts them far above the vanities of earth, and gives them joy and rejoicing to which this corrupt world must ever remain a stranger. Beautiful for situation is Mount Zion. Her beauties shine forth in heavenly grandeur to the dear saints when the hand of affliction is resting heavily upon them, as in the case of brother Sawin when he wrote that precious letter. Surely he could then say, from the inmost depths of his heart, "All things work together for good to them that love God, to them who are the called according to his purpose." The pains and afflictions that find a lodgment in the mortal bodies of the saints cause the vanities of earth to recede from their view, and they can joyfully exclaim, "These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." It is then they gaze in rapture with almost unobscured eyes upon the superlative glories of their future and eternal home; and when a dear brother like brother Sawin points in deep and sacred thought to the blessed mansions above, to which they fondly hope and trust they are hastening, the afflictions of earth vanish, and with David they can say, "It is good for me that I have been afflicted, that I might learn thy statutes."

But I did not intend to worry the dear readers of the SIGNS with my poor thoughts, but to ask them to drink deeply at that great fountain of heavenly glory to which brother Sawin has pointed, and rejoice with me in its contemplation.

H. COX.

MATTOON, Ill., June 23, 1896.

JUDGE H. COX—MY DEAR AGED BROTHER:—On account of a hurt I received on the first day of May I am yet confined to the house most of the time; but as I am able to write some little, and remembering your very comforting letter of December last yet unanswered, I feel to try to address you once more, trusting that you are still spared, and that a blessed hope of a blissful immortality far beyond the din and confusion of this time state joyously brightens your days as you journey to the tomb. The light, joy and peace of such a hope is truly wonderful; yea, it is marvelous. It reaches beyond the veil of the flesh. Without it we are of all men most miserable. With it we have an anchor of the soul, sure and steadfast. Though your years are very many, yet with faith and hope reaching into the land that is far off, giving a view of the uncloud-

ed joys of eternity, these years become no more than that of the infant of a day. Their weight is swallowed in the life you now live, the life of the Son of God; and I cannot think, dear brother, that I overestimated your love, devotion, zeal and loyalty to your Sun and Shield, the Savior and Redeemer in whom you trust. His transcendent light has shone brilliantly on your pathway; and while it revealed the excellencies of Jehovah and the love of Christ, who of God is made unto you sanctification, righteousness and wisdom, it did also at the same time reveal the weakness of the flesh. The flesh and all fleshly things suffer in the comparison with the things that make for peace. When the light is most brilliant, and we have a foretaste of heavenly joys, then is when we are most ready and willing to repudiate all the works, actions and deeds of the flesh; and when we can the most truthfully say, "In me (that is, in my flesh) dwelleth no good thing," it is also the time that we can the more earnestly say, "God is our refuge and strength, a very present help in trouble." What a glorious refuge this is! The righteous go therein and are safe. They need never have fear, though the earth be removed, and the mountains be carried into the midst of the sea. God is even there in the midst, a present help in time of trouble. In this life one may be cast away into a distant clime, among strangers, far from home and kindred. That one may be prostrated with disease, and suffer because of the absence of the far-away friends, who would gladly relieve the sufferings of their friend if they were there. Such conditions do not confront the Lord's people. He goes not on a journey, nor sleeps nor slumbers. He is always nigh unto them. He hears the slightest groan. No land or country where he is not. He is present wherever help is needed, "a very present help in trouble." But all this you know better than I can write it. Your letters all indicate how deeply you drink from the fountain of God's wondrous love; and O how thankful I desire to feel that it is so—that as you near the end of your journey you can, like David, see some of the clear and beautiful outlines of the "city which hath foundations, whose builder and maker is God," whither "God is gone up with a shout, the Lord with the sound of a trumpet." "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." All this you have been doing for scores of years. What towers of strength you have seen. Such invulnerable bulwarks can nowhere else be found. Salvation, with all that it means to the poor and afflicted people of God, hath been appointed, and go to make

up the invincible bulwarks. Her palaces are of exquisite proportions, and filled with every attribute of God's infinite perfection. Mount Zion is the city of the great King, and God is in the midst of her. Broad rivers and streams are there, because the Lord is there. The waters are sure to all the inhabitants of the city. They shall not hunger, thirst or faint any more.

But, my brother, I am weak and nervous, and will have to close my scribble. I know not whether you can read what I have written or not. My best regards to your companion. My wife joins me in love to you both. With the hope that I may hear from you again, if it does not tax your strength too much, I remain your very unworthy brother in the bonds of the gospel,

J. G. SAWIN.

CIMARRON, N. M., June 12, 1896.

ELDER G. BEEBE'S SON—DEAR BROTHER:—I often thought I would write to your father in his lifetime, but did not feel able to do so; neither do I now feel able; but I hope the blessed Spirit will help my infirmities. Through an aunt I got some old numbers of the SIGNS to read, just after the late war, and through them I was led to search the Scriptures, to see if those things were true. At that time I was a New School Baptist. I knew that nothing but the truth would avail me or anyone else, and I was given to search for it as a hidden treasure, and I hope it has made me free. If I felt as sure of my acceptance with the Lord as I am sure that the Old School Baptists are the true church, I would not so often go around with my head bowed down like the bulrush, for I would then know that each and every event would only work for my good. I have often been made to thank God that he has shown me the truth, even if I am only a child of wrath; for the wrath of men shall praise him; but I trust I shall be one with that number who shall praise him with fullness of joy. The only real joy I have in this world is in his finished work, and the hope that I have an interest in it, and of meeting with those few sheep that the Lord has gathered together in this far western country; yet they are not so far but what they are hated, and evil spoken of; but this is only a confirmation of whose they are; for Jesus has said, "And ye shall be hated of all men for my name's sake." "If they have called the Master of the house Beelzebub, how much more shall they call them of his household?" But none of these things move me, when I hear the Shepherd's voice saying, "Be of good cheer; I have overcome the world." He ever liveth to make intercession for us. Because he lives we shall live also. The life we now live in the flesh, we live by the faith of the Son of God. I feel each day that here I have no continuing city, but seek one to come, whose

builder and maker is God. Sometimes I feel the witness within to say, "I know that my Redeemer liveth." But those times are few and far between. It is like the sun coming out on a cloudy day, to be quickly covered with a black cloud to shut out the glorious beams. It is then I feel the full force of the poet's language,

"But O! when gloomy doubts prevail,  
I fear to call thee mine:  
The springs of comfort seem to fail,  
And all my hopes decline."

Often when locked up in "Doubting Castle" the Lord is pleased to bring to my remembrance the key called promise, through reading some of the communications of the brethren and sisters, and I can say, I have that key; and it will fit any lock in "Doubting Castle." Sometimes there is a little creaking noise on account of the rust, but it must yield before this key, which is carried in the bosom. It would appear to the natural mind that it is a very convenient place, and that they would never lay imprisoned in a dungeon with the means to extricate themselves. But there must come help from the Almighty before it can even be thought of, much less used. Yes, the Spirit must take of the things of Jesus and show them unto us. Then our willing feet in swift obedience move. May he ever make me to know and realize how frail is man, and show me that in himself is everlasting strength, that I may not fear what man can do unto me.

As I have stated above, we are only few in number out here, but strong enough to enjoy the blessing. Sister E. H. Boggs wrote you of the constitution last fall, and of brother G. M. Fetter's ordination. We meet, or try to, every month. I believe the Lord is in our midst, to own and bless us. Brother Fetter is there, and I hope we appreciate his labors, and love the vessel that brings us the food that is given to him. The most of us have been holding our letters for twenty years and over. The brethren that came out from Texas last year baptized three. I hope the Lord will add to us such as he will have to be saved. May we be as the handful of corn in the earth upon the top of the mountain, and that the fruit thereof may shake like Lebanon, and they of the city flourish like the grass of the earth. Elder Fetter's text on Saturday was, "Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." He preached much to our comfort. On Sunday he preached from the words, "See, the smell of my son is as the smell of a field which the Lord hath blessed." We felt that it was good to be there.

I will give an extract from a letter written me since the meeting by my sister in the flesh, who is also a mem-

ber. I think it shows how the Lord can set a table in the wilderness for his chosen. I will bring this poorly written and dictated letter to a close, hoping you will make due allowance for my weakness; and when you are permitted to go into the inner court of the King's palace you will remember the poor, tempest-tossed one that scribbled these lines.

MILDRED VANCE.

MY BELOVED SISTER:—Your very precious letter is at hand, and it was as a cup of cold water to a thirsty soul. I did think you would have a precious feast at the last meeting on Sunday morning. I felt it, as I have been almost all my life deprived of the blessed privilege of meeting with the church. I always think of their meetings, and sometimes the Lord gives me the spirit of prayer for a blessing to rest upon them. The Scripture that fell into my mind you will find in Isaiah xxi. 10: "O my threshing, and the corn of my floor: that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you." What the Lord's watchmen hear of the Lord is what his people feast upon. It is food for the household, and what they grow and thrive on. But I am as one that only finds a bit of fruit here and there, like the gleaner that comes after harvest. The prophet has described it as two or three berries in the top of the topmost bough. O how I would love to see you and talk with you, it has been so long since I have seen anyone to talk to of these things. Write again soon. May God keep you under the shadow of his wing and give you every needed blessing, is always the prayer of your poor, lonely sister,

C. F. WILLBURN.

GALESBURG, Ill., June 8, 1896.

EDITORS SIGNS OF THE TIMES:—I send for publication a letter from one of the children of our dear brother Varnes. It has been a comfort to me to read it, and I think it will find a response in the hearts of God's people. In accordance with her wish I buried her in baptism, with two of her brothers and her sister-in-law. I also baptized four at Waterford Church in May.

Yours in love,

S. H. HUMPHREY.

FARMINGTON, Ill., May 11, 1896.

MR. S. H. HUMPHREY—DEAR BROTHER:—If I may call you so. It has seemed to be my desire ever since you were here to speak to you in regard to my condition of feeling. When I would try to speak, the words were choked away by tears. The first time I thought I could see my sinful condition was during the association at our place two years ago. I thought I had never heard such a good sermon as Elder Dobbs preached on Sunday evening; and I thought as the dear people left our place, O if I were only as good as

they are, how happy I would be. A sad feeling staid with me for several months after. The next spring I was permitted to hear Elder Ketchum preach, and every month from April to September, and every time I enjoyed seeing the few in number of the Lord's people, and my heart went out to them; but I felt I was not fit to be there. I felt in this condition at times, and again I was happy, and thought I was just as good as anyone. I went to the association last fall feeling my load of sin to be heavy. I thought on Sunday that if I could only go with them and be baptized before I should go home again, how glad I would be; for I knew it would probably be the last Baptist sermon I would hear for a long time; and so it was. For the next eight months I attended occasionally the different churches at this place; for as I would see the people going every Sunday morning I thought how happy they must be. They asked me to join with them, but as my father had so often told me that I must not join any of their works and endeavors, I could not disobey him. They did not comfort me. O how often was my prayer, "Lord, give me eyes to see, and a heart to understand." I would take up the Bible, and I loved to read it, because it was the word of God; but it seemed that a veil was over my eyes, and I had not a heart to understand. O what joy sprang up within me when my father said you were coming to Fountain to preach, although I hardly expected to get to hear you; but I have thought of the chance by which I did go, and it was pleasant to me. This was the first sermon I had heard since the association, and O how it did comfort me. When you extended the invitation for those to come forward who had such a desire, I felt as if I could go, and that if I did not I should be forever left out. When Stewart went forward I was much taken back, and something seemed to say, It is he whom dear Jesus has called, and not me. I rejoiced for him, but felt my own sinful condition more. But I did not think that anyone could tell how I felt, and I hoped they would not notice it. Those were comforting words you spoke to me as I was going home; and when you asked me to go and be baptized with my brother and sister my thoughts were, O how sweet it would be, and I answered you yes. But it was no sooner said than I thought, O! I am deceiving God's people, and I am not worthy of their love. My prayer is, "God, be merciful to me, a sinner." I opened the Bible when I came home, and after reading some all the week, I find such comforting words, and things seem brighter, and every word is precious and sweet. "What shall we say then? Shall we continue in sin, that grace may abound? How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus

Christ were baptized into his death?" —Rom. vi. 1-3. I could read such words as these daily, and O that they may always be made as clear to me as they are now. For it is by grace, through faith, we are saved, and not by the works of man. It is the gift of God. He will have mercy on whom he will have mercy.

But I have filled these pages, and I am afraid their contents are worthless. If I only could be sure that I have a little hope what a comfort it would be; and if it is the Lord's will that I be baptized the following month, O may I not be deceived, nor deceive his people. If you think I am deceiving, or am deceived in myself, do tell me. I will rejoice in the hope of hearing you preach and of seeing you at the next meeting. Pray for me, that the love of God may be shed abroad in my heart by the Holy Ghost, which is given to us.

"I hear the Savior say,  
Thy strength indeed is small;  
Child of weakness, watch and pray;  
Find in me thy all in all."

"Jesus paid it all;  
All to him I owe;  
Sin hath left a crimson stain;  
He hath washed it white as snow."

I felt like writing to someone to-night, to speak of a few of the dark feelings I have realized. Although I feel that I am unworthy, and my words are weak, yet it does satisfy my mind to write on the subject. Pray for me, a poor, unworthy soul.

ELLA C. VARNES.

OPELIKA, Ala., June 26, 1896.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I have thought of the beauty and excellency of the word of God's testimony, so complete and perfectly adapted to our present condition. We are to be judged by the word; and it is so perfect that it reflects and throws back the likeness of all those who look into the perfect law of liberty; and, like a line and plummet, it tries all the sides and edges of human character, and none are so perfect but it finds an unevenness in us in some way or other. For instance, when the apostle says, "Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." —Eph. v. 4. Here I feel the word is perfect, and the line of perfection crosses me; and as long as I have prayed and desired that it should be different, I do not seem to attain to that desire; for I love dignity, and solemnity, and sobriety, and wonder when I shall ever be able to conquer and subdue this foe to my comfort and happiness. I have prayed that it be removed, or that the Lord would so fill me with his grace as to forget the follies and vanities which seem to lie in my way. Still I have hope that I shall overcome through Jesus. When the subject is brought up, instead of saying, "Lord, is it I?" I say, Lord, it is I. And but for the hope that Jesus saves, I would despair.

(Continued on page 238)

## EDITORIAL.

MIDDLETOWN, N. Y., JULY 22, 1896.

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

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

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

## RESIDENCE AND POST-OFFICE ADDRESS CHANGED.

OUR brother, Elder F. A. Chick, one of the editors of this paper, having been called to the pastoral charge of the First Hopewell Church, of New Jersey, has changed his residence from Reisterstown, Md., to Hopewell, Mercer Co., N. J., and correspondents will please address him at the latter place.

Our much beloved and highly gifted brother, the late Elder Wm. J. Purington, for many years and at the time of his death was pastor of this church. Since the vacancy caused by the death of brother Purington, the Hopewell Church has repeatedly sent urgent appeals to brother Chick to accept the pastoral charge of their church; and after prayerful and mature consideration he has consented to accept, and we trust it is of the Lord, and extend our congratulations to the brethren of Hopewell Church.

B.

## IS THE HUMAN WILL FREE?

THIS question has been proposed by a brother, and we feel like briefly considering it, and calling attention to a few things connected with it. We always expect those who deny the divine predestination and sovereignty to contend that the human will is free; but on the other hand, those who believe these divine attributes, and that salvation is by grace, and is from the choice of God, and not the choice of the creature, must and do believe that the human will is not free. Because of this, in all the records of past ages Pelagians, Arminians and all similar faiths have been found contending that the will of man is free; while on the other hand, believers in the doctrine of grace, in total depravity, and in the divine sovereignty, have always denied that the human will is free.

Beyond all question, if the human will is free, salvation depends upon the choice of the will of man; while if it be not free, salvation depends upon the choice of God. Creature work or choice and free will stand or fall together; while if Jehovah be an absolute sovereign, and salvation be by grace only, and the choice of God, and not ours, decides the matter, the human will is not free.

Furthermore, if in anything the

human will be free, then it must be free in all things; while if it be not free in all things, it is free in nothing. To say that it is free in some things and not free in others, is to all intents and purposes to deny its freedom in all things. It is absurd to speak of anything as being free, if it be not free in all things concerning it. That which is limited in any direction is not free.

With these few general considerations we will seek to come more directly to the question proposed; and first, what is meant by the term "free," as applied to the will? There can, it seems to us, be no limitation to that of which it may be said it is free. Is the human will then free, in the sense that it is sufficient unto itself, or that it is uncontrolled and uncontrollable by any other power whatever? If freedom means anything, it means that the subject is under the dominion or control of no other being whatever. Is this true of the human will? Is it true of anything belonging to the will?

We feel safe in replying that in this sense of the word no created thing can be free. Only the uncreated will of the sovereign Creator can be wholly free, uncontrolled and uninfluenced by any power whatever save itself. To admit that man is in all his parts a creature, is to admit that all that he is, with every power and faculty, is derived from another source, and is held in existence by another power, and that he lives, moves and has his being in the being who created him. Man has no independent existence. God created him in the sense of bringing him into existence. He has nothing that he did not receive from Deity in his creation. He in no sense can be free or independent.

Furthermore, a creature cannot be endowed with freedom or independence. Could he be thus endowed he would cease to be a creature. But as a creature he cannot have any faculty that is free. He must ever be dependent upon his Creator to uphold him. He cannot move, act, think, feel, resolve, choose, or exercise any of the functions of life and being, except as the result of powers given him by his Creator, and along the lines or directions in which those powers were bent originally. All this seems almost self-evident. All this is inseparably linked with the very idea embraced in the word "creature."

But as a general thing, when the question of the freedom of the human will is raised the meaning is, Has the will the power of choice? It is the assertion of all Arminians that the will is free in this sense. They claim that somehow, in some way, good and evil are set before every man, and that every human will is sufficient to itself to choose the one or the other. Whatever may be presented to the mind of man beforehand, when the final decision is given it is the act of the will sitting as a sovereign, and deciding either the

one way or the other. This position is certainly absurd and unreasonable, but Arminians are driven into it by their opposition to the doctrine of sovereign grace. It is true, as the poet sings, that "triumphant grace and man's free will shall not divide the throne;" and so those who reject grace glorify free will, while those who would exalt the grace of God willingly dethrone free will. The two things are irreconcilable.

The human will is so constituted that it can have no power of choice independently. The will is a subject, a slave, not a master. It is always under bondage, and is controlled by something. The will never chose or could choose anything independently. Its choice, whatever it may be, is always forced upon it. Its choice is made for it and presented to it, and it submits and ratifies the choice. The human will always chooses what on the whole seems best or most desirable to it at the moment. A thousand elements may enter into the matter, and help decide the choice of the will in any given thing. We repeat that every choice of the will is forced upon it. That which is made to appear to it most desirable always decides the choice. This seems to us so plain that we can but wonder that any thoughtful man should deny it; but this very thing itself shows that the will is not free in choosing anything. To use a most simple illustration, if two toys are held out to a child, and he is told to choose which he will have, he necessarily will choose the one that seems most desirable to him. He simply cannot choose otherwise. There may be many things that conspire to make the one seem more desirable than the other, some of them in the toy, and some in the circumstances around; but still the principle of the choice remains the same.

Now, if this be true in the simplest and least important things, it is certainly true in the things that are most important. The will is not free in choosing either a sinful or a holy life. If all men by nature choose sin, it is because it is a sweet morsel under their tongue. If sin appears to any man exceeding sinful, hateful, horrible, he will not, he cannot choose it. If it appears to him most lovely and enticing, he will necessarily choose it. If, on the other hand, men reject Christ and holiness, it is because he is to them without form or comeliness. If any man chooses Christ, it is because he is made to appear to that man as the chiefest among ten thousand, and the altogether lovely one. How absurd to exhort men to hate and forsake sin, and to love and come to Christ, when sin seems to them more lovely than Christ!

If therefore men ever do choose Christ, what a wonderful revelation of the truth must be made to them to produce such a result! Sin must be made to appear sinful, and Christ must be made to appear lovely; and

this is all a revelation. Jesus expressed all this when he said to his disciples, "Ye have not chosen me, but I have chosen you, and ordained you," &c. He meant that his choice was first; and this language, connected with the language of the Master, at the only time when it is written that Jesus rejoiced in spirit, "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," covers all that we have just been saying concerning the choice, and what decides the choice. God is free in his choice of men to salvation; but our choice is the result of overwhelming motives presented to our minds, so that we could not choose otherwise, and could not desire to choose otherwise. Those who would ascribe free will to men are setting up idols in the face of the God of free will, and to whom a free will alone belongs. To ascribe free will to man is to deify him. We do not choose and love him freely; but he has chosen and loved us freely, because he is above all powers and influences, and can be swayed or changed by no other power, seeing that all other powers hang upon him. He is without variableness or the shadow of turning. He says, "I am God, I change not; therefore ye sons of Jacob are not consumed." What a difference between a God whose purposes can be changed by human powers or prayers, and an unchangeable sovereign. Men who advocate and claim free will for themselves deny it to Deity. They claim that his will can be swayed by human efforts or appeals. It is safe to say that Jehovah is what man is not. He has a will absolutely free, but man has not.

In still another sense the will of man is not free. Ever since the fall man has been in all his powers a slave to evil or sin. His heart, his whole life, has been alienated from God. What Paul calls the law in the members, the old man, the flesh, the body of this death, has held him in mind and body, in heart and will, totally enslaved. He has in no degree been a free man. Sin has reigned unto death. He could not do good; he could not even desire to do good. He has been as much and as entirely a slave to sin as the body is to death after the last pulse-beat has sounded. Adam, as a good creature, had no free will. Since the fall man is still more surely a slave. His will is to sin, and he cannot, when left to himself, will otherwise. How can a man desire what he does not desire? How can he cease desiring what he longs for? As a sinner, man cannot choose anything else but sin. His will is not free; sin holds it in iron bondage.

Neither is the will of a believer free; it is in pleasant bondage to Christ. He who loves holiness is not free to choose sin. The believer cannot help choosing Christ and holy things above all things beside.

If the brother whose question we are here considering is disposed to think that his will is free, let him ask himself the question, Can I choose now not to love Christ and to choose him? Can I cease loving his people and desiring their company? We think that in this way his questionings will soon be answered. In short, he will see that he has no control over his choice.

In this way the believer becomes convinced that whatever righteousness he possesses is a caused righteousness. Much as men may argue that the man who is made righteous is not righteous, that, on the other hand, righteousness, to be righteousness at all, must be the choice and act of the one possessing it, the plain testimony is that all the righteousness which counts anything for us in the sight of heaven is the righteousness of Christ imputed to us, and the righteousness wrought in us by the Holy Spirit. Creatures cannot be righteous by or of themselves. God only can be that. The creature must receive righteousness as he receives everything else from God. In this, as well as in choosing all other things, the will is not free. It is acted upon and controlled; and in all that pertains to God and godliness he who controls and guides the human will is the One whose will alone is free.

If we contend that the human will is free, we at once enter upon the broad road of human righteousness and merit, wherein the glory of salvation is ascribed to man and not to God. There is no half-way ground: either grace is false, or else free will is a lie. The poet, as quoted before, was just right,

“Triumphant grace and man’s free will  
Shall not divide the throne.”

Let us beware of and shun every appearance of free will as we would a monster. It is the deadly enemy of grace. It is the most successful thief of the jewels of the Almighty. Every self-righteous soul sings the praises of free will. Every one who hates grace and the God of grace loves it. It puts the crown upon the head of man, and not upon God. If we want to crown Jesus Lord of all we must slay and bury free will out of our sight.

C.

CRUDEN’S CONCORDANCE.

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

EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.

THE LOST SHEEP.

BROTHER BEEBE:—I wish you to give your views of the parable of the lost sheep, Luke xv. 4, and Matthew xviii. 12. Does this parable teach church discipline? If so, to what extent?

Yours in tribulation,

D. R.

R E P L Y .

IN Matthew the parable is addressed to the disciples, and in connection with the relative duties of the saints, and especially in their treatment of those who have offended. We therefore regard the parable in this place as relating to discipline. God’s people are frequently compared in the Scriptures to a flock of sheep; and it is no strange thing for sheep sometimes to go astray. Isaiah says, “All we like sheep have gone astray, and the Lord hath laid on him [the Shepherd, who was responsible for the safety of his sheep] the iniquity of us all.” The parable under consideration, contemplates a flock of one hundred sheep, all orderly and in their places but one. From some cause (perhaps from a strong propensity to be mischievous or disorderly, or become dissatisfied with the treatment or pasture of the flock, or it may be that he has been frightened by the howling of wolves, or allured by what he supposed to be the bleating of the sheep), he has left the company of the flock. The faithful shepherd does not in that case say, It is but one, there are ninety-nine remaining, and the one will not be missed; but he leaves the ninety-nine, and goeth after the one that has gone astray. His flock cannot be complete without its restoration to the fold. The faithfulness of the Shepherd of Israel in both seeking and searching out his sheep which have been scattered in the dark and cloudy day, should admonish all the saints of the importance of watching over and praying for the order and steadfastness of all the members of the church of God. An anxious desire for the speedy restoration of such as have strayed from the path of rectitude, and a readiness to labor for their restoration, is Christ-like. Hence he has commanded, If any have erred, you that are spiritual restore such an one in the spirit of meekness. If successful in reclaiming the wanderer, there is joy in heaven (that is, in the gospel church,) over the penitent prodigal, more than over the ninety-nine that went not astray.

The manner in which Christians are to labor for the restoration of erring or offending brethren is clearly pointed out in this chapter, as also in various other parts of the New Testament. If the mind be in us which was in Christ, we shall desire that the will of our heavenly Father should be done, though we might be subjected to drink the bitter cup of affliction; and Jesus assures us that it is not the will of our heavenly

Father that one of his little ones should perish.

The parable as used by our Lord in Luke xv. 4, seems to have been spoken on a very different occasion, and to a very different class of hearers. “The scribes and Pharisees murmured, saying, This man [Christ] receiveth sinners and eateth with them. And he spake this parable unto them.” It is substantially the same parable that he had spoken to his disciples in Matt. xviii. 12, but he now speaks it to the scribes and Pharisees; not, however, to teach them concerning the discipline of his kingdom, or the relative duties devolving on his disciples, but rather, as it strikes us, to reprove their haughty course towards those strayed and scattered Israelites which were denominated publicans and sinners. They were regarded as sinners because they had departed from the house of David, and left the temple and worship of their fathers at Jerusalem, and set up a distinct and opposite government and worship at Samaria; and these sinners, those who had become publicans, or tax gatherers, and were employed by the Roman government to collect taxes from the Jews, were regarded by the scribes and Pharisees as the most degraded and abominable of all men. Hence they murmured that Christ associated with them. The parable in this case, as well as in the other, was peculiarly appropriate.

If national Israel were regarded as sheep (and they were so called under the old covenant dispensation), then the Samaritans, being of the same family, were strayed sheep, and it was unreasonable in the Jews to indulge such violent opposition to their restoration.

MIDDLETOWN, N. Y., March 15, 1853.

THE NEW YORK RECORDER.

ABOUT half a column of the Recorder for the 16th of March is devoted to the amusing jokes which some very funny contributor has attempted to perpetrate at our expense. We probably should not have noticed the article had not the obliging publishers drawn black marks around it on the copy sent to us, as we seldom have leisure to bestow on such light reading. As it may perhaps be thought indecorous in us to pass the article in silence which has cost the writer so much labor, we will simply remark that we appreciate his kindness in informing the readers of the Recorder that our paper “is published somewhere in Orange county, by one Gilbert Beebe.” This was kind in him, decidedly so; for many might have thought, from the general tone of the religious journals of the day, that there was none remaining in the country devoted to the cause of truth. It was thoughtful in him also to let the people know that the SIGNS is published by one Gilbert Beebe, as otherwise they might have supposed there were more than one Gilbert Beebe engaged in its publication.

The allegorical style in which the writer attempts to use us up would no doubt put John Bunyan to the blush; but perhaps the writer only designed it as an offset to the doggerel of one of our correspondents, with which he was so much diverted.

Whether “X” intends to be understood literally or allegorically in saying that we are “down upon the cause of temperance,” &c., we do not know; but all who know us will testify that his assertions are unfounded in truth, as we are in doctrine and practice in favor of that temperance which the Scriptures teach, and which Christ and his apostles practiced in the primitive days and purity of the church of God.

Should the Recorder’s buffoon again attempt to amuse the readers of his witty articles with any further account of us or our paper, he is at liberty to tell them that we are in favor of Bible temperance in all things, of such ministerial qualifications as God by his Spirit always bestows on his ministers, and all such missions as are conducted under the authority and supervision of the King of Zion; but we are “down upon” those institutions of anti-christ which teach for doctrines the commandments of men, and have men’s persons in admiration because of advantage.

MIDDLETOWN, N. Y., March 15, 1853.

PLEASE BE SURE

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

NOW READY.

AS IT would take too much space to give a full description of all the Bibles and other books and publications for sale at this office, we have issued an illustrated catalogue giving complete information, which we will mail free to any one desiring to purchase any of the articles therein listed, consisting of Family Bibles, Pulpit Bibles, Oxford Bibles, Teachers’ Bibles, Pronouncing Bibles, Young’s Analytical Concordance, Cruden’s Concordance, Hymn Books, Histories, &c., &c.

YOUNG’S ANALYTICAL  
CONCORDANCE.

WE are now prepared to send the above named book, postage and expressage paid by us, to any address, at publisher’s prices. All who are acquainted with the work will doubtless agree that it is well worth the price charged. See notice on last page.

## CORRESPONDENCE.

*(Continued from page 235.)*

Well, there are so many other things in the word. "Do nothing by partiality." "In honor preferring one another." "Not as lording it over God's heritage." "I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbideth them that would, and casteth them out of the church."—3 John 9, 10. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, and there come also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts?"—James ii. 1-4. There is a reproof for all crookedness of conduct. Mark the perfect man, and consider the effect of religious wickedness, as well as temporal foolishness. It is all to be shunned and set aside in the assembly of the saints. My own imperfections have made me lenient; and while I see faults in others, I am disposed to make the best of it. I can throw the mantle of charity over others, and know they stand or fall before their own master. I hope for the better, and try to pray God to keep me from the evils of life, and enable me to walk uprightly.

"My grief and burden long has been, Because I cannot cease from sin."

We are constantly trying to attain to that position; and if we should, and should tell our brethren that we have attained to it at last, they would lose fellowship for us; that is, if we attained to perfection in the flesh. The only sovereign remedy for me against these ills is the grace and Spirit of God, which engages my thoughts so completely that I have time for nothing else. These are the happiest hours of my life. When the Lord humbles me under a sense of his goodness, I repent, turn to him, and live indeed in the joy of the knowledge of a gracious, merciful God and High Priest, who can have compassion on the ignorant, and those who are out of the way. Then my heart is broken in contrition, and I feel to be brought nearer to him in experiencing the mercy and goodness of a faithful God, who chastens; and afterwards it yieldeth the peaceable fruits of righteousness in them who are exercised thereby. Our only hope to correct all the ills and evils of life is his grace; and the glorious doctrine that his grace is sufficient may, yea,

does stay our souls in the time of the east wind. The Lord guide, direct and govern us in life, and save us in death, is my humble desire.

Yours in hope,

W. LIVELY.

TRENTON JUNCTION, N. J., June 17, 1896.

DEAR EDITORS:—I will forward to you a letter written by our late pastor, dear Elder Wm. J. Purington, for my comfort, at my request; and as it has been a comfort to me, no doubt it would be to many others, if it were published in the SIGNS. Though he is gone from our midst here below, yet his memory is ever dear to us all.

I am glad that our dear family paper, the SIGNS OF THE TIMES, still comes to us laden with glad tidings and good news, and thus we can hear from our dear ones all over our land, which is a great comfort. May you still be sustained in the good work, and contend for the old landmarks, is my great desire. May the name of our God have all the praise.

MRS. GEORGE YARD.

HOPEWELL, N. J.

MRS. ANNA MARY YARD:—In compliance with your request I will now pen down some remarks concerning the declarations in Psalm cxxvi. 1, 2, which read, "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."

In the purpose of our God under the legal dispensation two mountains were chosen to represent the two covenants; one mount Sinai, which signifies enmity; and Moses was called up into that mountain to receive the law, amidst the terrible grandeur of the Almighty, as then and there manifested; for "so terrible was the sight that Moses said, I exceedingly fear and quake." That law written upon tables of stone was not for the purpose of saving Israel as a nation, but plainly to show them that they were under the curse of God's transgressed law; for the first tables were broken at the foot of mount Sinai; showing that Israel, with all their blessings and privileges, had not risen up from their condition as a people one particle; and God's dear children know in their early experience, before deliverance is granted to them, what it is to behold the mount Sinai burning with fire, blackness, darkness and tempest, and the dreadful sound of a trumpet.

Now I will particularly notice briefly your text. Zion signifies monument, raised up; setting forth the glory and majesty of the organized gospel church; for in another Psalm God says, by the inspired writer, "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell, for I have desired

it. I will abundantly bless her provisions; I will satisfy her poor with bread." The inspired apostle while fired with delight and holy rapture said to his brethren, "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." The apostle has certainly shown forth in his language that mount Zion fully and clearly sets forth the immovable foundation upon which the church of our blessed Redeemer rests; for tempests may rage around the mountain, and yet it remains unmoved. Jesus said to Peter, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." In this day of strife and confusion they who are brought by reigning grace to trust in the Lord are as mount Zion, which cannot be removed.

The second verse shows what the protection is; and it is recorded for the comfort of the trembling children of our God in the strongest possible terms what and where their defense and protection are. "Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever: he will be our guide even unto death." "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks." "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." The mountains that were round about Jerusalem were a protection to that city, so that an enemy could not enter; but the internal strife of the Jews gave their enemies the advantage, so that they finally were surrounded and overpowered by the Roman army. But thanks be to our God, the protection to his glorious city cannot be removed.

My dear sister, I have barely touched upon the subject, and I hope the few thoughts will cause you some sweet meditation on the subject.

Affectionately yours,

WM. J. PURINGTON.

WILTON, Maine, May, 1896.

DEAR BROTHER CHICK:—I send you the inclosed letter for publication in the SIGNS OF THE TIMES, if you judge it proper. It seemed good to me, and I hope it will interest others.

As ever, your sister in hope,

MARTHA H. HUBBARD.

EAST PITTSBURY, Maine, Feb., 1896.

MRS. MARTHA HUBBARD—DEAR SISTER:—I often think of you when alone, and in our social gatherings,

and wish you were with us. I think you would enjoy it better than being away by yourself. Yet I realize that God is not confined to time or place. This I know by experience. I never tire of telling of the goodness of God to me in my many sad and lonely hours through which I have been called to pass; how he has come in the night watch and given me the assurance that he would not leave me comfortless; and of the many wonderful ways in which he has led me, and given me to drink of that fountain of living water, and brought me into that rest that remaineth to the people of God. O bless the Lord, all ye his saints, and laud him, all ye people who know the joyful sound. Ye that make mention of the Lord, keep not silence. For great is the Lord, and greatly to be praised. I feel that I have a goodly heritage. My feet are placed upon the Rock, and cannot slip. How can I doubt my acceptance with God after having so many bright evidences of his love and care over me? The mother may forget her sucking child, but God can never forget one of his children; no, not for one moment. Now, my dear sister, we have no reason to doubt, if we look ever so black, for we are comely in Christ our Redeemer. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

It has been some little time since I wrote the above. During the intervening time I have had many good and pleasant things to write; but now that I am seated for that purpose, I have nothing to write. What strange mortals we are; how dependent upon our heavenly Father for all our gifts and graces. We cannot so much as tell what he has done for us, without his divine assistance. How different from the religious world, who are always telling what they have done and are going to do. But who maketh us to differ? We are a poor and afflicted people, trusting in the name of the Lord. "They that trust in the Lord shall be as mount Zion, which cannot be removed but abideth forever." Great and precious are the promises of God, which he has made to us, poor, sinful worms.

This is Sunday evening, March 22d, dear sister, and I am going to write a little more, and then send this thing out of the house. How pleasing it would have been to my nature if I could have written a good, nice letter; but I am going to send it just as it is, and get it off my mind. You have written me once and again, and have received no answer. I hope you will forgive me, and write again. We had conference yesterday at sister Ella's. There were only six of us, and I felt as near nothing as anyone could; but after a little I began to feel better, and we had a good meeting. James said it was the best he had had this

winter. He is a great help in our conferences. Before he came among us we had no one to open by prayer, and seldom any singing. I have been thinking of your loss; but it is our great gain. I feel that he is the right one in the right place, ever ready and willing to stand at the front; and that was just what we needed. He read your good letter. We were glad you sent it, and hope you will remember us at each conference. We read the letters which we receive from different ones, and they are all of one piece. I will close.

From your sister,

ANGIE.

STOCKDALE, Texas, July 6, 1896.

DEAR BRETHREN:—As the time of my subscription has about expired, I thought I would write and let you know I appreciate the dear old SIGNS. I am sometimes so cast down that I often wonder why I am in existence. All the food I get is from the dear old SIGNS, and it seems so long between meals. I live seventy miles from my church, and have no way to get there, except to walk, which I propose to do in order to get to our yearly meeting, as I want to see my people so much; and O if I can only feel myself worthy to mingle with them, I doubtless would feel better. O how mean I will feel to be there, and to have a dear brother wash my feet. I read in the SIGNS to-day these words, "How wonderful are the works of God, that I, even I," &c. So I see some poor heart is like mine. I am the only one of my family in the flesh that is an Old School Baptist, and this seems strange to me; strange indeed that I should be thus separated from my brethren, my kinsmen in the flesh. I sometimes feel that I am an imposter among the dear Old Baptists. If I am not, how happy I ought to be. Sister Clara Gilbert sounded the key-note to my heart when she said, "And should we not rejoice with joy unspeakable that we have been led to the church, there to partake with unbounded liberty of all the rich spiritual food whereby his people are strengthened? When it is his will that we shall enjoy his favor, then are our doubts dispelled, and we feel to lay hold on the promises," &c. I wish she would express that which lies nearest to her heart. I think I could then get a great many large crumbs. O! it does me so much good to read those communications of the dear brethren, though strangers in the flesh. I often wish I could meet them all in the flesh. But we will meet, is my hope.

Dear brethren, do as you see fit with these few lines. The dear sister's experience is so much like mine that I want her to know how much I appreciate it. In love,

JOHN H. HENDERSON.

OBITUARY NOTICES.

It is my painful duty to write the obituary of my dear old mother, **Margaret A. Messer**. Her maiden name was Hampton. She was born in Blunt or Knox Co., Tenn., Jan. 31st, 1828, and was married to Jackson Brow in 1847, who lived only one year to a day. To this union was born one daughter, who still lives. In 1850 she married Wm. J. Messer, who lived thirteen years. To this union were born three sons and three daughters. Two sons are yet living, the rest having passed away. She professed a hope in Jesus in 1852, and was baptized in the Primitive Baptist Church by Elder A. V. Lashley. She lived a faithful member of Big Creek Church from the time she joined until she left Iron Co., Mo., and came to Arkansas. She then put her letter in Fellowship Church, where her membership remained until death. She had been sick for a long time, and suffered much. Her desire was to see me before she passed away; but owing to sickness in my own family I did not get to see her in her last. But, thanks be to God, I have a hope of meeting her where sorrow and pain will never come. She passed away May 16th, 1896, at 12:45 a. m.

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

Your brother in hope,

J. M. MESSER.

BEAVER, Ark.

DIED—At the residence of her brother-in-law, brother James Barbee, in Prince William Co., Va., June 28th, 1896, **Miss S. J. Weedon**, aged 70 years and 6 months.

Sister Weedon was baptized by the late Elder Joseph L. Purington, in the fellowship of the Occoquan Church, Prince William Co., Va., before the breach in the doctrine and discipline of that church, made in later years. Sister Weedon took the troubles in the church sorely to heart, and there can be but little doubt that they hastened the development of a brain or nervous trouble, which, after long, weary years of suffering, ended in her death. She was a precious sister, deeply taught in spiritual things, by a deep, rich, gospel experience, and assured of her own knowledge that Christ Jesus came into the world to save sinners. She had an abiding love for those of like precious faith. In former years I had many earnest conversations with her, which were very comforting and profitable to me, for she well knew the fierce conflicts of the christian warfare. She was brought very near her Savior in the fellowship of his sufferings. Her walk was such as would be expected from such an experience. Her faith was not founded upon theory, but upon the rock of eternal truth revealed in her. We can but rejoice that her sufferings are over, and believe that she is at rest.

Affectionately your brother,

J. N. BADGER.

ALDIE, Va., July 10, 1896.

With a sad heart, being requested by sister Ella, I write for publication in the SIGNS an account of the sickness and death of her husband, **John Parrott**.

He was taken with typhoid pneumonia, but did not seem very sick until the last. His time had come, and he had to leave this world of sin and sorrow. He died March 2d, 1896, just two weeks from the day he was taken down. His age was 51 years and 8 months.

He was married to Mary Ella Hill on Oct. 22d, 1884, and to them was born one daughter. He never united with any church, a sense of his unworthiness being all that kept him from uniting with the Old School Baptists. He was a firm believer in the doctrine they advocate, and had been a reader of the SIGNS for years. He gave strong evidence that he was a child of God, and was a regular attend-

ant at the Yatesville Church, Morgan Co., Ill., a short distance from his home. He always looked after the welfare of the Baptists, especially the ministers, and his doors were ever open to receive and entertain all who would come. He was a man of excellent character; and if any one in his neighborhood was needed to transact business of honor and trust, he was called on. He was an exceedingly kind and indulgent husband and father. He died in the immediate vicinity where he was born and had lived all his life. He seemed to regret that he must be parted from his family, yet he seemed to think it was the will of his Father in heaven, and was resigned. He went without a struggle. He spoke of Ella as his beloved wife; and once, when he heard her moan, he raised his hand toward heaven and said, "O Ella, just think of over there!" He looked as peaceful in death as his life had been peaceful; and there is not a doubt that he has entered that haven of sweet rest with his dear parents, Dudley and Sarah Parrott, and brothers and sisters, who had gone on before. Besides his heart-broken wife and daughter Sadie, he leaves one sister, four brothers, and numerous other relatives, with a host of warm friends, to mourn, but not without hope.

His funeral was preached on Tuesday, March 3d, at his late home, by Elder John Scott, from 2 Corinthians v. 1. The hymns used were "Jesus, lover of my soul," and "A few more days on earth to spend." His remains were solemnly conveyed by loving relatives and friends and interred in the Yatesville cemetery. May the dear Lord be very near to poor Ella, who is in very poor health, as he alone can bind up the broken-hearted and make them resigned to his will, is the prayer of a sympathizing sister.

SADIE R. THOMPSON.

CHERRYVALE, Kansas, June 15, 1896.

"BEHOLD, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine."

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry."

"The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

"Many are the afflictions of the righteous; but the Lord delivereth him out of them all."

"He keepeth his bones: not one of them is broken."

"The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate."

In love and sympathy for a dear, aged, bereaved sister and mother, who, I feel sure, fears the Lord and hopes in his mercy, and also the near and dear ones who compose her bereaved family, I attempt to prepare an obituary at their request.

Died—In Wakenda, Carroll Co., Mo., Jan. 18th, 1896, **Miss Emma Watson**, aged 45 years, 10 months and 11 days.

The deceased was the youngest daughter of our departed brother, J. M. Watson, who died in Wakenda several years ago, and his wife, sister Keziah Watson, who yet survives. She was born in Adams Co., Ohio, and was brought by her parents to Carroll Co., Mo., about twenty-four years ago.

Miss Emma was a most remarkable personage. She had been afflicted from very early childhood, being troubled with enlargement of the head and spinal affection, which rendered her almost entirely helpless. She grew to some size physically, but was an object of constant care and attention by her parents and the family, but especially of her mother, until she became blind and almost help-

less herself, and of a dear sister, who devoted her life and made a sacrifice of herself in caring for the blind mother and invalid sister. But notwithstanding Emma was so helpless, she was of a cheerful, pleasant disposition, had a good mind, and retained her mental faculties in a most remarkable degree to the very last. She had a very retentive memory, and could remember circumstances and the names of persons and places wonderfully. It was the custom of the members of the family, when in doubt or forgetful about persons or circumstances of former years with which she had been acquainted, to appeal to Emma, and generally she could give the right answer. She and her mother, in her blindness, were almost constant companions in their helplessness, and were a kind of mutual help and comfort to each other. She loved company, and was much pleased when the friends paid attention to her, and seemed to be specially delighted when the Old Baptists, the brethren and sisters of her father and mother, would take notice of her, and loved to hear them talk, provided they did not talk much of sickness or death, or sing of these. But her feelings in this respect appeared to undergo a change, and these very things seemed to take hold of her. On one occasion she broke out and sang a verse of the song which begins, "I would not live away, I ask not to stay." She suffered greatly during her last sickness. A look of pain and anguish appeared to be settled in her countenance, which told of the dreadful strife that was going on; but this all passed away as she was nearing the end, her countenance appeared to be lighted up with deliverance, ease and peace, a look of beauty and serenity was upon her, and she passed away as sweetly as a babe going to sleep.

May our gracious God bless the bereaved family with the comforts of his love, and the consolations that are in Christ. May he enable them to be submissive to every dispensation of his providence, and to "know that all things work together for good to them that love God, to them who are the called according to his purpose." Your darling child and dear sister has made a happy exchange. She is far better off. To her to die was gain. Why should you weep or mourn? You shall go to her, but she shall not return to you. When you have endured a few more trials and afflictions, tasted a few more griefs and sorrows, and fought a few more battles and conflicts, then shall you also be called to depart and go hence. Perhaps very soon we will hear the word, "The Master is come, and calleth for thee." O may we be caught up together with all the ransomed of the Lord in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Then shall we see him as he is, be like him, and be glorified together with him. May we be comforted together with these words.

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

R. M. THOMAS.

St. JOSEPH, Mo.

ASSOCIATIONAL.

THE Des Moines River Association of Regular Predestinarian Baptists will hold its next session with the Green's Grove Church, three miles northwest of Marion, Linn Co., Iowa, commencing at 10 o'clock a. m. on Friday before the third Sunday in August, 1896, and the two following days.

All who go by railroad will stop at Marion, where they will be met. A cordial invitation is extended to our brethren to meet with us, and ministering brethren especially.

N. B.—Observe that the meeting is in August, and not September, as erroneously stated in our Minutes.

ROBERT SPEIRS, Mod.

M. W. BYRAM, Clerk.

THE Mount Pleasant Association of Regular Baptists at its last session, held September 6th, 7th and 8th, 1895, with the Mount Pleasant Church, at Pleasureville, Henry Co., Ky., concluded to discontinue the association, as there were so few churches represented. The matter was referred back to the churches to take action upon, and report by letter or messenger at a meeting to be held with Sulphur Fork Church, Henry Co., Ky., on the fourth Saturday in March, 1896. According to arrangement, the meeting was held at the time above stated, and the churches reported by letter and messenger unanimously in favor of continuing the association as heretofore, and agreed to hold the next annual session with the Beech Creek Church, Shelby Co., Ky. (as it is the church's centennial year), commencing on Wednesday, September 2d, 1896, and continuing three days.

All lovers of the truth are cordially invited to meet with us. Those coming by rail will get off at Waddy, on the Louisville Southern R. R., as the place of meeting is two miles south of that town.

E. F. RANDELL, Clerk.

THE Pig River Old School or Primitive Baptist Association will convene on Friday before the fourth Sunday in August, 1896, and continue three days, with the church at Ephesus, Pittsylvania Co., Va., four miles from Penhook depot, Franklin Co., Va.

We have reduced rates on the N. & W. and Southern R. R. for the occasion at four cents per mile, round trip. Tickets will be for sale August 19th, 20th and 21st, 1896, and hold good until August 26th. Tickets are for sale along the line between the following points and Rocky Mount, Va., on the N. & W. R. R.: Salem, N. C., Bristol, Tenn., Betty Baker, Va. Change cars at Rocky Mount, Va., for Penhook. On the Southern R. R. between Atlanta, Ga., Goldsboro, Wilson, Wilkesboro, Durham, N. C., Stuart, Lynchburg, Rocky Mount and Penhook, Va. Call for tickets to the Primitive Baptist Association at Ephesus, near Penhook, Va. At all points south of Danville buy first-class tickets at full fare, and get a certificate, and I will sign it, so that you can return for one-third fare. Do not forget this.

Those coming on the N. & W. R. R. will have to spend the night at Rocky Mount, Va., and change cars there for Penhook. Trains are due from Rocky Mount at Penhook at 5:15 a. m. from the south, and 6:47 p. m. If you will write to me at Neva, Pittsylvania Co., Va., we will meet you with conveyance. All brethren and friends are invited to attend.

J. T. LUMPKINS.

THE next session of the Eno Association will be held with the Durham Church, in the city of Durham, N. C., beginning on Saturday, August 1st, 1896, and continuing the two following days. A cordial invitation is extended to all lovers of the truth.

THE Kaw River Association will hold her next session, if the Lord will, with the St. Philips Church, Argentine, Kansas, on Saturday before the second Sunday in August, 1896, and three succeeding days.

All lovers of the truth are invited to meet with us. Those coming on the Rock Island R. R. will stop at Argentine. All who come from the south, north and east will stop at the Union Depot, and take the Twelfth Street cable car going to Argentine, which will cost five cents.

D. SAYERS, Mod.

A. L. DURDEN, Clerk.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED EVERY WEDNESDAY,  
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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 31.

D. L. Blackwell June 96

## CORRESPONDENCE.

### EXTRACTS FROM PHILPOT'S SERMONS.

I PRESENT to our brethren through the SIGNS some expressions of Mr. J. C. Philpot, upon the subject of eternal vital union, and also in regard to the natures in the christian. Mr. Philpot was for twenty years editor of the *Gospel Standard* in England, and expresses the views of the Strict Particular Baptists there, represented by Wm. Gadsby, Kershaw, Warburton, Hazelrigg, and others with whose names we are familiar. It is the habit of some Old Baptists in the western and southern states to speak of the doctrine of the eternal vital union of Christ and the church, and of the belief that there is no change in the nature of the Adamic man in the new birth, as heresies of a grievous character; and I often see "vital unionism" and "the no change theory" in the list of "new theories," "dangerous innovations," "grievous errors," summed up by writers in some of our periodicals, with sharp and severe reproofs to those who persist in contending for these sentiments. Sometimes good brethren will urge upon those who believe these things, and some other things, that it is our duty to let controverted points alone, and speak the things which make for peace; by which they mean, and some plainly say, that we should all unite upon the view expressed by them, and so be all of one mind, and have no more differences and contentions. Sometimes it appears to me that the stronger and plainer the Scriptures are which teach a doctrine that one does not like, the more bitter he is in his opposition to the one who earnestly contends for it. The ground of opposition to any doctrine of the Scriptures is, not that the Scriptures do not say so, but that "the Lord would not do so," and therefore the Scriptures referred to as proof must mean something else.

Here I will remark that when one, referring to the second point I have mentioned above, calls it the "no change theory," I am almost compelled to think that he lacks in candor, and is willing to take an undue advantage of those whose belief he contemns; for any one capable of arguing any question in any way would remember that it is not "no change" that is asserted, but "no change of nature;" that the new birth, instead of changing the nature

of the man, manifests in him a new nature, the life of him of whom the man is now born, so that he possesses both a human and a divine nature, both flesh and Spirit, which "are contrary the one to the other."

I do not present these extracts as implying that the names of Philpot, Gadsby or any other of our brethren in England, is authority for the truth of the doctrine, but to call attention of those who charge us with heresy to the fact that our English brethren are in fellowship with us in the points thus denounced.

### ETERNAL, VITAL UNION.

"It is as if the Lord had said, 'Ye are as much now the branches as I am now the vine.' Actually, at the moment when he spake to them, with all their weakness—and we know how weak they were—they were as much in him as ever they would be. They might expand and grow into larger measures of strength and fruitfulness, but they never could be more in the vine than they were."

It is in grace as in nature. The young bud does not insert itself into the vine, having previously had an independent self-existence apart from it; but is developed out of the stem by the innate energy and power of the tree. It does not raise itself from the ground by an act of voluntary exertion, and fixing itself upon or in the vine by a self-emanating, self-sustaining life and power, become a branch by its own activity and energy; but issues by a natural, living process out of the body of the vine. So it is spiritually. If we are branches of the living Vine, we are so by an eternal and internal union with Christ. We do not make ourselves either buds or branches, but are developed out of the Stem by the power and energy of the Vine itself. As then a bud is developed out of the stem of the natural vine from a previous inbeing in it, so it is in a higher and spiritual sense. There is an inbeing in Christ by an original union before there is a coming out of Christ by visible manifestation; and as there is an analogy between the natural and spiritual vine as regards the original inbeing of the bud, so there is a similarity in the formation of the bud into a branch."—Gospel Pulpit. No. 109, page 10.

In No. 59, pages 7 and 8, and other places, this figure and others are beautifully and experimentally dwelt upon.

"This is a great mystery: but I speak concerning Christ and the

Church.' But why should the union of the church with the covenant Head be a mystery? Let us see if the three marks of mystery, which I before pointed out, are to be found here. First, nature, sense and reason cannot understand how the church could be in eternal union with her covenant Head. That the future wife can be a bride before she is born—how can reason comprehend this? And, secondly, is it not hidden from the wise and prudent, who therefore shoot out their arrows, even bitter words, against it, and treat it with universal contempt and ridicule? How many ministers in London, for instance, believe in eternal union with Christ? And O what an armory of academical objections can be found against it. But does it not bear the third mark of a gospel mystery; that it is revealed to babes by the Spirit, and sealed on their hearts with a heavenly unction? And a mystery indeed it must ever be to them, that such a beggarly creature, such a filthy napper, such a no adulteress, should ever have an eternal union with the Son of God. I know indeed that the church is viewed and taken before the Adam-fall; but base is the condition in which she is found, when the union is manifested by the Spirit's work."—Gos. Pul. No. 151, p. 6.

"If there is any perfection in the church it is only found in Christ; by her having an eternal and vital union with him."—Gos. Pul. No. 174, p. 1.

### THE OLD AND THE NEW MAN.

"Now can you find any print of these two gracious marks on your soul? Have you any reason to believe that the Spirit of God has ever come into your soul to sanctify it, and communicate those gracious influences whereby the heart is drawn up into the enjoyment for heavenly blessings? Has the truth of God ever come home with unction, savor and power, so as sensibly to deliver you from the influence of sin, and sanctify you to the service of God? Your answer, perhaps, is, 'Well, I hardly know what reply to give to your questions. I hope I feel at times holy influences, spiritual desires, gracious affections; but O, taking me in general, I find so much coldness, darkness and death; my heart is so evil, my nature so corrupt, and every member of the old man so utterly foul, and often so alive and active toward everything that is evil, that when I closely ex-

amine myself by such marks and evidences, such is the opposition within, and such the conflict between the old man and the new, that I scarcely know what answer to give about myself as to who or whereabouts I am.' If it were not so there would be no conflict. Sanctification is not a progressive work, nor does the Holy Spirit sanctify the members of the old man, so as to make them holy. The old man remains what he ever was in all his integrity. No change takes place in the corrupt flesh; it is ever corrupt, and will be so to the grave's mouth. It is the new spirit of God's own creation in which holiness dwells, for it is the very workmanship of God. With this light upon it, you can now perhaps see through the mists that so often blind your eyes. Do you not at times see and feel that there is that in your soul which nothing but the power of God could have wrought? that there are, or have been, there felt and experienced holy sensations, spiritual affections, which only desires, faith in the Lord Jesus Christ, hope in his mercy, love to his name, renunciation of self, and with all this that sweet spirituality of mind which is life and peace?"—Gos. Pul. No. 66, p. 29.

"Now if God were to work upon our corrupt nature, the old man of sin, the worthlessness of the material would effectually prevent the work being a good work. I dispute not the power of God; but the badness of the material must, as I have explained, impair the goodness of the work. God, therefore, who is the workman, for it must be either he or we, and if we the work would not be good from the defects of the workman—God, I say, does not take the old Adam nature to work upon; but he himself, by his Spirit and grace, creates in us a new heart and a new spirit; for as 'that which is born of the flesh is flesh,' so 'that which is born of the Spirit is spirit.' 'Put on the new man,' says the apostle, 'which after God is created in righteousness and true holiness.' It is then upon this new heart, this new spirit, this new man of grace, that God works. The material is thus good, good in itself by a divine creation, and therefore pure and holy, for it is born of incorruptible seed and sinneth not. This is John's testimony: '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.' This

new nature is born of God and sinneth not. It is not our old nature fresh done up, renewed and renovated, but a new nature, a new creature, or creation, as the apostle testifies: 'If any man be in Christ he is a new creature'—literally a new 'creation.'—Gos. Pul. No. 80, p. 4.

"But we have in the text a blessed description of what the 'new man' is. Of course you know it is the spirit that is born of the Spirit, the new man of grace, that is meant by the term, and that he is called new as being of a newer birth than the old man, and as coming also from him who said, 'Behold, I make all things new.' The possession of this new nature is the chief evidence of our interest in Christ; for 'if any man have not the Spirit of Christ he is none of his,' and 'if any man be in Christ he is a new creature.'—No. 117, p. 17.

"But this grace of the Spirit will always have an antagonist. What is that? Why, the love of sin in the carnal mind. Some people tell us they do not love sin. If I were disposed to use rough language, which I am not naturally or spiritually, I should say they were liars. I am sure the carnal mind can never do anything but love sin. The carnal mind can no more live out of the element of sin than a fish can live out of the element of water in which it swims, or a bird out of the air in which it flies. Every thought of the carnal mind is sin, and every movement of man's depraved nature is toward sin; and it never can be otherwise. Sin it loves; and in sin it wallows as its element. Sin is not originally in our nature, for that would make God the author of sin; but since the fall every thought of the carnal mind is a departure from the will and word of God. Such is the Lord's own testimony.—Gen. vi. 5.

"Now the fear of the Lord in a tender conscience is the grand antagonist to this love of sin in the carnal mind. For where would the love of sin not drag us—into what filthy puddles would it not plunge us—into what awful depths of evil would not our depraved natures carry us headlong, unless we had this fountain of life, the fear of the Lord, implanted in a tender conscience? But how these two principles should be in constant collision and perpetual conflict, is what we cannot always understand; why we should love sin and yet hate it—feel the base lustings of carnal nature after everything that is vile and filthy, and yet be crying and groaning to the Lord to keep us from evil that it may not grieve us. It is because the fear of the Lord, as a living principle, makes a man spiritually hate what he naturally loves, and thus keeps him from those evils which his base nature would hurry him into. This is a subject which a man cannot understand nor enter into but by experience. We can

hardly therefore wonder that many persons misunderstand or misrepresent what gracious men deliver on this point. Hence, without directly stabbing their moral character, they use certain words and phrases, which they bandy backwards and forwards, and hurl as a kind of a stigma upon men of truth. They deal with them as slanderers with a virtuous and modest woman; who dare not charge her with any immodest word or act, but throw out insinuations against her character which they do not and cannot prove. For instance: there is that common phrase, aimed at all who enter into the inward conflict, that by so doing they 'gloat over corruption.' What does that insinuation mean? Those who make use of it intend to convey that the Lord's servants, who preach the truth experimentally, so describe the base workings of depraved nature as to dress it out in an attractive garb to catch the lustings of an attractive heart and eye. But I say, those are the men who do this, that speak of sin in a light and presumptuous way. If there are base persons under an experimental ministry, we cannot help it; there will always be ungodly characters in visible churches, as in the apostles' days, whose glory is in their shame. But no man or minister, who knows by divine teaching anything of his own heart, will ever speak of sin in any other way but as that horrible thing which is hateful to God, and grievous to his own conscience. Nay, instead of delighting in describing the workings of sin, a man of God will rather show the actings of godly fear against it; how sin is kept under; how it is modified and crucified, and how by the grace of God the soul is delivered from its guilt and power. It is not naked sin that the man of God loves to describe, sin apart from the workings of grace; that he leaves to those ungodly characters who are pandering to the lusts and passions of men; but what he describes is the conflict against sin, and the pantings, breathings, hungerings and thirstings of the living soul oppressed by this cruel enemy. His desire is to trace out the work of grace in the heart and conscience of God's people, and to show the reality of its operation upon them by cleansing them from all evil."—Gos. Pul. No. 172, page 10.

I will let these quotations suffice for the present. There are many other places where the subjects are more fully presented, but what I have copied cover the points I have referred to, and will, I think, be read with comfort by many of the loved people of God. I call the especial attention of those editors and brethren who have so sharply denounced these points of doctrine to these extracts, and to the many other clear expositions of these points which they will find in the writings of Philpot, Gadsby and others.

In hope of eternal life,  
 SILAS H. DURAND.  
 SOUTHAMPTON, Pa., July 10, 1896.

HOPEWELL, Pa., June 12, 1896.

ELD. SILAS H. DURAND—DEARLY BELOVED BROTHER IN THE PRECIOUS SAVIOR:—Several months have elapsed since I troubled you with one of my imperfect letters; but this morning I have the desire to write you, as I often have, yet have refrained from doing so. Somehow or other I cannot rid myself of the desire to write to the one who encouraged me to arise and go to my Father's children and tell them what great things the Lord had done for my poor, weary soul.

I have been very ill, and thought, as I often do, that the time of my departure had come; that I could take the wings of a dove and fly away and be at rest. But since Tuesday I have been able to sit up again. I wonder how long I will be so; for in the twinkling of an eye I am often stricken down, as a tiny flower that has been snatched off. No sooner had it appeared beautiful than the hand of some passer by plucked it, and it faded away. That is just the way with me. I may be talking one minute, and the next I am cold and stiff, unconscious of everything that is going on about me, and those around me think that the mantle of death is being folded around me, and that my weary spirit is going to the God who gave it. There were four doctors who said last week that there was only one remedy to benefit me, and that was to undergo another operation. It is even harder to have to suffer so much in body as I have to. If my life is spared until fall, when the cool days come on, I may go to the city. But I had not thought to write upon self, but of the Lord's dealings with me.

A funeral sermon that I heard preached in April has been constantly on my mind this morning, and there has been given me many sweet and comforting thoughts upon it. That is the only sermon I have heard since last October. There was no gospel food in it, but just the reverse. It was a sad disappointment to the poor, trembling child of God; for the man preached not the finished work of God, but the work of man. He brought up many passages of Scripture, only taking enough to suit his carnal appetite. His text was, "Ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." What a feast to the poor, weary children of God as they travel here below, with many trials before them, to know that they will not last always; that their Savior has promised them that joy in heaven that fadeth not away; for it is reserved in heaven for all who love and fear the Lord.

Now I want to tell you what the man said concerning heaven. He stretched forth his hand, and with a mournful voice said, that friends near and dear would meet to bid

good-by forever. He said, "O what a parting that will be, to see our dear friends cast into everlasting punishment." I almost cried aloud for God to save me from such a heaven. Could I, could you, dear brother, enter into heaven with perfect joy when you knew your dear wife was in torment? No! no! We are not raised in the likeness of sinful flesh, neither shall we know one another in the flesh. "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Then how could we, in that spiritual body, know one another in the flesh? We could not. We shall only be known in the likeness of our gracious Redeemer. We shall be caught up together, and shall ever be with the Lord. No trouble shall then break our rest; for flesh and blood cannot inherit the kingdom of God. Paul says, "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." So, if we shall be changed, how can we know each other as we did before we were changed?

But to return to the text, "Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." How sweetly have come the words to me while I was cast down in sorrow and distress, to know that Jesus will see me, and that my joy no man taketh from me; neither indeed could they, were they desirous to do so. Our sorrow shall not last always. He will come again, the Comforter, the meek and lowly Lamb of God. He comes to us and gives us joy that this world cannot give, and cannot take away; and were it not that he sees us from time to time would we, could we, carry our weary burdens? But, blessed thought, ere long he will see us, never more to hide himself even "a stone's throw;" but we shall ever be with the Lord. These are sweet and precious truths to all who love the dear Lord Jesus. The man only brought it up in a natural sense, not spiritual. He told us that our dear departed aunt was speaking these words to us, who mourned for her. As he closed his sermon he said, "Choose ye this day whom ye will serve; but as for me I will serve the Lord." Why did he not give the full quotation? Because it would condemn his doctrine.

JUNE 14th.—This is Sunday. I have been worse again for a few days, owing to a softening of the tube that carries the food from the

throat to the stomach. I have not eaten anything since Thursday, until last evening, when I ate a little. I am better now, and think that in a few days I will be as usual. There are many who say that I cannot stand the operation that seems necessary for me to undergo. Do you not think, my dear brother, that the same One who has gone with me through all other operations, and through all my life, is able to go with me through this one also? When my time is come I shall go, whether in an operation or not.

My dear brother Corder was away, enjoying those heavenly meetings, while I lay for several days, and it was thought that I could not live. I expected him up this morning to tell me all about his trip; but I am disappointed, as it is raining, and is a very disagreeable day. I feel very weak and frail. There are many things I would like to write about concerning the blessed promises of Jesus, and of the comfort that has been given me on those sweet words, "But I will see you again, and your heart shall rejoice, and your joy no man taketh from you." But I feel too sick now, and must close my already too lengthy letter. My love to you and all the family. Write when you have the time, but do not neglect your many cares to write to me, for I am not worthy of it. Pray for me that I may be given strength to ever say, "Thy will be done."

Affectionately your sister in Christ,

LIZZIE HIMES.

CLEM, Ark., Feb. 23, 1896.

DEAR BRETHREN EDITORS OF THE SIGNS:—If I should claim relationship with them who are children of the living God. I have had it on my mind for some time to write you of some of the Lord's dealings with me. It was in the fall of 1865 when the Lord first opened my blind eyes to see my own depravity and my helpless condition. My trouble was great, and such as I cannot describe. It can only be understood by those who have passed through the same. It would require a volume to describe all that I passed through, and it seems as though I have been led a little different from anyone else; that is, the change took place so different from what I had expected. I would often seek a secret place to try to pray the Lord to have mercy on me; but I could not say much. I would weep and beg for mercy, but it all seemed to do no good. I would think that surely I had sinned away my day of grace, and that it was no use for me to try. But how could I help it? I went on in this way for fifteen days, and that seemed a very long time to me. It had come into my mind to pray to the Lord at night after I went to bed. As I lay there thinking of my lost condition, and thinking I was the worst sinner in the world, I believe the Lord put the prayer in my

heart, and also the words in my mouth, it seemed so sweet to me. I felt relieved, and fell into a quiet slumber, and slept till morning. Just as I awoke these words came to my mind, as if some one had spoken, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." What joy indescribable! what a peace, which passeth all understanding! I walked out, and it seemed that everything was praising God. I then thought my troubles were ended, and thought I never could doubt as I had heard of people doubting. But alas! I did not keep in this peaceful frame of mind long, for the tempter came along, and I began to think I was surely mistaken. Baptism was presented to my mind, but I thought, How dare I be baptized? I thought it a very solemn ordinance for one so unworthy as I felt myself to be, yet it was so beautiful. I went on doubting and fearing until the summer of 1871. I went to the Old School Baptist Church meeting one Saturday, but for some reason that I do not know I did not go forward. O what a night I passed! I shall never forget the next day. When the door was opened for the reception of members I could not sit still. I went forward, and although I could tell but little I was received, and was baptized the same day. Such a calm, sweet feeling came over me, and I shall never forget that day. I look back to it yet, it is such a bright spot in my life. Then I thought all would be happiness with me; but O how many dark seasons I have. It seems like my whole life is one of sinning and repenting. But I hope that when I sin I have an advocate with the Father, even Jesus Christ the righteous. When it pleases the good Lord to grant me light and seasons of refreshing, it seems so sweet; but O how short they seem. The dark clouds will again gather around, and I mourn an absent God. Thus I go on, sometimes groping in darkness, and sometimes in the light. This one thing I am sure of, that if I am saved it will be by grace alone. I am a firm believer in salvation by grace; yea, I feast upon that doctrine.

On the eleventh day of March, 1866, I was married to J. M. Armstrong, he being of a very wild disposition, and did not like to go to meeting. We moved about from one place to another, so that I was destitute of church privileges, and did not have the opportunity to put in my letter for many years, but corresponded with my mother. She sent me the SIGNS OF THE TIMES, and they contained all the preaching I could get all those long weary years, and about all I have now. Our church is very small, and are nearly all old people, and live far apart. Also the preacher lives at a distance of fifty miles, and has to come on horseback, with deep waters to cross. He is old, and we seldom get together. When we are favored

to come together we have a feast, and are all of one mind. We enjoy it very much.

I have been a widow ten years. My dear husband killed a man in self-defence in 1885. He ran away, and would not tell anything about it. They took circumstantial evidence against him, and made it appear that he waylaid the man. He stood trial, was sentenced, and his execution took place on April 30, 1886. While in the prison it pleased the Lord Jesus to reveal himself to him as the chiefest among ten thousand, the one altogether lovely. Yes, he received a precious hope through grace, and died in the full triumph of faith. I mention this because he is still fresh in my memory, and I can still see his happy face. He was willing to die, and death had no terrors to him. I could not describe my feelings. The anguish of heart can never be understood, except by those who have passed through the same; but I sorrowed not as those who have no hope. I was left in destitute circumstances, as to the comforts of this life, and with no strength to work. What little property we owned was under mortgage. But God, who is rich in mercy, gave me favor in the sight of the people, who helped me along as well as I could have expected. By the mercy of God I am yet numbered with the living, although an invalid. I have great reason to be thankful it is as well with me as it is. I feel to say, "Not mine, but thy will be done, O God. We have the promise of tribulation in this world; but Christ says, 'Be of good cheer, I have overcome the world.'" Inability to pay for your valuable paper has kept me from subscribing for it, so I am without preaching. I have been reading the paper upwards of twenty years, and have received much comfort from it.

Your little sister in hope of a blessed immortality,

NANCY J. ARMSTRONG.

HURLEYVILLE, N. Y., July 5, 1896.

DEAR BROTHER JENKINS:—My mind is upon you daily, and you are scarcely out of my mind, unless my eyes are closed in slumber. I feel to tell you that the love I have for you is something more than my tongue can express. It has been in my mind for some time to pen you a few lines and tell you what I hope have been some of the Lord's dealings with me. May the Lord direct my pen. I will not go back very far, only to say that when I was quite young I believe that my mother liked to have me go to Sunday School, and I did go sometimes. In doing so I had to pass through a piece of woods, where I would hear the singing of birds. Among them was a bird we called the swamp robin. As I listened to the singing of that bird its voice was sweet to my ears, and I got more sweet singing from the song of that bird than I ever got from a Sunday School. I think it was in the summer of 1892 that I

first found myself in trouble on account of my condition. While I would be about my work on the farm I would be taken with severe crying spells, but for what reason I did not know. Instead of getting better I grew worse. Those feelings continued with me, and I could not shake them off. I tried to hide my trouble from my family, but could not. When I would have these crying spells I would look around me to see if there was any person near me, as I did not want anybody to see me. In the winter of 1892, often times when I would be about my barn doing my chores I would be taken with weeping spells, and I had thoughts about losing my mind, if I had any mind to lose. These feelings continued with me for some time, until I longed for the time to come that I might be prepared to unite with the Old School Baptists, for I had such a longing to be with that people. The love that I had for that people continued with me, and my mind rested upon no other denomination. In the spring of 1893, one night after I had retired to my bed, being alone, I felt myself such a great sinner in the sight of the Lord that I thought I would have to get out of my bed and try to pray; but all that I could say was, "Have mercy upon me, a poor sinner." Soon after that it seemed to me that I saw in a vision four people. It seemed that they were sitting in a row, and were eying me closely, and two of them seemed to look just alike. As time passed on I found myself in great trouble, my mind being so full of evil thoughts. One morning while I was at the barn milking, I felt that I could put no confidence in myself, for there was nothing I could do, but that I was in the hands of a just God. I felt like one thoroughly purged from their works, and it seemed that my troubles were somewhat eased; but it was not long before I found myself in great trouble again, and my mind full of evil thoughts. One day my sister came to our place to spend the day with us, and we had an uncle also with us. They were having a conversation upon the bright side of life, when my sister told my uncle that the hope she felt she had was more to her than all the world. As she said that, it seemed to me that I would sink. I felt like one left alone. It seemed to me that hell was my doom. As my sister went home I went part of the way with her. We had not gone far before I burst out crying, and told her some of my troubles. She asked me a few questions, and I answered them, I believe, as best I could. She said to me, "I think you ought to go to church meeting, or before the church." She also said that she never had thought that I would be an Old School Baptist, and she believed my father thought the same. I felt as much surprised when she said I ought to go before the church, as

(Continued on page 246)

## EDITORIAL.

MIDDLETOWN, N. Y., JULY 29, 1896.

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

## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
F. A. CHICK, HOPEWELL, N. J.  
B. L. BEEBE, MIDDLETOWN, N. Y.*All letters for this paper should be addressed, and money orders made payable as formerly, to*GILBERT BEEBE'S SON,  
Middletown, Orange Co., N. Y.

## HUMILITY.

THIS word occupies a prominent place in the Scriptures; and it is one of the first graces of the Spirit to manifest itself in all christian experience. While it is entirely foreign to the soil of the natural heart, it is native to the garden of grace. As pride marks and mars the heart of the natural man, so humility marks and beautifies the spiritual man, the man of God. It is a fruit of the Spirit, an evidence of indwelling grace. It is a fruit, not a work. It is wrought by the will of God, through the Spirit, in the heart, and is never a product of the human will. Its spirit fills all the testimony of inspiration in the Scriptures, and it enters into all the daily travel of believers. There is no christian grace that can exist without it, and there is no fragrance in any testimony of saints without it. It is the friend and ever-abiding companion of faith, and is a necessary part of all true love; so that as it is weak and small, they also are weak and small; and as it is strong and great, so also are they. There can exist in the heart of man no heavenly fruit without it, and where it is found all other graces flourish. These things are all true; and because they are true, we think it profitable to spend a little time in the contemplation of this theme. Yet let us all remember that profitable as is its contemplation, to possess it and feel its power in the heart is more profitable still.

There are many things said about it in the Scriptures, and we have no expectation of presenting more than a few gleanings from so wide a field. It will be good if we do not go outside of the field to glean; and first, there are some things which are not true of humility.

Genuine Bible humility is not voluntary; that is, it is not a mere profession of humility brought about by the will or work of the creature. To profess humility is one thing; to be humble is quite another. True humility does not profess to be humble—does not know that it is humble. The apostle, in Colossians, speaks of and condemns what he calls a voluntary humility; and well he might, seeing that it is but another name for the most subtle pride. The man who says, "See how humble I am," is proud of his humility. This kind of humility deceives many hearts.

Pride has clothed itself, in their view, as an angel of light. Abhorring the name of pride, they yet cleave to and love the thing itself under the name of humility. What need there is for watchful care in this matter, lest we ourselves be deceived. Thus Paul warns us against a voluntary humility.

A voluntary, self-imposed humility goes about with a long face and measured movements. It carries its head down, but its heart is elated. Its possessor is so much more humble than his fellows that he cannot find any companionship among those not so fortunate as he. He thanks God in words, but in heart he praises himself that he is not as others. A voluntary humility boasts of itself, and is the very life and spirit of all pharisaical religion. It takes the lowest seat at the feast, fully expecting to be bidden up higher. It is ostentatious, and sounds a trumpet before itself in the streets. By its whole appearance it seems to say, "See how humble I am." These are some of the features of a voluntary humility; and the worst of it all is that the heart may be filled with it, while its proud possessor vainly imagines that he is humble.

Voluntary humility will confess its faults, and fill the heart with pride at its own frankness and honesty. It will applaud itself for the confession. "See," it says, "I am frank and open. There is nothing hidden about me. If I do wrong, I at once will confess it." Instead of the head being bowed and the heart ashamed of the wrong confessed, the head is carried high, and the heart is elated at the confession. One writer said many years ago, "True humility consists not so much in telling our faults, as in bearing to be told of them." This is no doubt true; but yet a man may be proud of bearing to be told his faults. "See," he says, "they told my neighbor his faults, and he was angry; but I am not angry." Pride can hide itself in every nook and corner of the soul, and lurk within every word and work of the creature. This is all voluntary humility.

True humility is not so; it is not voluntary. It is wrought by the revelation of God in the soul. The soul does not know what it is until it feels its power, and even then its true name may be hidden from him in whom it is wrought. The humble man does not know that he is humble. It is not loud in profession, but goes softly and fearfully. The humble man feels his lack of humility, and laments that he is not what he desires to be. No man ever desired to make himself humble by nature. Men have desired to appear humble by nature, but not to be humble. Men want to have and do have a good opinion of themselves, and not a mean opinion. Men do not by nature say, "I am not worthy," and neither do they feel so. It is impossible that they should by nature feel so. Therefore all fleshly religion,

invented by men, is just suited to feed the pride of men. Nothing can proceed from the natural man that will produce or foster true humility. It is emphatically the work of God, wrought in the soul by his holy Spirit.

How is it wrought in the soul? By what means can a proud man be made humble? We know of but one way; we feel sure there is but one way. The truth alone can make men humble. The Master said, "The truth shall make you free;" and "if the Son shall make you free, ye shall be free indeed." Freedom from fleshly pride and exaltation can only be brought about by the coming in of the truth. Pride springs out of a false view of one's own self and of God. A line of poetry reads thus, "Man, know thyself, and fear thy God." These two things must always abide together. We cannot know ourselves except as we know God; and to know God is to fear him. No knowledge is so salutary as the knowledge of self and of God. No other knowledge can produce this most lovely of all christian graces, humility.

This knowledge must be by revelation. No man by searching can find out God or himself. If he could the result would be pride, and not humility. Such a man would boast of his diligence in research, and of the power of his reason, and humility would hide itself; but when the soul not only has a vision of God and of itself, but also realizes that it is by a revelation, it finds no room for boasting, but is humbled. The light of divine truth reveals to man the power, wisdom and majesty of Jehovah, together with his holiness and truth, and as in a glass he now sees his own weakness, ignorance and unholiness. At once his boasting ceases, his pride is cut down, and he can henceforth plead nothing but mercy. "God, be merciful to me, a sinner." This man now not only appears humble, but he is humble.

Humility, lovely as it is, and full of all the fruits of peace and rest and joy as it is, can be attained to by no other than the sorrowful way. It is the bitterest of all sorrows to feel the burden and power and dominion and the exceeding sinfulness of sin; and we can feel this only as it is revealed in our own hearts. To see sin in another, which we do not realize the possession of ourselves, builds up our pride, and fills us with vainglory; but to feel its presence in our own soul humbles and abases us. In humility there is rest and peace, but there was no rest and peace in the way by which we came to it. It was the bitter cup of wormwood and gall which the prophet remembered, and because of which he had hope. It is this heartbreaking, humiliating knowledge of ourselves which makes the cup bitter as the wormwood; and yet what blessed results follow when our soul is humbled within us, and we come to rest in the Lord.

This brings us to consider that there can be no true hope, faith or love without humility. Pride excludes all three, but humility is their dear companion. These graces can grow and thrive upon no other ground. In the broken and contrite heart alone are they found. This is the testimony of the Scriptures, and even reason will not contradict this. There can be no true hope without it, because without humility the creature boasts in himself and hopes in his own merit. A true hope in Christ, or what the apostle describes as "a good hope through grace," can exist only where the soul has had very humbling views of its own depravity, guilt and weakness. A good hope through grace grows up upon the ruins of all hope through our own obedience; and to realize the utter futility of our own works or strength is to possess the very substance of humility. Therefore we say that there can be no true hope without humility.

The same is also true of faith. In every Bible example of true faith humility is found; and the greater the faith the deeper the humility. One or two examples must suffice now. The Roman centurion, of whom the Savior said that he had not found such faith in all Israel, was so humbled that he said to the Master, "I am not worthy that thou shouldst come under my roof." The leper, who had such faith that he could say, "Lord, if thou wilt, thou canst make me clean," was also so humbled that he came bowing down and worshiping the Savior. Paul the apostle, who wrote most of faith, and whose own life exemplified it in a most exalted degree, could also say, "I am the chief of sinners," and, "I am less than the least of all saints," and, "I am not fit to be called an apostle"—expressions that contain the very essence of true humility; and in the very nature of faith is that which cannot exist without humility. Faith rests in Jesus only; it never looks to self. A man must be driven out of self ere he can trust in Jesus only. The Pharisee, in his vain self-righteousness, cannot trust in Christ—he can see no need of Christ; but when abased and humbled, Christ becomes his all. Humility and faith, therefore, dwell together. They are inseparable companions.

What is true of hope and faith is still more true of love. There can be no true love without it. This is true of natural love. We are so made that we can never love a person of whom we believe that he is not as good as we ourselves are. If we truly love any one, we shall feel that we are not worthy of their love in return. If this be true of natural love, it is still more blessedly true of christian love. Our love goes out to God in Christ as we see him the all holy, the all good and the all blessed one, while we ourselves are abased in the dust before him. While we in our sorrow and shame must cry in

his presence, "Unclean! unclean!" yet we behold his beauty, and our hearts overflow with his praise. The man who knows not God's righteousness, and who therefore goes about to establish his own righteousness, cannot love God; and with regard to our fellow-pilgrims, we can never love each other truly until the apostolic injunction is fulfilled in us, "Let each esteem other better than themselves." When a spirit of equality or superiority rises up in our hearts toward any one, then the fire of love grows dim and cold, and at the best but slumbers upon the hearth of our hearts.

Then dissension and debate and strife and divisions find an open door of entrance, and peace takes sorrowful departure from our hearts and from our midst. Fellowship then becomes but a name, and the pleasantness of dwelling together in unity is but a memory. But where humility abounds, the blessed fruit of peace and good will and mutual service and kind forbearance will beautify and gladden the garden of the Lord. Then we shall seek to serve not self, but others. Then we shall think kindly and speak kindly of others, because with all their faults we shall think they are better than we are. All this will be heart work, and from the heart these fruits will flow forth a blessed stream of still waters, beside which all who love God will delight to feed and lie down, and follow their Shepherd and Guide.

O that our God in his own way would work in our hearts more and more of this blessed spirit of humility. Then indeed Zion should prosper, and all her inhabitants should find rest.

C.

PLEASE BE SURE

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

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EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.

COLOSSIANS II. 20-23.

A BROTHER has requested our views on the Scripture referred to above, and we would take pleasure in complying with his request if we were certain that an expression of such views as we have would contribute to the edification and comfort of the saints, and not be regarded as an infliction of our views in regard to the saints being dead with Christ, on those who have dissented from our views as hitherto expressed. While on the one hand we sincerely desire that we may not wound nor offend any of those for whom our Redeemer died, on the other we cannot feel comfortable in withholding from our brethren, when called upon, an honest and candid expression of our sentiments on any part of divine revelation on which we have hope that the Lord has to any extent given us light. In offering a few remarks on the passage before us we do not wish to be understood as saying that our views of the text are by special light received from the Lord, and consequently not to be questioned as his infallible mind upon the subject, for with all our brethren we are liable to err in our judgment; but we would rather say that what we write appears to us to be in harmony with our experience, and with the testimony of the Holy Ghost as recorded in the Scriptures of truth. The text proposed reads thus:

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not; taste not; handle not; which all are to perish with the using), after the commandments and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh."

It will be observed that the apostle to the Gentiles in this epistle, and especially in this chapter, is setting forth Christ as the perfect and complete representative and Savior of his people among the Gentiles, as also among the Jews. In the preceding chapter he speaks of him as the image of the invisible God, the first-born of every creature. This by no means implies that he is not himself the invisible God, the true God and eternal life, and the Jehovah, as he is set forth throughout all divine revelation; but, as we understand the subject, the Godhead as such is altogether invisible to the fallen sons of Adam. "Without holiness no man can see God." "No man hath seen God at any time," &c. All the correct knowledge, therefore, that we can have of God must be by revelation, since no man by searching can find him out, and all revelation of spiritual things must be through the Mediator. He is the image, in his person as the Messiah, for in our knowledge of him we trace all the

perfections of the invisible God in him; so that in beholding him we behold him as the only begotten of the Father, full of grace and truth. He is the brightness of his Father's glory, and the express image of his person. As by the terms begotten, first-born, &c., we do not understand that his Godhead is derived, or in any way inferior to the Father and the Holy Ghost, so neither do we understand the apostle to teach that his divine nature is a creature, by saying that he is the first-born of every creature. But this rather is our view, that while as God he is the Creator of all things in heaven and earth, and all created things are his creatures, in his mediatorial relation to and headship of the election of grace he sustained that character, namely, the mediatorial character, before all beings, and antecedently to the birth of any of his creatures; that is, he not only did exist of himself independently, as the eternal Jehovah, from the ancients of eternity, but he also did exist in his mediatorial relation both to the Godhead and to his members before the world began. Now, says the inspired apostle, "A mediator is not the mediator of one; but God is One;" and from this, with like declarations of the word, we learn that the office of mediator always implies two or more parties between which the mediatorial office is required. In this case the parties between which he is the Mediator are God and men. "For there is one God, and one Mediator between God and men, the man Christ Jesus," &c. Now, as Mediator, he must fully represent both God and the elect, as the apostle shows in the chapter before us. In the ninth and tenth verses of this chapter it is said, "For in him dwelleth all the fullness of the Godhead bodily." Hence the fullness, or rather *all* the fullness, of the Godhead must be embodied in him, as otherwise he could not supply the mediatorial office in regard to God; and it is equally indispensable, in order that he should be the Mediator in regard to his people, that he should as really and as fully represent and embody them; for the apostle adds in the very next verse, "And ye are complete in him, who is the head of all principality and power." Hence, in Ephesians i. 20-23, the apostle speaks of the exceeding greatness 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, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. Here, then, we have the direct and emphatic testimony that the church is the fullness of the body of Christ, as also that

all the fullness of the Godhead was embodied in him. Now, to show the importance of this doctrine in the economy of grace and salvation, let us suppose that it were not so. If we should say that the Godhead did not *all* dwell in him, or that the church was not complete in him, how then could we be saved? Could anything short of a whole God save us? If some part of the Godhead did not dwell there, even if it were possible then for us to be saved, how could we worship or praise that Godhead or any part of it which was not in him as the author of our eternal redemption? Again, if any part or portion of the church were not embodied in him as the only Mediator between God and men, how then could his mediatorial offering and death, resurrection, ascension, intercession and glory, profit that portion of the church which was not in him when he, bearing the sins of his people, suffered the penal demands of law and justice on the cross of Calvary?

It strikes us that whatever may be the peculiarity of brethren in their language and manner of expressing their views in regard to the mediatorial character of our Lord Jesus Christ, they must and will admit that all the fullness of the Godhead, and all the fullness of the church, dwells in him, even as it has pleased the Father that in him all fullness should dwell. In his sufferings on the cross it seems to us important that the fullness of all the church should be embodied in the offering that was made, in order that the truth and justice of the law might be secured in their redemption; and that he should stand so connected with his Godhead that the exceeding greatness of his mighty power which he wrought in Christ when he raised him from the dead might be displayed.

Viewing Christ, then, as the dwelling place of all the church of God, and all the saints (as set forth in the preceding verse) united to and receiving nourishment ministered to them as the members of his body, joined to him by joints and bands, when he (the head) was cut off, they (the members) were legally dead to that law, in answer to whose demands their Head was cut off; and by this body of Christ they are dead to the law, that they might, without involving adultery, be married to him that was raised from the dead. Now, upon this view of the subject we understand the admonition, "Wherefore if ye be dead with Christ." What! is Christ dead? Though risen from the dead and living forevermore, he with all his members is dead to the elements of the world, and henceforth we know no man after the flesh; yea, though we have known Christ after the flesh, yet henceforth know we him no more. The law of carnal commandments had to do with us as we stood in the flesh; and now, being redeemed from that law, and brought under law to

Christ, we are not to be subject to the ordinances of that law. We are exhorted upon this ground to "touch not; taste not; handle not;" for all these ordinances were to perish with their using. Omitting the parenthesis the admonition reads, "Why, as though living in the world, are ye subject to ordinances, after the commandments and doctrines of men?" "Touch not; taste not," &c. A subjection to the ordinances of the law of which the apostle was speaking, an observing of meats and drinks, new moons and sabbaths, have indeed a show of wisdom in will-worship and humility; that kind of worship which is based on free will and human power, without authority from God, but after the commandments and doctrines of men. These observances imply a neglecting and dishonoring of the body, the church, in her vital connection with Christ, the Head, from whom her support is ministered. Hence to the admonitions in this chapter he adds, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." If included in the death and resurrection of Christ, as the members of his body, by joints and bands inseparably united, we then are risen with him in this respect; and instead of seeking the things of the law of carnal commandments, we are to seek those things which are above, even the things which are after the law of an endless life; to set our affections above, and not on things on the earth; for we are dead, and our life is hid with Christ in God; and when Christ, who is our life, shall appear, then shall we also appear with him in glory. We are crucified with Christ, and dead with him from the elements of the world, and therefore should not be subject to ordinances, as though we were not dead, or as though still living in them. But although dead to the rudiments of the world, and crucified with Christ, yet nevertheless we live; yet not we, but Christ liveth in us; and the life we now live in the flesh we live by the faith of the Son of God, who loved us, and gave himself for us.—See Gal. ii. 20.

MIDDLETOWN, N. Y., April 1, 1853.

#### CRUDEN'S CONCORDANCE.

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

#### CORRESPONDENCE.

(Continued from page 243.)

she was surprised that I should ever be an Old School Baptist. It is not in man that walketh to direct his steps. By the grace of God I am what I am. As time rolled on, and I would be out on my farm at work, I would find myself weeping, and trying to sing that song, "O how happy are they," &c. As I would hear the birds singing, I would think, O if I only could sing like those birds! I continued to have my weeping spells, and again would try to sing, and day after day something like this would come into my mind, Wait, and see the salvation of the Lord. But my troubles soon grew worse, so that I could scarcely work, and my mind was full of evil thoughts. One day one of my neighbors asked me if I would ride out to Hurley with him, and drive the horse back, as he wanted to take the train. I told him I would do so; for it made no difference to me at that time where I went, or whether I returned. As he drove up to the car and unloaded his milk he said to me, "O! see that bird on your arm." As I looked, there sat a bird on my arm, and O how it touched my feelings as I held out my hand to it. All that I could say was, "Poor bird," and it flew away to its nest under the roof of the creamery. It new seemed as though my troubles were somewhat gone again. When I got home I told my wife of what had happened, and she said that something was going to happen to us, sickness or something else. I told her that it seemed to me like tidings of great joy. It was not long before my troubles came on again. One night as I went to my bed, I rolled and tossed on my bed nearly all the night, and it seemed as though I could not live until the morning under the weight of my trouble, with evil thoughts against my Maker, such as I would not dare to express to any human being. Shortly after this, one night as I went to my bed, was the happiest time of my life. The world was put under my feet. It was a heaven below, my Redeemer to know. My troubles were gone, and everything seemed bright and lovely to me. Shortly after that, one night as I went to my bed, I saw as in a vision the form of a hand, and it looked as white as snow. A little while before I went before the church, as I awoke one night, the hymn came forcibly to me, "O thou in whose presence my soul takes delight," &c. It was sung at the church meeting. Since then I have had many ups and downs, doubting step by step. But I am in the hands of him who doeth all things well. He is too wise to err, and too good to be unkind.

I feel that I have written somewhat lengthily, and will close. I fear this will weary you, feeling that your mind is taken up with better matter than I can write you. I hope

to hear from you when you have opportunity. I remain your brother, I hope,

AARON BENEDICT.

BIRMINGHAM, Ala., July 17, 1896.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN:—Again I feel impressed to write a few lines to the brethren; and sometimes when I am traveling among the readers of the SIGNS they request me to write often, assuring me they are always pleased to read a word or two from me. I have no desire to write, except it be for edification and comfort to the dear family of our God. I have had some peculiar exercises of mind of late respecting the doctrine and order of God's house. I have traveled a good deal for a man of my small capacity, and have observed many things in my travels, and feel more confirmed in the doctrine of God and the glorious truth of his word. I have been much exercised in mind on the Rock—the Rock of our salvation—the wondrous beauties, glories and excellencies of that Rock, which can never be told. When we have labored hard for hours, and brought out, as we have been able, things new and old from this exhaustless treasure, we say, like the queen of Sheba, that the half has not been told. He is King of kings and Lord of lords, the only Potentate. Truly can we say with Paul, "Yea, doubtless, and I count all things but loss, for the excellency of the knowlege of Christ Jesus my Lord." "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." He is all in all, and over all, God blessed forever. How delightful have been the seasons to my soul in communion with the saints. How many blessed, cheering words and expressions. Dear brethren, the Lord be with you and bless you in the ministrations of his word to his people. I appreciate all such expressions, and thank God for the same. I wish I could minister more and more to your comfort at all times. Sometimes I fear that I am but a spot in their feasts of charity, and am troubled over it so much, and pray God to give me that grace which will make me humble and efficient, bringing comfort to their troubled hearts; to make me more willing to spend and be spent entirely in the blessed service of the Lord; enabling me by grace to overcome all the obstacles which lie in the way.

I am now on my way home. I spoke at Pratt Mines last night. I filled, I believe, twelve appointments in six days. I have been very busy since I came home from the eastern associations. I see no place to stop, for the requests to visit the brethren in different sections of the country are many.

I will relate a very serious incident which occurred last Monday, six miles west of Thompson's Station, on the

L. & N. Rail Road, about twenty miles below Nashville, Tennessee. I had agreed to preach at Leaper's Fork Church, by request of brother Sparkman. He met me on Monday morning at Thompson's Station, about ten o'clock. We met a good congregation, and I spoke for nearly two hours. When we had dismissed a cloud came up, and I remarked that we had better not go, as I did not like to go out in such weather. Some remained. Mr. Venable went out and brought around his horse, and also the horse his wife rode, and urged her to go home to the children, who were left at home. She was disposed to remain. Mr. Beasley had also hitched his horses to his carriage, and requested that sister Venable get in with them. She stepped into the carriage, and Mr. Venable led her horse and rode his. Two clouds seemed to meet about half a mile up the road. He was riding just ahead of the carriage, when a flash came and struck him dead, and both horses fell in the road. Mr. Venable's neck was broken, he was burnt on the breast, his clothes torn off, and his hat split open. What a shock! Sister Venable for a time could not shed a tear. I called to see her after the corpse had been brought home, and endeavored to comfort her. Mr. Venable was an honest, hard working man, and had a hope. We expected him to join that day. He was so attentive that he made an impression upon me that he loved the truth and knew it when he heard it. So he died, as we believe, in hope. May the Lord sustain the dear, devoted sister in all her afflictions, and enable her, together with us, to say, Not my will, but thine be done. May she know that all things work together for good to them that love God, to them who are the called according to his purpose.

I missed sister Fannie Cole at Birmingham on this visit, for here I visited her last winter. They all speak of her as a lovely Baptists in this section, and hope she may visit us again.

With love to all the dear brethren, and with the hope that God may bless us all with grace, I am yours in hope,

W. LIVELY.

SALADO, Bell Co., Texas.

ELDER F. A. CHICK—DEARLY BELOVED BROTHER IN THE LORD:—I feel again impressed to write you. Although we are strangers in the flesh, yet I hope we are related in the Spirit. Your editorial in the SIGNS OF THE TIMES, Vol. 63, No. 45, headed, "Reflections," is so full of food to me, and is so cheering, that I cannot forbear to give vent to my high appreciation and indorsement of it, because I believe it to be the truth. It is my own experience. I do most assuredly believe that our God is an alwise and independent God, omniscient and eternal; that he knows no change; that he is the

same almighty, eternal and ever-loving and merciful God that he ever has been. He knows no change in his will, power, purposes, love or mercy. He has created all things for his own glory, and to that particular end all things are by him predestinated. 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." His love was the same to his people before time as in time. He loved them as much before as after regeneration. He is immutable in his love. Love is the ground of his action. All his acts toward his people, whether in a way of judgment or mercy, spring out of love to them. His love never ceases toward them. He may for a time be angry with them, as Jacob was with his beloved Rachel, yet is his love thereby not in the least abated. His love is always and forever the same. God is love, and he that loveth is born of God; loves not in order to, but because he is born of God. To love God is a fruit of the Spirit, and is the evidence of a heavenly birth. All that the Lord has ever done for his people are but so many evidences of his love to them. He loved them, and therefore he chose them in Christ before the foundation of the world, predestinated them unto the adoption of children, and calls them with a holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began. The Lord God of heaven and earth is the eternal God, and all his acts toward his people in time are but the developments of eternity. He does nothing in time but what he in eternity designed; and all that he designed in eternity will in time ripen to maturity. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." "For the Lord of hosts hath purposed, and who shall disannul it?" "For he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" If the Lord has willed the salvation of all men, and if he doeth according to his will in heaven and earth, and yet all men are not finally saved, he doeth not according to his will, because all are not saved, and there is something in his will that is not within the compass of his power to do. But surely there is nothing so obstinate that it cannot be overcome by the power of God. If the Lord wills the salvation of all, then all must be saved. Paul says that he works all things after the counsel of his own will. We do not believe that the Lord ever tried to save a sinner, or ever tried to do anything. To try at least implies the possibility of a failure; and who can believe that the Lord God of hosts can ever fail to accomplish his purpose?

He speaks, and it is done; he commands, and it stands fast. His power finds no difficulty in doing. "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." If the Lord ever thought to save all, then all will be saved; for he has said, "As I have thought, so shall it come to pass; and as I have purposed, so shall it stand." There is nothing too hard for the Lord. "He will have mercy on whom he will have mercy, and whom he will he hardeneth." It is as much the Lord's will to harden as it is to have mercy; to wound, as to heal; to kill, as to make alive. Whatsoever the Lord pleaseth, that he doeth in heaven above, in the earth beneath, in the seas, and in all deep places. He is the self-existent, eternal and independent God, has created all things for himself, for his own glory, to which end all things are by him predestinated; and having predestinated all things to this particular end, he suffers, allows or permits each, all, and every act in time, in order to the fulfillment of his alwise and eternal purpose. It must be his will to grant a permission to do this or that; and it must be his will for the thing done to be done, or else he would not have permitted it. He certainly does not permit, suffer or allow anything to take place that would frustrate his eternal purpose. Then surely his permission is in exact harmony with his will and purpose. The consent of his will is first in order to permit. Then surely his permission is based upon his will. He will have this or that to be, and therefore he permits, suffers or allows it to be, just as he purposed, willed or determined it should be. The Lord hath purposed, who shall disannul it? His hand is stretched out, and who shall turn it back? "The counsel of the Lord standeth forever, the thoughts of his heart to all generations." All that he does is right. It was right for him to deliver Job unto Satan without cause. It was also right for him to drive the Canaanites from their homes and domestic property, and give them to others. It was right for him to send Joseph to Egypt, and right for him to do it just in the manner and by the very means by which it was done. It was right for him by a flood to destroy all men, with a very few exceptions, from the face of the earth, because of their own sins; and it is right for him to preserve the earth for many hundreds of years since, though equally as sinful. He is just in all his ways, a God of truth and without iniquity, just and right is he. He works all things after the counsel of his own will. It was as much his will for Christ to die for his people, as to live for them; as much his will for him to be betrayed into wicked hands, as to be born of the virgin Mary.

Yours in love,  
W. M. LITTLE.

OBITUARY NOTICES.

WE feel called upon to send to the SIGNS OF THE TIMES for publication a notice of the death of our dear and aged brother, **John T. Crooks**, who departed this life at the residence of his daughter, Mrs. Jane Miller, in Linn Co., Oregon, some eight miles northeast of the city of Albany.

Brother Crooks was born in the state of Virginia, Sept. 14th, 1807. He united with the Old School or Regular Predestinarian Baptists when he was seventeen years old. When about twenty-five years of age he moved to the state of Kentucky, and on Feb. 18th, 1834, was united by marriage to Demercy Everman. Soon afterward they moved to the state of Indiana, where they resided several years, and removed to Illinois. They left Illinois in the fall of 1847, and spent the winter of 1847 and 1848 at St. Joseph, Mo. In the summer of 1848 they traveled across what was then called the "great plains," and arrived in Linn Co., Oregon, in September of that year, settling upon a tract of land some nine miles north of Albany, where they lived about twenty-three years, when they moved to Miller's Station, in the same county. In September, 1876, his wife, who was also a member of Bethel Church, died, and in the spring of 1877 brother Crooks was married to Mrs. Mary Hanshaw. About the year 1881 they moved to Goldendale, in Klickitat Co., Washington Territory, where his second wife died in the fall of 1891. In 1893 brother Crooks moved back to Linn Co., Oregon, to live with his children; and in the fall of 1894 he again united with Bethel Church, and was a member of that church in good standing at the time of his death, Jan. 31st, 1896, when he was called home to his reward in glory.

Wherever his lot was cast he formed a widespread acquaintance among the Old School Baptists, being a strong advocate of the doctrine of salvation by grace alone. He lived a long and useful life, devoted to the good of the community in which he lived, and to the welfare of the church of Christ. He was often called to fill high stations in public life, which he did with honor and integrity. He was the only survivor of those brethren who constituted the Siloam Association in October, 1849, being on the committee to draft a Constitution, Articles of Faith and Rules of Decorum. Also, he was the last one left of those constituted into this church in November, 1848, at the house of brother E. Powell, which was first called Little Bethel Church. Space will not permit us to mention all that we would like to in regard to our beloved brother, but we will say that he was faithful in attending the meetings of his church and of the Siloam Association, and was for many years Clerk of both. His voice was often heard in counsel, being kind and brotherly in his manner, but firm in what he regarded good order, and for the peace and fellowship of the church. His delight was to be with his brethren and hear of redeeming love, of which he had very clear views. Of his family, five sons and two daughters, with their children, remain to mourn his departure.

His remains were laid to rest by the side of those of his first wife, in what is known as the "Miller Cemetery," near Miller's Station, in Linn Co. Elder Silas Williams was at the burial, and spoke words of comfort for a short time only, as the weather was too stormy to admit of remaining long outside. We mourn our loss, but desire to bow in submission to the all-wise decree of Jehovah, who does all things well; and while we give up our brother here in time, we hope to meet him in eternity, to part no more forever.

E. T. T. FISHER.  
ALBANY, Oregon.

DIED—On Tuesday, July 14th, at his late residence near Petersburg, Del., **Ezekiel C. Frazer**, in the 71st year of his age.

Brother Frazer had been in declining health during the last nine months, having no regular appetite, and gradually growing more feeble. He was baptized in the fellowship of the Cow Marsh Church, Nov. 26th, 1871, so that his connection with us has been nearly twenty-five years. The old prophet quite plainly intimated that when good men are taken from the earth we do not lay it to heart as we should. When the faithful fall from among the children of men we are scarcely conscious of the measure of our loss. The shocks of this kind have fallen upon me in rapid succession, so that I now find myself bearing their accumulated weight without access to the relief and support so much needed. "How are the mighty fallen, and the weapons of war perished." Within a few months eight faithful and beloved members have been called away from those two churches; but I trust they have entered more fully into the joys of their Lord. Sister Frazer, with four children, survive, and they enjoy the kind wishes and heartfelt sympathies of a multitude of surrounding friends. Brother Frazer was able still to be out with us both Saturday and Sunday at our last monthly meeting.

E. RITTENHOUSE.

STATE ROAD, Del., July, 1896.

DIED—At her home in Port Jervis, N. Y., on Saturday morning, July 11th, 1896, of fatty generation of the heart, **Miss Elizabeth Hoyt**, aged about 63 years.

Miss Hoyt was a daughter of the late Archibald and Elizabeth Hoyt, and was born near Howell's Depot, Orange Co., N. Y., where she lived until the marriage of her niece to Mr. Theophilus Dolson. Since then her home has been in his family; and since the death of his wife, which occurred about thirteen years ago, she has been the head of the household, loved and respected by the children of Mr. Dolson, who feel sadly bereaved by her departure. She is survived by three sisters and one brother, Mrs. B. S. Crist, of Howells, N. Y., Mrs. Emily Wheat, Mrs. A. D. Loud and James Hoyt, of Jersey City, N. J.

Miss Hoyt had never made a public profession of her faith in the Savior of sinners, but was a lover of God's truth, and a warm friend of the Old School Baptists.

Funeral services were held at her late home on Tuesday, 14th, and were conducted by Elder Benton Jenkins, in the presence of a large gathering of sorrowing friends, a number of whom followed her mortal remains to their resting place in the cemetery at Howell's Depot.

J.

ASSOCIATIONAL.

THE Des Moines River Association of Regular Predestinarian Baptists will hold its next session with the Green's Grove Church, three miles northwest of Marion, Linn Co., Iowa, commencing at 10 o'clock a. m. on Friday before the third Sunday in August, 1896, and the two following days.

All who go by railroad will stop at Marion, where they will be met. A cordial invitation is extended to our brethren to meet with us, and ministering brethren especially.

N. B.—Observe that the meeting is in August, and not September, as erroneously stated in our Minutes.

ROBERT SPEIRS, Mod.  
M. W. BYRAM, Clerk.

THE Mount Pleasant Association of Regular Baptists at its last session, held September 6th, 7th and 8th, 1895, with the Mount Pleasant Church, at Pleasureville, Henry Co., Ky., concluded to discontinue the association, as there were so few churches represented. The matter was referred back to the churches to take action upon, and report by letter or messenger at a meeting to be held with Sulphur Fork Church, Henry Co., Ky., on the fourth Saturday in March, 1896. According to arrangement, the meeting was held at the time above stated, and the churches reported by letter and messenger unanimously in favor of continuing the association as heretofore, and agreed to hold the next annual session with the Beech Creek Church, Shelby Co., Ky. (as it is the church's centennial year), commencing on Wednesday, September 2d, 1896, and continuing three days.

All lovers of the truth are cordially invited to meet with us. Those coming by rail will get off at Waddy, on the Louisville Southern R. R., as the place of meeting is two miles south of that town.

E. F. RANDELL, Clerk.

THE Pig River Old School or Primitive Baptist Association will convene on Friday before the fourth Sunday in August, 1896, and continue three days, with the church at Ephesus, Pittsylvania Co., Va., four miles from Penhook depot, Franklin Co., Va.

We have reduced rates on the N. & W. and Southern R. R. for the occasion at four cents per mile, round trip. Tickets will be for sale August 19th, 20th and 21st, 1896, and hold good until August 26th. Tickets are for sale along the line between the following points and Rocky Mount, Va., on the N. & W. R. R.: Salem, N. C., Bristol, Tenn., Betty Baker, Va. Change cars at Rocky Mount, Va., for Penhook. On the Southern R. R. between Atlanta, Ga., Goldsboro, Wilson, Wilkesboro, Durham, N. C., Stuart, Lynchburg, Rocky Mount and Penhook, Va. Call for tickets to the Primitive Baptist Association at Ephesus, near Penhook, Va. At all points south of Danville buy first-class tickets at full fare, and get a certificate, and I will sign it, so that you can return for one-third fare. Do not forget this.

Those coming on the N. & W. R. R. will have to spend the night at Rocky Mount, Va., and change cars there for Penhook. Trains are due from Rocky Mount at Penhook at 5:15 a. m. from the south, and 6:47 p. m. If you will write to me at Neva, Pittsylvania Co., Va., we will meet you with conveyance. All brethren and friends are invited to attend.

J. T. LUMPKINS.

THE next session of the Eno Association will be held with the Durham Church, in the city of Durham, N. C., beginning on Saturday, August 1st, 1896, and continuing the two following days. A cordial invitation is extended to all lovers of the truth.

THE Kaw River Association will hold her next session, if the Lord will, with the St. Philips Church, Argentine, Kansas, on Saturday before the second Sunday in August, 1896, and three succeeding days.

All lovers of the truth are invited to meet with us. Those coming on the Rock Island R. R. will stop at Argentine. All who come from the south, north and east will stop at the Union Depot, and take the Twelfth Street cable car going to Argentine, which will cost five cents.

D. SAYERS, Mod.

A. L. DURDEN, Clerk.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
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### BLACK ROCK BAPTIST CONVENTION.

Those wishing to procure copies of No. 9 of volume 61, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1833, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 32.

## CORRESPONDENCE.

WARWICK, N. Y., July 22, 1896.

DEAR BROTHER JENKINS:—Here with I send letters from brother Ball and his daughter, which were received just before I was obliged to leave home for the Associations. I regret that they have not been forwarded to you sooner. They will doubtless be of interest to the readers of the SIGNS OF THE TIMES, as they tell the common experience of those who are called to be partakers of the sufferings of Christ. Also, I send a letter from sister Attie Curtis, which has come during my absence. I am sure such letters are too valuable to be withheld from all who love the testimony of Jesus.

To all those whom I met at the several meetings in the past three months I wish to say that I highly appreciate their manifestations of fraternal love and fellowship. Amidst the trials and conflicts of this temporal existence the only substantial and enduring comfort is that which is found in the love of God as it is experienced by those who are called in the one hope of the gospel of Christ. This consolation is realized when the saints are led by love to endeavor to keep the unity of the Spirit in the bond of peace. By this heavenly love the Spirit has sealed every one in whom it dwells, and they are thus identified as heirs of God and joint-heirs with the Lord Jesus Christ. Surely this evidence is of infinitely more value to every saint than all the fleeting vanities which allure their carnal minds in this polluted world. May the grace of God so keep and guide every one who hopes for salvation from sin by the blood of the Lamb that each may constantly be found humbly looking unto Jesus alone for righteousness, and ever seeking him in all lowliness of mind! Then shall strife and envyings cease from among the saints, and love and fellowship abound in every heart. So shall God be glorified in our body and spirit, which are his. So shall the sweet fruit of the Spirit be richly enjoyed by the afflicted and poor people whose God is the Lord.

As ever, in the hope of life, your brother,

WM. L. BEEBE.

WOODBURN, Va., May 21, 1896.

DEAR BROTHER BEEBE:—You requested me to write to you and let you know how the sickness that was upon me served me. I am not well,

but am better, and hope I will soon be well; but that is not for me to know. God alone knows the coming and going of man. All of man's wisdom, strengthened by the experience of the past generations, has not enabled him to lengthen out the span of life; has not enabled him to cope with God; nor has God in all those long years gone into partnership with him and helped him out; yet fully does the Adam of this world continually preach the changing of God's decrees and co-operation with man. I feel too little, brother Beebe, to help God in anything, and can only say, O Lord, help me; for of myself I am nothing. I am helpless in his hands, only hoping that Christ died for me; and if he did not, all the preaching on earth will not save me. Though I should go to meeting every day of my life, and give all I have to missions manufactured in as many fashions as man can conceive, yet my heart tells me it would avail nothing. I will not write you of these things, though I know they are dearer to you than the apple of your eye, yea, your life itself; for it speaks of better things than this life can give. I want to tell you how your kindly feelings, your love for me and my welfare, touched my heart; things we feel to treasure up in our hearts; and this the crowning one of all, love and fellowship for one another. I thank God that in his mercy he allowed me to know you in this earth, to hear your sweet counsel, and, above all, to feel the faith you have in my own heart. O what a comfort it has been to me while listening to you, to be allowed to accept and fellowship your faith. How it has strengthened my poor, sinful heart. This sweet communion that exists between us is not of the world, neither can the world know it. More and more do we realize every day of our lives that this is so, that it belongs alone to the people of God; a gift, not of man, but of God alone. Do you feel to boast that you can bestow this gift? I know you do not. But I know, dear brother, that you can and do comfort the saints through the grace of God, trusting in him to do his own work through you, giving to him all the power.

Brother White wrote me on Monday, telling me to write him at once how I was, or, if able, to come and let him see. He also stated he was going on Wednesday below Gum Spring to preach a funeral. He is doing his Master's work, comforting the saints. I see him sometimes

when the Comforter has left him, and he makes me miserable. He was that way when he got home from Pennsylvania. He had been blessed with a better sight in the Scriptures than usual, yet no one heard. He preached to stones, and his mission was filled. He had as well quit trying to preach. I left him, and kept thinking about him, how he looked and felt, and before I got home I was in a worse fix than he was. I said, "Elder White is right: the devil has been deceiving you and him both. What is there in either of you that God should bless you? Even the best you can show is not acceptable to God." I said to myself, "I will not deceive those dear people of God any longer, but will tell them I am none of them, and try to let them see how awfully wicked I am." While I was driving along in this earthly hell, moody, morose, the devil holding high carnival with me, the thought came, "Who are these saints you are going to make all these statements to?" The very first man that came into my mind was Elder White. But I said, "No, that will not do; he is in the same boat with you." Then I tried brother Sam. Paxton; and I felt sure he would say, O don't come to me; I feel too bad now over the load I am carrying for my own sins. In this way I believe I almost went through the church, when a wee small voice said, "Try Christ." O! brother Beebe, did you ever feel a sudden charge of electricity in your system? Such it was with me. "I came to call sinners to repentance." I stopped my horse and thought I would go back to brother White. I looked around. I did know I was out of Leesburg; but I was almost home. I have thought, and I continue to think, of this circumstance. All I can make out of it is, Not my way, but God's. May I be made to bow to his will.

Your humble brother, I trust,  
J. L. BALL.

RIVEN OAK, Va., May 31, 1896.

DEAR BROTHER BEEBE:—We went to Hughesville this morning to meeting. Elder White preached from Acts xxvi. 25: "But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness." I enjoyed the preaching, and O how far it exceeds any enjoyment the world can give. Although at times my hope seems small, I have a hope that is worth more to me than all the riches of this

world. I know that if Christ died for me my salvation is sure. I know, too, there is no hope for me except through the blood of Christ. O what a glorious Redeemer we have, who is able to save even to the uttermost. To-night my heart swells with gratitude and praise to God for his loving-kindness to me. I am young, and you, dear brother, know the temptations and trials we have on every hand. I would like always to be able to say, I would rather suffer afflictions with the people of God than to enjoy sin for a season. But I am too easily led astray by worldly pleasures. O may God be with me, and lead me through all the years of my pilgrimage here below, as I believe he has been and is with you, that I may not be utterly cast down, if it is his will. I thank God that nothing we can do can change his set decrees; for we are weak, and know not what we need. I feel rejoicing in my heart in the blessed hope he has given me, and feel to say with the psalmist, "Bless the Lord, O my soul; and all that is within me, bless his holy name." I so often find myself wishing I could go to meeting oftener; and yet, dear brother, when I read of so many who, on account of ill health, or being away from those of like precious faith, are never permitted to hear any preaching, I feel that I ought to be thankful that I can go as often as I do. I feel that God has indeed blessed us, in that he has given us such a dear pastor, and it makes me love him more and more as I see the Christlike spirit revealed in him. I could not help but think to-day while he was preaching that God was with him, for no man could of himself speak like that.

Brother Beebe, I do not expect that anything I can write will do you good; but I had a strong desire to write to you to-night, and in my weak and stammering way I have tried to comply with your request. O how I long to be meek and humble, like the lowly Lamb of God. While I have that longing in my heart I am at the same time conscious that in this world I will never be like Christ. If that is our greatest desire now, ought we not to be satisfied with the hope in his promise that we shall be like him when we reach our everlasting habitation? I know that his promise will stand, but O! am I one of his? This is a question that continually rises in my mind.

Your letter has been very comfort-

ing to me, and I will always be glad to hear from you when you feel like writing. Papa and mamma join me in love to you. I am your unworthy little sister, if one at all,

SUSIE E. BALL.

BRUNSWICK, Maine, June 28, 1896.

ELDER WM. L. BEEBE—MY DEAR BROTHER:—I received a letter from you some time ago, and felt glad, and read it with pleasure. But I did not seem to have anything of a spiritual theme in exercise in my mind, and have been waiting for some of the good things of the kingdom, so that my letter to you would be interesting. Two weeks ago I was given the privilege of meeting those I dearly love in the truth. Many things were in my mind, and it was easy to speak of them. Then the preaching was all of Jesus, and that filled my heart with joy. I am glad I have been made to know the joyful sound of the gospel. The Lord has greatly blessed me, in leading me into a knowledge of the truth, revealing the hidden evils of my heart, causing me to mourn on account of sin, giving me a hope in Christ, shedding his love abroad in my heart, and enabling me to declare the wonderful works of the all-wise God. For the last few weeks I have been thinking about the good hope through grace, and my mind has traveled over the way the Lord has led me; but somehow it did not seem to cause me to use my pen, until I received a good letter from Elder Vail, and he wrote about the very same hope through grace, and asked me what I had to say about it. I wrote to him as soon as I finished reading the letter; and then my mind turned to you; and although you may smile, I must confess I am well pleased to spend a while in your company. I have thought much about you, and was sorry you could not attend the Baltimore Association. It made me fearful you would not be able to come to Maine; but I still hope it will be the Lord's will to give you health and strength to meet with us again. Our bounds are set, and we cannot pass them. Our God has appointed a time and way for us to leave this world, and it is all known to him. Surely there is no God like our God, doing his will in the army of heaven, and among the inhabitants of the earth. He speaks, and it is done. He commands, and it stands fast. Declaring the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." We cannot find him out by searching; for his way is in the sea, and his footsteps are not known. He knoweth the way that we take, and when he has tried us we shall come forth as gold. "My times are in thy hand." How sweet it is to feel that our God knows what is best for us; and when that trust in the living God is given us, how short our journey seems, and how fast we run, and are not weary.

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

"If thou should'st take them all away,  
Yet would I not repine;  
Before they were possessed by me,  
They were entirely thine."

It has been some time since I have had such a long season of quietness in spiritual things, and I suppose many of those to whom I have written often have wondered at my silence. But when I write to those who love the truth as it is in Jesus, I cannot seem to feel satisfied to give only an account of my every day life, and not speak of Jesus and his finished work. When in their company, if the conversation is not of his tender mercy and loving-kindness, of his wisdom and power, of his glorious kingdom and chosen people, I do not feel satisfied.

"He justly claims a song from me;  
His loving-kindness O how free!"

But the state I have been in for months past makes me know that unless the new song is put into my mouth it is impossible for me to sing praise unto God. And when it is his will to cause the song of praise to fill my heart, is it not an evidence that I am loved of God, when he enables me to cheerfully speak and write of the great things he has done for me? I feel to rejoice that all praise, honor and glory must be given unto the meek and lowly Lamb of God. I never should have known the truth and rejoiced in it if the Lord had not taught me. He has done great things for me, whereof I am glad. Yes, a gladness springs up in my heart which cannot be expressed, as my mind is led over my past experience and dwells upon some special evidence that "The Lord is my Shepherd, I shall not want." "He leadeth me in paths of righteousness for his name's sake!" The dark and quiet seasons, sorrow, sighing and mourning, all seem clear as tokens of his love and mercy. They are among the "all things" that work together for my good. I would remember these sweet evidences if I could when darkness overtakes me again, and it is night, and the beasts creep forth, and I am so fearful I shall perish. But I must learn the weakness of the flesh, and the power of God in saving me and bringing me out of my distresses; in filling the hungry soul with goodness, and satisfying the longing soul. I cannot tell you how I long for some evidence of his love when the temp-est rages, and sin and unbelief seem to overcome me; neither can I tell you the satisfaction when he makes the storm a calm, and brings me to my desired haven. It is his work from first to last, and I hope I shall never be permitted to write a sentence not clearly giving all praise unto the great I AM. I hope in whatever place or company I am found while in this world, that the Lord will enable me to speak of Jesus as the all-sufficient Savior and

my hope of salvation. He has given me a peace the world cannot give nor take away. He has restored unto me the joy of his salvation. He led me away from the world, and brought me to his people, and made me lie down in green pastures, and led me beside the still waters. He enabled me to say that Jesus is the Lord, and showed me the safety of his people, and shed his love abroad in my heart. He made me know I was nothing, less than nothing, and vanity. But he was before all things, and by him all things consist; far above all principalities and powers; every knee shall bow to him; head over all things to the church, the fullness of him that filleth all in all. He is my strength and my song, and is also become my salvation.

I know I ought to stop writing before this time, but you will overlook my imperfections and make an excuse for me. I was glad to hear of sister Purington and brother Cook. Remember me in love to them when you meet them again. I hope your health is much improved, if it is the Lord's will, and that we shall meet you here again. We may rest assured that our God knows all things, and does all things well. He only can make us trust in him, and give us reconciliation to his will. Without him we can do nothing. My parents and all the saints have you in loving remembrance and hope to see you again. Your visit last year was pleasant to us all, and will ever be remembered. May our God comfort you with the truth, and give you a trust in him, so that you cannot be moved even at death when it comes to set you free from sin. May he make us realize that he will be our guide even unto death, and cause us to rejoice in him and love his people, is the desire of your unworthy sister,

ATTIE A. CURTIS.

SOUTHAMPTON, Pa., July 16, 1896.

ELDER BENTON JENKINS—DEAR BROTHER:—With the consent of the writer I inclose a letter, which you are at liberty to insert in the SIGNS. It came to me while away in Bradford County, like a sunbeam and the voice of spring, and I think it will be received with favor by our kindred in Christ, and especially by those in the furnace of affliction and on beds of languishing. It was written by a sister who has lately been raised from extreme suffering. Many rejoice that this youthful mother has been spared to her husband and little ones, and also to the church of which she is a beloved and devoted member, and where she now comes with thanksgiving, after being so long deprived of this blessed privilege. Her first experience appeared in the SIGNS in April, 1892.

What a rich blessing are our messengers of truth, entering homes far removed from the assemblies of the saints, and permitting an interchange of thought among the little ones of the Father's household who cannot

speak often one to another, only by these winged words; as well as the grand unfolding of truth by those chosen and sent forth to proclaim the unsearchable riches of Christ.

Though the heart histories are so varied, yet they all contain the old, old story of Jesus and his love. All speak of sorrow for sin, and some of anguish on account of its exceeding bitterness; and all tell of the joy when the first rays of hope dawned in their souls. Many do not know at what period the importance of these things was revealed to them, and cannot define the time or place when light first appeared, but can say, "Whereas I was blind, now I see." "We know that we have passed from death unto life, because we love the brethren." They are born in Zion, and enter her gates with gladness, and her courts with praise. What sweet rest from toil; and how refreshing to come from a barren land into a fruitful field, to eat the bread of heaven, and taste the wine of the kingdom. Some are favored with peace that flows like a river, a joy unspeakable and full of glory, and say, with David, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." It is to them so wonderful that they must tell it; and "if these should hold their peace, the stones would immediately cry out."

How deeply touching is the experience of sister S. J. Basham, in the number for July first; and her words will be read with tender interest by many more than she will ever know. Her letter brought this Scripture to my mind, "If we suffer with Christ, we shall also reign with him." There are now in my mind two sisters, afflicted beyond expression, from whom I have lately heard, who find much comfort in reading the SIGNS, and will truly feel that in sister Basham they have a companion in tribulation. Their addresses are Mrs. Knight, Ray's Mills, Georgia, and Miss Susie E. Parker, Kalona, Iowa. Companionship is helpful at all times, in the vale of sorrow and trouble, as well as on the mountain-top of joy.

Our dear sister, Mary Parker, has left her prison of pain. No more do her rich messages flow from her pen to her kindred in the divine relationship, and her dear, familiar name is greatly missed in your columns; but what she has written will be treasured by many who love the name of Jesus. How sweetly she wrote of him, and his precious revelations to her soul. A few days ago I took up her little book, and it seemed that I could scarcely lay it down until I again finished reading the thrilling story of her fettered life, with its incidents of rare interest, and the tender memories that clustered around the home of her youth. Though always writing with pain and great hindrance, yet she had the peculiar power, in whatever thought or scene she presented, to cast over it the mantle of beauty; and now

should we not rejoice that she has entered a home of unfading beauty and glory? No more weary days and lonely, painful nights. No more sickness, sorrow or bitter tears; for she is with Jesus, where she longed to be, and with his soft hand all tears are wiped away. It was with exultant joy that she left this fading scene, saying with clasped hands and beaming countenance, "I am so glad;" and was it not the gladness of heaven which left the lovely impress on her face, silent in her last sleep? She was indeed beautiful in her robe of white, while the air was filled with the fragrance of flowers, tokens of tender love and esteem. Surely her last days were her best days, surrounded by those of like precious faith, and enabled a few times, after so many years of confinement, to meet with them, and listen to the joyful sound, which she was blessed to know; and in her last sufferings she was soothed by the gentle, loving, skillful hands of a devoted sister in Christ, whose kind and thoughtful ministrations had long been as the oil of joy to this sadly afflicted one; afflicted, yet possessing the greatest blessing that poor mortals can know, a hope of immortality in the mansions of ineffable bliss, where reigns infinite love. Our sister is now realizing the fruition of this hope in songs of praise and adoration with the white-robed throng who came out of great tribulation. "Blessing and honor and glory and power unto him that sitteth upon the throne, and unto the Lamb forever."

With unabating love to sister Jenkins, and kind remembrance to all the friends, unworthily your sister in hope,

BESSIE DURAND.

SOUTHAMPTON, Pa., April 14, 1896.

MISS BESSIE DURAND—DEAR SISTER:—I received your dear, welcome letter. I was truly glad and surprised to think you had not forgotten poor, unworthy me, who am less than the least of all, and not worthy of any notice from the dear saints.

This beautiful April day carries me back to thirteen years ago last Friday, when I was taken very sick. It was during that illness (of three months) that I first heard that still, small voice whisper, "Be still, and know that I am God." I felt still indeed, and calm. This time ever remained sweet to me; yet for several years I did not quite understand it, until on Thursday meeting day in July, 1891. A cousin visited me, and expressed a wish to go to meeting. I at once offered to take her, without a thought of interest in the meeting myself. While there I heard different ones telling my feelings, or rather I was awakened to an understanding of theirs. Afterward I did not want to miss a meeting. Some time after this dear brother Durand asked me if I felt at home there. I had to answer that I did. He said,

"I believe it is your home." I was surprised, and afterward tried to avoid his speaking to me. I believe it was in August when I first felt so burdened. I opened my Bible, and found many sweet things. Among them was, "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God."—Psalm xlii. 1. Many hymns were very sweet. One was,

"What cheering words are these,  
Their sweetness who can tell?" &c.

I sang it during all one afternoon, and enjoyed it. One day while about my household duties this sweet promise was mine, "Blessed are they that mourn; for they shall be comforted." On this same day I had a very pleasant visit from brother Durand. I had to tell him how I felt, and that I was so hungry and thirsty after righteousness. The next Sunday he said from the stand that he believed that any one who hungered and thirsted after righteousness had tasted it. Now, I thought, he is telling them about me. Previous to this visit from him I was feeling much cast down, and tried to pray to the Lord to forgive me; but it seemed that my prayer could not be answered. I thought, I will go tell Mrs. Hart of my troubles. Then it came to me, No, you had better wait; you are deceived, or may be. It is a dream; I will not speak about it to any one. Soon sister Amy Addis came in, and before I was aware I was telling her. I remember very well her answer: "When the Lord begins a work, he will perform it until the day of Jesus Christ." I could not realize that it was the Lord's work. This same day sister Josephine and I visited our parents. While riding in the carriage I heard a voice, it seemed behind me, saying, "Thy sins are all forgiven thee." I turned about, but saw no one. In a moment I realized where it came from. "Whither I go ye know, and the way ye know." One Sunday morning I was so anxious to get to meeting that I could scarcely wait for the hour. I felt alone in the wilderness, crying for bread. Elder Durand spoke from the 107th Psalm, I supposed, expressly for me, as I enjoyed it so much. Of course you know that is still my Psalm. On the Sunday before I was baptized the text was in Matthew xi. 28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It came to me as a command; I could no longer stay. I could say but very little to the dear brethren, more than to ask a home among them, which to my surprise they granted. This beautiful hymn was mine,

"One privilege my heart desires:  
O grant me an abode  
Among the churches of thy saints,  
The temples of my God."

Dear sister, you remember the day I was baptized. My health was very poor, but it was the happiest day of all my life. I was not sick spiritually, for I sang all that week,

"O how happy are they  
Who their Savior obey," &c.

I had spring-time for about three months, then my winter. I felt that I had deceived the church in asking a home with them, and much of the time since I am doubtful. My greatest encouragement is, I know I love the brethren. I hope I know what a rich blessing it is to have a home among them; not because of anything which I have done, but all by free, unmerited grace.

Dear sister, you expressed a desire to hear of the dealings of the Lord, and also the manifestations of his love to me, during my recent illness I will try in my weak way to tell you. Of some I never can tell. I think they are numbered among the things that are not lawful for a man to utter. O the mystery of godliness! His ways are past finding out. "He plants his footsteps in the sea." How sweet these things are when we can feel to understand them. I saw a field in which everything was so wonderful; nothing so bright, but calm and peaceful, and I was satisfied, wanting nothing. My experience in the hospital was that I was lonesome. I felt alone, in a fiery furnace. I thought of these words,

"The flames shall not hurt thee; I only  
design  
Thy dross to consume, and thy gold to  
refine;"

but I could not apply them, for I failed to see any gold in myself. One week after coming home I was seized with excitable, nervous prostration. Between these attacks I tried to pray that I might not have another; but the next would be more severe, if possible. Many times I thought the Lord had answered my prayer, "in such a way as almost drove me to despair." I was made to cry, "Father, if it be possible, let this cup pass from me. Nevertheless thy will, not mine, be done." I often thought of the dear kindred in Christ, and of that beautiful hymn, which seemed to fit my feelings,

"Blest be the dear, uniting love,  
That will not let us part;  
Our bodies may far off remove,  
But we are joined in heart."

Dear sister, I had my thanksgiving day in December, on the second Sunday. I suffered such pain that it left me almost lifeless. When relieved I was so happy, so thankful to the dear Lord, that I could rest after such suffering. I told my nurse about my thanksgiving day. At that time my nurse was sister Baum. I felt it was a comfort to have one who could understand my language. For three days after the operation I had a strong desire to go and be at rest. Death seemed so near—only a step. As I improved, and arrived at a certain place, I felt loth to be launched out into this unfriendly world again. I could not see anything in it. It seemed that life was not worth the struggle. But I believe it is for my good and his glory that the Lord spared my life, yes,

my very unprofitable life. I have been to meeting five times, including one Saturday meeting, since my recovery. The first Sunday in April we had prayer meeting. Love was the text, love was the sermon, and love was the benediction. I enjoyed the singing so much. It sounded just like I wanted to hear so many times while I was sick. On Saturday we had a very profitable meeting to me. It made me try myself, and wonder could I stand the test. On Sunday the services were short, but very sweet; a great deal said in a little time. Brother Durand attended the funeral of Mr. Lewis, which made it necessary to be brief. I shall be very glad indeed when you and your brother's family return to mingle with us again. I have not made any calls yet, but still have the desire.

Dear sister, perhaps you will tire of reading this long letter, but I feel that you will pardon all mistakes in the letter as well as in the writer. I would love to hear from you again.

Unworthily your sister,

EMMA ADDIS.

COUNCIL BLUFFS, Iowa, July, 4, 1896.

MY DEAR BENTON—BELOVED ELDER:—I and my wife arrived here July 2d, having spent about two weeks in Chicago. Our friends there received us very kindly, and treated us with marked attention, much more than we felt worthy to receive. After seeing much of the works and glory of the natural man, I found myself longing for spiritual light. After passing through a great glitter of wealth, and beholding much of the wonderful works of man, I am asking myself, From whence cometh all these things? If I would compare them with the works of the Almighty, they vanish away and are not to be found. Vanity of vanities, all is vanity. Our Creator hath given to man knowledge and ability to seek out many inventions; but when man with his vain imagination thinks he can become a helper to God, then he would do well to stop and meditate a little on what the Lord hath done. Surely man sinks to nothing, and may well say, Let God be praised, for he alone is worthy of all praise. He alone hath all power. He giveth to us or withholdeth from us as is for our good. He alone gives faith, that we may worship him in the beauty of holiness, and to hope that we shall yet behold his face in righteousness, and be near and like him, yea, reign with him in everlasting glory. The knowledge that is given to man to be used for his help here is not to be compared with that wisdom that illuminates the soul and gives him to hope for a glorious resurrection, so that if it were possible for him to conceive a tithe of it, human language would be dumb in trying to describe it. The language that is given to man here will be useful here, and through it we sometimes do

(Continued on page 255)

## EDITORIAL.

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## THE LIFE OF JESUS MANIFEST IN OUR MORTAL FLESH.

2 Corinthians iv. 10, 11.

IN the tenth verse the expression is, "That the life also of Jesus might be made manifest in our body;" and in the eleventh verse the expression is, "In our mortal flesh." In both verses death and life are contrasted; and both are said to be in the body. We bear about in the body the dying of the Lord Jesus, and in the same body the life is manifested. Near the beginning of the chapter the apostle speaks of a treasure in earthen vessels. This means the same thing as the "body," or "our mortal flesh." In our bodies this heavenly treasure lives and is made manifest. The vessel is but an earthen one, but the treasure is heavenly; yet the treasure is not hidden, but made manifest through the earthen vessel. The apostle states that the reason why our God has been pleased so to work is that the excellency of the power might be of God, and not of us.

This is the general theme of the chapter. Then, in the language quoted at the head of this editorial, the apostle speaks of the working out of these things as a death and a life. The doctrine which he has been presenting is not a mere "form of doctrine," but is a reality, and a living, personal experience. There is a death, and this death works in us. There is a life, and this life manifests itself, or works itself out in us. We bear about, he says, in the body the dying of the Lord Jesus, and we are always delivered unto death for Jesus' sake; and the object is that the life of Jesus might appear in us. The sum and substance is that our old life must depart, that death must reign over our natural life, in order that the better life, the spiritual life, the life of Jesus, might appear. We die, and behold we live; and we live because we die. There is no living without first dying; and the dying and the living are constant experiences. It is always true of believers here and now that they are dying, and that they are living. Paul testified elsewhere of himself, "I die daily;" and again he said, "As dying, and behold we live."

The Scriptures are full of expressions that present this twofold ex-

perience of believers. Every scriptural expression that relates to the warfare presents this double experience. There is a dying to self and sin and self-righteousness; and like all death, the process is full of pain and sorrow. There will be shame and tears and groans and sorrow because the soul cannot do the good that it would. There is a discovery of human weakness and inability, and a sinking down in despair at last. Then, on the other hand, there is a living unto God, and a revelation of the life and righteousness of Jesus, and in this there is gladness and peace. There is a discovery of the power, love, mercy and grace of God, and a raising up of the soul into a joy and hope in believing. These two experiences make up the one experience by which the people of God all come at last to know the Lord, and to rejoice in his salvation.

Let us consider the word "life" itself for a little. There are various kinds of life, even when we limit the term to that which is earthly. If there be any difference (and there is a difference, we know) between the forms by which life is manifested, that which makes the difference is the life. From the same earthy elements we see built up the bodies of men, of beasts, birds and fish, of all manner of vegetable life also; and if we ask why there is such difference in forms, we can only account for it by speaking of the life itself as being diverse. Life is everywhere, unseen, untouched, beyond the reach of every natural sense, and yet entering into and giving vigor to every natural sense. We see its effects, but we never see it. It moves us, but still it eludes our grasp; and when it departs from the body no one ever saw its flight. This is true of all life. The Bible speaks of mortal life, of natural life, and of eternal, immortal, spiritual life. As the life of the brute, bird and fish surpasses the life of the plant, and as the life of man is superior to that of the brute, so this life of Jesus is infinitely superior to all natural life; and as all life, of whatever kind, feeds upon and is built up upon that which is dead, so also true spiritual life, the life of Jesus, is built up upon the death of all that is earthly and natural.

We wish to also call attention to the fact that life of any sort can be manifested only through a body; at least this is true so far as we can ever know anything about it. The divine wisdom can behold it when unembodied, but it is certain that we cannot. How do we know that a tree is living? Because it grows; and as we see the tree grow, we gain an idea of the life that causes it to grow. The same is true of all natural life. It is also true of the life of Jesus, which is eternal life. This life was manifest first of all through his earthly body. God was manifest through the flesh. No man hath seen God at any time, but by the Son he was declared. God is a

Spirit, which cannot be seen; but Jesus said, "He that hath seen me hath seen the Father." The divine life was manifested through the body of Jesus to men. All that he did and taught, his gracious words, his mighty works, his holy life, all were manifestations of the divine nature. That men did not so understand it only proves that they were blinded by the god of this world.

In the ministry of Jesus this divine life lived itself out through his human life. The divine life was not in him as a vessel holds water, without being affected by it, but as leaven is in the meal until the whole is leavened. In him the divine and the human nature both dwelt, not as oil and water, which, though mixed, will not mingle, but the divine filled and interpenetrated and swallowed up his earthly nature, until as the Son of man he could say, "It is my meat and my drink to do the will of my Father;" and, "I came not to do mine own will, but the will of him that sent me;" and, "Not my will, but thine be done." In all his gracious, kindly words and acts men saw no more than the deeds of a man. In their view it was but the man Jesus that spoke, moved and acted; but the eye of a true and living faith could see through the outward act to the inward life, and behold God manifest in the flesh. But our best words but poorly express this wonderful union, this entire oneness of the divine and the human in Jesus Christ.

Now all this that was true in all fullness of Jesus, is in its measure true of his disciples. The life of Jesus, the divine nature of which believers are made partakers, is also made manifest in and through our bodies. There is a striking and wide difference between partaking of anything, and that thing being in us as water is in a vessel. The truth is expressed in the word "partake." Ye are "partakers of the divine nature." The life of Jesus is not made manifest in our body, our mortal flesh, as something distinct and separate from us, which for a time is dwelling in us; but it appears as a part of our own self. The fruit of this heavenly life, love, joy, peace, hope, fear, &c., is all the gift of God, and is emphatically the product of the Spirit; but nevertheless these things are said to be ours. They are our faith, our hope, our love. They are ours; not as a jewel, however precious it may be, which we hold for a time in our hand, but as the bread we eat is ours, which so becomes a part of ourselves that we grow and thrive thereby. Right here is seen the great and fundamental truth that by this indwelling life of Jesus we ourselves become the sons of God. In the Scriptures this indwelling life is never by itself called the child of God. On the other hand, without it men and women are never called the children of God; but men and women in whom the life of Jesus is made manifest

are called the children of God. "Beloved, now are we the sons of God;" and "As many as are led by the Spirit of God, they are the sons of God." Thus it is seen that the life of Christ is made manifest now. We are now the children of God by faith in Christ Jesus.

Was not the transfiguration of Jesus in some sense a manifestation of the true life of Christ? Does it not present what, in a measure at least, is true of this manifestation in every believer? Jesus was transfigured before the three disciples. This was not a shining upon him of a light from without. It could not have been, for a cloud encircled them. His face shone, not as the moon, which only reflects back the light cast upon it from the sun, but as the sun itself, whose light is within itself, and which has power to dispel the darkness which belongs to all things else. His face shone by the power of the inward light, the indwelling of the divine nature, which now shone out through the human nature and illuminated it, and made it to also shine. In like manner it seems to us true that in a measure at least the divine nature, of which all who believe are partakers, shines out through these earthen vessels, so that they are illuminated, and their faces and their raiment are white and glistening, and do shine like the sun. In all this wondrous mystery of salvation and redemption the earthen vessel shares. We are "partakers of the divine nature." We "are the sons of God." The life of Jesus is manifest through our mortal flesh.

How is this life made manifest? May we not answer by saying that it is manifest just as all natural life is made manifest, by all inward emotions and by all outward movements? This life is made manifest within by the fruit of love, faith, hope, joy, peace, patience, long-suffering and meekness, by sorrow for sin, shame for the old life, and prayer to be released from this bondage of death, by ceasing from his own works, and entering into rest in Christ, and by the desire for holiness, for christian companionship, and for the divine presence. All these are things felt and realized in the soul of the believer. By these things the life of Christ is made manifest in the believer; and as these things are wrought and felt in the heart, so will they appear in the outward life. Life of all kinds will manifest itself in fruit; and if the divine life be in us, its proper fruit will appear. There will be a fleeing from that which is evil, and a seeking after that which is right. He who stole will steal no more; and he who once blasphemed the name of the Lord will now bless and praise his name. There will be a dying to the former manner of life, in order that this new, divine life may be made manifest. Perhaps this new and heavenly life is never more strikingly made manifest than when the soul is com-

pelled to say, "O wretched man that I am! who shall deliver me from the body of this death?" This longing desire for freedom from sin is one of the first manifestations of the indwelling of the life of the Holy One, the perfect Son of God.

All exhortation in the Scripture is based upon the fact of this indwelling life, and is in harmony with it. All exhortation in the Scriptures tends to the advancement of this manifestation of the life of Christ. Because of the warfare there is need of daily admonition, that the pure minds of the people of God may be stirred up to remember the better way. Each one feels that he needs all the help and encouragement that can be given him. To this end Paul entreated his brethren to pray for him; and Paul instructed Timothy to take heed to himself and to the doctrine, because this should be to his and their salvation; and the Elders are exhorted to feed the flock of God, and to reprove, exhort and rebuke, with all long suffering and doctrine. The dead in sin are not exhorted, for the dead cannot be exhorted; but the living man is a subject for exhortation, lest temptation lead him in the wrong way, and so the proper fruit of his life does not appear. All exhortation of a biblical sort is summed up in the working out of what God is working within. The mercy of God is urged by the apostle as the chief reason why we should present our bodies unto God as a living sacrifice, holy and acceptable unto him.

The life of Christ is not manifest in any such way as shall leave the believer free from care or anxiety in the matter. The more this life is manifest in us, the more earnest will be our desire to conform our whole manner of life to it. The child of grace, by the grace of God, does not sit down upon the stool of "do nothing," as is falsely charged upon the doctrine of grace; but by the very grace that saves him he strives to be conformed to the divine image. Therefore he is not at ease, but wages constant warfare against the fleshly lusts, which have been driven from their lurking places by the penetrating nature of this light of life.

The manifestation of this life is most perfect when it is most unconscious of itself. We breathe most perfectly when we do not think about breathing; and so we live the life of Christ most perfectly when we are least aware of it ourselves. In our acquaintance those who have manifested most of the life of Christ have seemed to be unaware of it. When did we ever feed thee, clothe thee, visit thee, or minister to thee? they say.

This is gospel obedience. This is not obedience for life, but from life. Herein does gospel obedience differ from that which is legal. The one is native to the soil; the other cumber the ground. The one comforts the soul; the other burdens it. The

one is a pleasure; the other is a task. The one is a duty and a privilege; the other is a duty and no privilege. The one flows out toward God; the other is wholly centred in self. The one is liberty; the other is bondage.

How free, then, and glad is the manifestation of the life of Christ! What a glory there is in this theme! As the apostle delighted in it, so may we. May we all walk in this heavenly way. So shall our own hearts be comforted, and God shall be glorified.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

COLOSSIANS I. 20-23.

"AND having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven; whereof I, Paul, am made a minister."

Having in our last number mistaken the passage on which a brother requested us to give our views, we promised to offer some remarks on this text in the present number, and in accordance with that promise we now proceed to give what views we have on the text. According to our view, in this subject and throughout this epistle is presented most unquestionable testimony of the absolute and eternal Godhead of our Lord Jesus Christ, who is set forth as the creator of all things, visible and invisible, in heaven and in earth; and also of his real and true character as the Mediator between God and men, in which is testified that it has pleased the Father, to wit, the God and Father of our Lord Jesus Christ, that in him should all fullness dwell. In setting forth the manifestation of all fullness in Christ, the apostle presents him in his Mediatorial character as the peace-maker or the Prince of peace, in harmony with the testimony of God as recorded Zech. vi. 12, "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, 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." There are many pleasing things to be considered in contemplating Christ as the Peace of his people; but in our text he is spoken of as making peace by the blood of his cross, and that for the purpose of atonement, for reconciliation, by which we understand the doctrine of redemption to be implied. In the redemption of his people he shed his blood when hanging on the cross. The work of Christ in making

peace involves, as we conceive, the following important considerations, viz:

1. His Mediatorial character, standing between parties which were at variance, as a Days man, who could lay his hands on both.

2. That the parties between which he sustained the Mediatorial relation are God and men. "For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."

3. The fallen and depraved state of men, and their alienation from and opposition to God on the one hand, and the unchanging and eternal perfections of God on the other, forbid the idea that the work of Christ in making peace required that he should die to reconcile God to sinners, as many have represented; but rather that he should die to redeem his people, and shed his blood upon the cross, because nothing short of his blood could cleanse us from sin; and without the shedding of blood there could be no remission of sin; therefore his making of peace was a reconciliation of his people unto God.

Were we to enlarge on all these points our article would swell to too great a length; we will therefore try to be brief. The text implies that the work is done, the peace offering is made; he has become the Author of eternal redemption, salvation is finished and complete. For by one offering he hath perfected forever all them that are sanctified, and thereby, through his blood, the blood of his cross, has secured their reconciliation to God. Here was the grand object of the gift of Christ, the unspeakable gift, his sufferings and death, by him to reconcile all things unto himself. "By him, I say." But why is the apostle thus emphatic in declaring that reconciliation to God is alone by him? Is it not to show that there is no other name given under heaven among men whereby we must be saved, and to cut off effectually and forever the idea that men and money, and means, anxious benches or Arminian works can do anything to reconcile sinners to God, or God to sinners? Surely if he has not made peace for us by the blood of his cross, our enmity to God will continue, and we shall remain forever at war with God, and sink down to hell under his righteous indignation and almighty wrath.

But not only the children of God are reconciled and in subjection to himself by the atonement, or blood of the cross, but all things, whether they be things in earth or in heaven. If we take the term things in its broadest sense, as embracing all beings and all events, there is a sense in which it appears to us that they are reconciled to God by the blood of his cross; that is, that they are conformed to the primary design of the supreme Creator, and made to work together for good to them that love

God, to them who are the called according to his purpose. "All things are yours; and ye are Christ's; and Christ is God's." But although this is unquestionably so, still we were alienated from our inheritance, in being alienated from God, and in our sins we, as his people, were lawful captives, and sold under sin, so that we were incapacitated for the inheritance. The law with its irrevocable curses held us as prisoners, and consigned us to everlasting woe and misery. The inflexible justice of God could abate nothing from the sentence of the law which had doomed us to helpless despair. Hence our redemption from sin, condemnation, wrath and prison, was necessary to bring us under circumstances where we might without infringement of law or justice realize all the benefits which were provided for us in Christ before the world began. Now, therefore, being redeemed unto God, we are freely justified through the redemption which is in Christ Jesus, by whom we have now received the reconciliation, or atonement.

By the "things in heaven" we may understand that the justification and eternal salvation of all the chosen people of God is in harmony with the will, the choice, the purpose and the decrees of the eternal God; but if Christ had not died, this harmony could not have been effected. The design of God to bring us to ultimate glory was to be through the blood of his cross, and consequently that blood being shed has secured a harmony between the design and ultimate execution of the sovereign and immutable will of God. Mercy and justice have met together, embraced and kissed each other. Hence the proclamation is made by divine authority, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee. He is just and having salvation."—Zech. ix. 9. We feel justified in believing that the salvation of all the children of God through the blood of his cross, is in perfect harmony with all the perfections of Jehovah, and that all things in heaven are reconciled to himself, in the accomplishment of this great salvation; that there is rejoicing on the part of the heavenly hosts in complete fulfillment of the purpose of God's grace which he purposed in himself before the world began.

Not only all things in heaven are reconciled, but all things in earth, whether they be principalities or powers, thrones or dominions, all are overruled by his power and goodness, and made to subserve the very best interests of all the saints of God. All things in earth, from the falling of a sparrow, or a hair from the head of any one of them, to the final conflagration of the globe, is made to harmonize in the salvation which is of God by grace. Death, hell and sin are vaquished. Death is destroyed, with him who had the

power of death, which is the devil. Satan is bound with a great chain, and locked up by him who holds the keys of hell and death. None of these can hurl a dart to the final disparagement of the vital interests of the elect of God. If Satan is suffered to sift the sons of God like wheat, his sieve can only retain the chaff, and leave the wheat pure.

By reconciliation we do not understand that wicked men and devils, nor even the carnal nature of the saints of God, acquiesce in the redemption that is in Christ Jesus; for so far as the world lieth in wickedness, it is in rebellion against God; but that very rebellion is bounded by the overruling government of Jehovah, and never suffered to thwart the counsel, or disturb the decrees of God. God has formed the smith that bloweth the coals, and bringeth forth an instrument for his work, and he has created the waster to destroy. And he has said, "No weapon that is formed against thee shall prosper, and every tongue that raiseth in judgment against thee, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." All power, said Christ, in heaven and in earth, is given into my hands; and having power over all flesh, that he should give eternal life unto as many as the Father has given unto him, he is able to control all beings and all events so as to work all things after the counsel of his own will, in spite of wicked men and devils. His glorious victory and deathless triumph has been achieved through the blood of his cross, and must redound to his glory forever and ever.

"By him to reconcile all things to himself." Here we have one of the most clear testimonies of his absolute Godhead, as well as his real Mediatorial identity. While as Mediator, the blood of the cross was emphatically the blood of his cross, he was the sufferer; his blood was shed, and the reconciliation and atonement was by him; as in the strong language of holy inspiration, "By him, I say;" yet that God unto whom he redeemed them, and reconciled them, for whom he died, was himself. The God of Israel is one God; and "God was in Christ, reconciling the world unto himself." And he is "of God made unto us wisdom and righteousness, sanctification and redemption." The word of this reconciliation he has committed unto his holy apostles, and through them to his church.

Now, as an exemplification of this atonement, Paul says in our text, "And you that were sometime alienated, and enemies in your mind by wicked works." Forcibly impressing on the mind of every heaven-born child what they were by nature, and what Christ has made them by grace. Although they were all of them by nature children of wrath, even as others, "yet now hath he reconciled, in the body of

his flesh through death, to present you holy and unblamable and unreprouvable in his sight."

Those who can see how Christ could reconcile the church to himself in the body of his flesh through death, unless they were in some sense in the body of his flesh when he died, must have light which has not been given to us; for to our limited understanding the subject opens thus, that in the assumption of the body of his flesh he took on him the seed of Abraham. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." We cannot conceive how Christ could reconcile his church to himself in the body of his flesh through death, if they were not in the body of his flesh when he himself passed through death. If it were possible to detach Christ from his church, what would remain in the body of his flesh that the law could condemn to death? No guile was in his mouth, in his person he was pure and spotless; and though in the body of his flesh tempted in all points as his children are, yet was he without sin. He was never overcome by the tempter. The sting of death is sin, and the strength of sin is the law; and as Christ had no sin, except the sin of his people, how could he die under the sentence of the law, only as the life and representative of his people? But admit that all his church were in him, that he took on him the seed of Abraham, and that he has reconciled them to himself in the body of his flesh through death, and all (to our mind at least) seems clear. If Christ could say to his church, as the first Adam said to the mother of all living, "This is now bone of my bones, and flesh of my flesh," then we can see how the law could hold him responsible for all the sins of his flesh and of his bones. He says of the day of evil, "When the iniquity of my heels shall compass me about."—Psalm xlix. 5. Then the law could demand at his hand a full indemnity for all the transgressions of his members. Bearing his church and all her burdens, all her sins and all her infirmities, because she was his flesh and his bones, he could say, "Lo, I come; in the volume of the book it is written of me, to do thy will, O God!" Carrying his church, surely he has carried her sorrows, borne her griefs; he was wounded for her transgressions; he was bruised for her iniquities, the chastisement of her peace was upon him, and with his stripes she is healed; and the Lord has laid on him the iniquity of all his people. By this relationship to and identity with his church, a reconciliation is by law and justice legally demanded of him in the body of his flesh, and that must be rendered through death. Nothing short of this could effect a reconciliation or atonement. The sword is called into requisition, it awakes against God's Shepherd, and against the man that is God's fellow; the Shepherd is smitten, the sheep are

scattered, and God's hand is turned upon the little ones. Here in the body of his flesh the church meets all the requisitions of the law, cancels all demands, suffers all its penalties, and gives full satisfaction. All her sins are put away in his flesh, and the righteousness of the law is fulfilled in all her members. Thus is she, "by him, I say," reconciled to himself in the body of his flesh through death; and being thus washed in his blood, cleansed, purified, reconciled, and freely and completely justified in him, she is made acceptable in the Beloved. And in his resurrection and exaltation to the right hand of the Majesty on high, she is presented holy and unblamable and unreprouvable in his sight. No iniquity is there beheld in Jacob, nor any perverseness in Israel. And "Who shall lay anything to the charge of God's elect?" It is God that justifieth; it is Christ that died; yea, rather, that is risen from the dead; and there is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Thus the church is complete in Christ; and completely in him, in him she is circumcised, and recognized as the seed of Abraham which he took on him in his advent to this world, in the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. Buried with him by baptism into death, wherein she is risen with him through the faith of the operation of God, who hath raised him from the dead. And these Colossians, with all others of the elect among the Gentiles, being dead in their sins, and dead in the uncircumcision of their flesh, hath God quickened together with Christ, having forgiven them all trespasses.

This is your happy state and condition, in common with all the saints, whether of the Jews or of the Gentiles, if ye continue in the faith grounded and settled, and not moved away from the hope of the gospel which ye have heard, and which was, as Paul was a witness, preached to every creature which is under heaven. These are the evidences that we are of his family, of his flesh and of his bones. Our continuance in the faith which is of the operation of God, and our being grounded and settled in the hope of the gospel, are the evidences, but not the cause of our representation in the body of Christ, and our deliverance from guilt and wrath through him. This hope of the gospel the Colossian church had heard, and it had been preached to every creature in the world, by the apostles, according to the commission which was given them by our Lord Jesus Christ, "Go ye into all the world, and preach the gospel to every creature," &c. That the apostles had obeyed this command of Christ, in preaching to both Jews and Gentiles the unsearchable riches of Christ, Paul was a witness, and knew whereof he affirmed.

Our brother will please accept our comments on the text as the best we are able to give. Try them by the unerring standard, and if they are not sustained by the Scriptures, and by all the teaching of the Holy Spirit in the experience of the children of God, reject them. Remember that it will be no favor to the humble writer for any to receive them for truth any farther than they accord with the will of God; and may we all remember well that

"Nothing but truth before God's throne  
With honor can appear."

MIDDLETOWN, N. Y., April 15, 1853.

#### GRATEFUL ACKNOWLEDGMENT.

WE have been so highly blessed in being completely cured of a most distressing affliction that we feel it a duty we owe to our brethren and friends to make mention of the fact. For more than two years we have been unable a greater portion of the time to attend to business on account of that most debilitating disease, piles. For the last two months prior to being cured we were almost constantly confined to the house, and most of the time to the bed; but in the providence of God we were directed to a widely and favorably known specialist, Dr. E. F. Hoyt, of 39 West 58th St., New York, by whom we were completely cured in one minute, and in thirty-six hours were able to perform any physical exercise that we ever could, age and attendant infirmities excepted.

In publishing this notice we are actuated solely by a desire that it may prove as great a blessing to some of our readers to learn of the wonderful skill and ability of Dr. Hoyt as it has been to ourself; and some others whom we know of our personal knowledge have been completely cured by his most skillful treatment. In no way, either directly or indirectly, are we financially or otherwise benefited by giving this testimonial, but voluntarily and unsolicited publish it for the benefit of our subscribers, and not Dr. Hoyt, whose practice is already so extensive that he is not in need of notices from the press.

B.

#### CRUDEN'S CONCORDANCE.

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

CORRESPONDENCE.

(Continued from page 251.)

comfort one another; but when the saints reach their Father's home in glory, then this imperfect language will be of no use. We will not then need to make an imperfect scribble like this to let each other know about how our minds are exercised. We will not have to wait and watch continually lest we go astray. Sin and Satan will no longer annoy. Satan often is telling me that I would become weary of singing God's praises; and it might be true if I had to have this body of corruption with me. But, thanks be to God, if he is my Father he will, as he brings me home, prepare me for that home, and give unto me a body like unto his glorious body. He will not merely fit and prepare his children for the changes, the trials and troubles he appoints for them here, but he will prepare them for those pleasures that eye hath not seen, nor ear heard, neither have entered into the natural heart to conceive the joys he hath prepared for them. Then well may we believe there was no miscalculation when it was written that the trials, conflicts and cares of this present life are not worthy to be compared with the glory that shall be revealed to the heavenly Father's children after leaving this time state. But I feel and fear that I murmur, and often blame others, when if I could look at it aright I would surely find that the wrong was in myself. But thanks be to God for leaving on record that his children shall be conquerors at last through him that hath loved them. I would bless his name for the evidence he gives me, and the privilege of saying with doubting Thomas, "My Lord and my God!" And if he is my Father and my God, then is it meet and proper for me to call his dear children my brethren and sisters in the Lord.

The Lord has so arranged for me that I am to spend a little season with my children that have been separated from me nearly all the time for nine years, and I feel that I shall not be likely to visit them again; but the Lord knoweth.

I have in my meditations much thought about the health and spirits of my Father's dear children; but no good thing will he withhold from them. Say to them that even sore afflictions are blessings in disguise. The Lord can find goodness in the cup that we think contains nothing but the dregs of sorrow; so little we know about our real needs. The Lord knoweth all our wants, and he will supply. It may be needful that we pass through a season of physical or mental suffering, so that we may learn to sympathize with and comfort some of his dear children for a few moments before we are called home. Surely he did not place us here to live alone for ourselves, nor to try an experiment, that he might learn something about us. He knows what is in us, but we know nothing

until he reveals it to us. We may look at his works in creation, but they only make us to inquire, What is man, that thou shouldst be mindful of him? My inquiry again and again is, "Lord, what wilt thou have me to do?" Whither am I bound? What is my destiny? I only seem to know for a certainty that I am here, and will soon leave here; and where shall I go? Do I love the Lord? Am I his, or am I only a creature of his care for this present life? Why am I longing for that which I cannot attain to? Why am I so often made to groan within myself and feel the burden of my transgressions? Am I really so much worse than others, that I should be made to drink the dregs of sorrow? Why is my soul cast down, and so greatly disquieted within me? Is it merely the gnawing of a guilty conscience in nature? Is it not written that there is no condemnation to those that are in Christ Jesus? I am so often made to inquire thus. Some of these questions you have repeatedly answered for me, and I have been allowed to take courage and gone on my way rejoicing. But my head is so leaky that I cannot retain anything, and sometimes I am glad it is so; for if I know myself I do not want head religion.

I have had several talks with, and have heard others talk much that the world approves and calls very intelligent. Doctor Thomas, the speaker who, they say, refused fifteen thousand dollars a year, when he was receiving only about five thousand dollars, showed the people clearly that it was their good that he was to work for. I heard him preach, as they called it, and he convinced me that he did not believe in Christ with his natural mind, and I could not gain any evidence that he had any spiritual knowledge. But he was quite a good lecturer, and gave his audience some beautifully rounded periods or sentences. They had one brass instrument, and one solo lady singer. If it had been called an entertainment it would have been quite interesting (I suppose it was to them); but really it seemed to me, as I think of it, that such performances would be looked on as sacrilegious to us. The above was in Chicago. Then I came to Omaha, and once I went to the most fashionable Methodist Episcopal congregations there. That was the most stylish in many respects. I learned that they had a mortgage of ninety thousand dollars on their house. Then I said they were ahead of us even in that. But it is needless for me to attempt to inform you of any evidence I got of spiritual light. I often fear and doubt in my mind lest I have none; yet I take courage when I am allowed to remember that the disciples of old had experience somewhat similar. Surely if I have the lot of those who fear the Lord's name, I may have reason to hope in his mercy like them. If we have a well founded hope it hangs

on the mercy of the gracious Redeemer, whom the world knoweth not. If so be we have light, it is because it has been given unto us, and we may well give thanks to God for his goodness.

When I found myself deprived of the privilege of conversing with my brethren and sisters, especially with yourself, I soon commenced talking with you with my pencil, and every day I wrote a little. Now I am to leave my son's residence here, for West Point and Norfolk, Nebraska. I will try to close this scribble, and shall send it to you, hoping the Lord will give you, and those that I am allowed to call my brethren and sisters, some crumbs when you learn how my mind is exercised in this strange land. If you, or any of my brethren or sisters, would write me, and let me know how it is with you, I would receive it with great joy. If any can desire to write me, direct to 2221 Avenue B, Council Bluffs, Iowa. If I should not be there, my letters will be forwarded to me.

E. R. HARDING.

OBITUARY NOTICES.

SISTER **Araminta Bickers** was born Sept. 23d, 1841, and departed this life June 15th, 1896.

She was the wife of brother J. W. Bickers, of Fox Creek, Ky. They united with the church at Goshen, in Anderson Co., Ky., in July, 1867, where brother Bickers is still a member. I visited her about two weeks before she died, and felt it was a comfort to hear her speak as she had lived, a noble, christian woman. The morning before she passed away she talked about an hour and a half to the family and friends, telling them not to weep for her; that it was hard to take the parting hand, but it was the Lord's will, and he would wipe away all tears. It was surely a place where Jesus was manifested, and where we could sing, "E'en down to old age all my people shall prove My sovereign, eternal, unchangeable love."

She left her husband, one son and two daughters. While I know they miss her loving hand, I trust they are comforted in the thought that God doeth all things well. She requested that the words "Trust in the Lord" be engraved upon the stone to mark her resting place. May the sorrowing ones remember that she is at rest. Trust in the Lord.

DUDLEY G. JOHNSON.

LAWRENCEBURG, Ky., July 22, 1896.

DIED—At her home in Whitesboro, N. Y., July 19th, 1896, our dear sister, **Lydia J. Parker**, aged 88 years.

She was born in Martinsburg, Lewis Co., N. Y., and was baptized in the year 1850 by Elder James Bicknell, in the fellowship of the church at Westmoreland. After the disbanding of the church at Westmoreland she was received by experience in the fellowship of the church at Utica, N. Y., called Ebenezer, where she remained a much beloved member until death. Her faith was steadfast and unmovable, and she was not carried about by any of the winds of doctrine, but ever delighted in relating the work of her Redeemer in showing her the lost and hopeless state she was in, and his leading her to him to be her salvation. Having ourself heard her speak of that internal work of the Spirit so very clearly at different times, we have the full satisfaction that her end is everlasting rest. She leaves a daughter and one son to

mourn their loss. Her home was with her son, who had kindly cared for her since the death of her husband many years ago. Her funeral was held July 21st, attended by the writer and many friends. May the Lord console the sorrowful hearts of the afflicted.

B. BUNDY.

OTEGO, N. Y., July 29, 1896.

DIED—In Bowdoin, Maine, July 23d, 1895, **Mr. Elisha Tarr**, aged 63 years and 5 months.

Although he never made a public profession of religion, yet he gave good evidence that he had been taught of the Lord, and knew the truth and loved it. The SIGNS was a welcome visitor for a number of years, as it held forth the doctrine that he loved. He leaves a widow, daughter, brothers and sisters to mourn their loss; but they feel sure that their loss is his gain. He was a kind husband and loving father.

Elder Beal spoke to the sorrowing friends in a comforting way, as it was with the ability that God gave him. May God bless and reconcile the sorrowing ones to his will.

ATTIE A. CURTIS.

ASSOCIATIONAL.

THE Spoon River Association of Regular Predestinarian Baptists will meet with New Bethany Church, near Brooklyn, Schuyler Co., Ill., on Friday, September 4th, 1896, and the two following days.

Those coming by rail will be met at Rushville, on the Buda Branch of the C., B. & Q. R. R., and at Plymouth, on the Quincy Branch of the same road. It is the request of the brethren for as many as can to come by private conveyance, owing to the extreme distance the meeting will be from any railroad point; and it is further requested that all be at the two stopping places by noon on Thursday, if possible. All who cannot be there on time must write to Samuel Weaver, at Brooklyn, or Samuel McClinty, at Littleton, Ill., if they wish conveyance after that date. All are cordially invited, especially ministering brethren.

S. H. HUMPHREY, Clerk.

THE Licking Old School Baptist Association will be held, the Lord willing, with the church of Mt. Carmel, Clark Co., Ky., beginning on Friday before the second Saturday in September, 1896, and continuing three days.

Those coming from the west or north will take the train at Lexington or Winchester, going east, on Thursday before the Association, arriving at Thomson at one o'clock p. m., where they will be met with conveyances. Those coming from the east will stop at Mt. Sterling, where they will be met with conveyances.

Brethren and friends are cordially invited to meet with us, especially ministering brethren of our faith and order.

W. D. THOMSON.

THE Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, York Co., Maine, commencing on Friday, Sept. 4th, 1896, and continuing three days.

We shall gladly welcome all who love our Lord Jesus Christ in sincerity, and brethren in the ministry who feel it is in their heart to visit us. Those who come will be met at the North Berwick R. R. depot on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

THE Des Moines River Association of Regular Predestinarian Baptists will hold its next session with the Green's Grove Church, three miles northwest of Marion, Linn Co., Iowa, commencing at 10 o'clock a. m. on Friday before the third Sunday in August, 1896, and the two following days.

All who go by railroad will stop at Marion, where they will be met. A cor-

dial invitation is extended to our brethren to meet with us, and ministering brethren especially.

N. B.—Observe that the meeting is in August, and not September, as erroneously stated in our Minutes.

ROBERT SPEIRS, Mod.  
M. W. BYRAM, Clerk.

THE Mount Pleasant Association of Regular Baptists at its last session, held September 6th, 7th and 8th, 1895, with the Mount Pleasant Church, at Pleasureville, Henry Co., Ky., concluded to discontinue the association, as there were so few churches represented. The matter was referred back to the churches to take action upon, and report by letter or messenger at a meeting to be held with Sulphur Fork Church, Henry Co., Ky., on the fourth Saturday in March, 1896. According to arrangement, the meeting was held at the time above stated, and the churches reported by letter and messenger unanimously in favor of continuing the association as heretofore, and agreed to hold the next annual session with the Beech Creek Church, Shelby Co., Ky. (as it is the church's centennial year), commencing on Wednesday, September 2d, 1896, and continuing three days.

All lovers of the truth are cordially invited to meet with us. Those coming by rail will get off at Waddy, on the Louisville Southern R. R., as the place of meeting is two miles south of that town.

E. F. RANDELL, Clerk.

THE Pig River Old School or Primitive Baptist Association will convene on Friday before the fourth Sunday in August, 1896, and continue three days, with the church at Ephesus, Pittsylvania Co., Va., four miles from Penhook depot, Franklin Co., Va.

We have reduced rates on the N. & W. and Southern R. R. for the occasion at four cents per mile, round trip. Tickets will be for sale August 19th, 20th and 21st, 1896, and hold good until August 26th. Tickets are for sale along the line between the following points and Rocky Mount, Va., on the N. & W. R. R.: Salem, N. C., Bristol, Tenn., Betty Baker, Va. Change cars at Rocky Mount, Va., for Penhook. On the Southern R. R. between Atlanta, Ga., Goldsboro, Wilson, Wilkesboro, Durham, N. C., Stuart, Lynchburg, Rocky Mount and Penhook, Va. Call for tickets to the Primitive Baptist Association at Ephesus, near Penhook, Va. At all points south of Danville buy first-class tickets at full fare, and get a certificate, and I will sign it, so that you can return for one-third fare. Do not forget this.

Those coming on the N. & W. R. R. will have to spend the night at Rocky Mount, Va., and change cars there for Penhook. Trains are due from Rocky Mount at Penhook at 5:15 a. m. from the south, and 6:47 p. m. If you will write to me at Neva, Pittsylvania Co., Va., we will meet you with conveyance. All brethren and friends are invited to attend.

J. T. LUMPKINS.

THE Kaw River Association will hold her next session, if the Lord will, with the St. Philips Church, Argentine, Kansas, on Saturday before the second Sunday in August, 1896, and three succeeding days.

All lovers of the truth are invited to meet with us. Those coming on the Rock Island R. R. will stop at Argentine. All who come from the south, north and east will stop at the Union Depot, and take the Twelfth Street cable car going to Argentine, which will cost five cents.

D. SAYERS, Mod.

A. L. DURDEN, Clerk.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED EVERY WEDNESDAY,  
AT TWO DOLLARS A YEAR,  
BY GILBERT BEEBE'S SON,  
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To whom all letters should be addressed, and  
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# Signs of the Times.

D. L. Blackwell 1 June 96

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 12, 1896.

NO. 33.

## CORRESPONDENCE.

CANADA, Ky., July 16, 1896.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN IN CHRIST:—I have on hand a couple of letters from Elder W. J. May and wife. Will you please give them space in our highly prized periodical, the SIGNS OF THE TIMES, which is laden with the heavenly food that cheers and comforts a poor child of God? These letters are comforting to us, and I am sure that all who may read them will not fail to receive much comfort, they are so rich and heavily laden with the food that comes from God, which is sweeter to us than honey and the honeycomb. If not deceived in my poor heart, I am thankful for the rich blessings I receive both naturally and spiritually; for they are from the Lord's hands, as all as our blessings come from the Father of lights, with whom is no variableness neither shadow of turning. The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. The same God is now that was in the beginning. He changes not; therefore the sons of Jacob are not consumed.

An unworthy one,  
SARAH E. BOLT.

PINSONFORK, Ky., March 2, 1896.

MRS. SARAH E. BOLT—MUCH ESTEEMED SISTER IN CHRIST:—It is with much embarrassment of mind that I presume to write you; you who are so obedient and so spiritual minded, while I am (and it seems to me must remain so) far in the background. I am sometimes considerably troubled about my weak and sinful self, and also about my uneducated state. But then I console myself with the thought that it was not God's will or purpose for me to have been educated, or it would have been so; for from the best understanding I have of the Bible I do and must believe that God has wrought us all for the self-same thing (2 Cor. v. 5), and hath set the members in the body, every one of them, as hath pleased him. Then, if I am so wonderfully blessed as to be a member in that mystical body, I shall answer the purpose of God and officiate in the sphere which he intended, just the same as any other member. Though I know that the sphere of my operating is quite small, is very limited, yet it is just right, and is as God arranged it; and little and in-

significant as I feel to be, and as I really am, the greater members cannot say, I have no need of thee. We learn this from the Bible, and not from our own estimation; for doubtless, from my own personal feelings, I am of no use at all to the body; for the most of my time I feel that I am a drag to the church, a clog to the wheels of Zion, which seems to greatly impede her progress; and when I am exercised in this way I am greatly troubled, and ponder in my mind what to do. It seems to me oftentimes that I am far behind all the rest of the flock. They seem to move on so smoothly and fastly, while I am trudging on behind, all alone. Yet I would not say to them, Stop and wait for me; but I would say, Go on, go on; my very soul says, Go, and I will come after you, if the Lord wills; and I will try, as the Lord enables me, to walk in those footprints that you have so beautifully talked about. This way is marked out; it is the way of holiness, and none but the redeemed of the Lord can walk there; and their walking there is no cause of their redemption, but is the evidence of it.

Sister Bolt, I had not thought that such a godly one as your precious self had so many doubts and fears. If I could see my poor, weak and sinful self as I see you and others, it seems to me that I could run on my way rejoicing, instead of being away behind and so lonesome. But, dear sister, as far behind as I have to be, and as lonely as I am, I sometimes am blessed, I humbly trust, to praise God and to sing hosannah to his ever adorable name. My precious sister in Christ, if I am not deceived I can from the depths of my heart sympathize with you in your lonely hours, when your dear husband is gone on his preaching tours. I have had the like trial for nearly twenty-five years, though I have never complained, neither do I wish to do so; for God has set the members in the body as it has pleased him. He has done all things well. I must be still. He is the Lord; let him do what seemeth him right. A few more days or years at most and all our troubles will subside. Death shall be swallowed up in victory. In an experimental sense I know of no poor, lost, miserable and wretched one but myself. We all join in love to you, and to brother Bolt and children, and hope to have you both visit us at our next meeting. Your letter was much comfort to us. I

can witness with you. Write us again.

Your weak sister,  
SAREPTA MAY.

PINSONFORK, Ky., May 19, 1896.

MRS. SARAH E. BOLT—MUCH ESTEEMED SISTER IN CHRIST:—I will now comply with your request the best I can. My delay has not been caused by forgetfulness either of you or the text, but I have been so very busy; and another reason is, I have had but little travel of mind on the text until yesterday and last night; but now I have a favorable hope that I have some light on the subject; yet I am well aware that my effort to elucidate it will be a very weak one; but knowing me as you do, you cannot expect anything more of me than a weak effort. The text reads as follows: "God shall wipe away all tears from their eyes."—Rev. vii. 17, last clause.

The clause, "Their eyes," has reference to a special and peculiar people, and alludes to that definite class so peculiarly pointed out in the same chapter, beginning at the ninth verse, and continuing to the close of the chapter. They come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, and serve him day and night in his temple, or church. "Tears" in their primitive meaning are drops of water flowing from the eyes.—Psalm vi. 6. Also, tears mean sorrows and afflictions.—Psalm cxxvi. 6. These characters from whom God wipes away all tears from their eyes, are those who come out of great tribulation, out of every nation, kindred, people and tongue, and are clothed with white robes, with palms in their hands, worshipping God day and night. Day and night make up all time. Therefore I conclude that these are the obedient children of God, who follow the Lamb through evil as well as good report; that follow him whithersoever he goeth. They follow him in doctrine, faith and practice.

Also, the clause "day and night," proves conclusively that this narrative has reference to the time state of the church, and does not mean at nor after the dissolution of our mortal bodies; or, in other words, after our corporal death. By a close observation you will see that this seventh chapter is on record between the opening of the sixth and seventh seals, which doubtless have reference to the closing of the old dispensation and the coming in of the new; for at

the end of the one the other began. But I will speak of those two seals more definitely toward the close of my comments.

Doubtless, in my mind, this text and its connection is in harmony with the text I read on Sunday at Big Creek Church, which reads as follows: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven [Jewish heaven] fled away, and there was found no place for them."—Rev. xx. 11. I also believe that it is in harmony with the corresponding text which I quoted, Matthew xxv. 31, 32, which reads as follows: "When the Son of man shall come in his glory, and all the holy angels [faithful ministers] with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations," &c. By a careful reading we can see that all three of these narratives are descriptive of the closing of legal obedience enforced on pain of death, and the coming in of the new, where everything springs from the power of a new life, a new era, the gospel dispensation. The old was labor; the new is rest. The old was bondage; the new is freedom.—Gal. iv. 30, 31. The old was tribulation; the new is peace. The old was sorrow and crying; the new is songs of everlasting joy. The principles of the old can be spelled with two letters, "do," and the new with four, "done." "It is finished."

I much believe that the prophet Isaiah had an eye (faith's eye) to this same time and people, seven hundred years before they were manifested, when he said, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces," &c.—Isa. xxv. 6-8. You will see that I believe this has allusion to the time when and the people who at the end of the old servitude dispensation had on the wedding garment, white and clean. This wedding garment is strictly the robe of righteousness, manifested by an humble walk and godly conversation, as becometh the gospel of Christ. Now, I do not confine this to those who followed the Captain of their salvation on white horses, out from under the

law of carnal commandments, or out of great tribulation, bondage and servitude, but also to embrace all the very elect, or remnant of the woman's seed, which keep the commandments of God and have the testimony of Jesus Christ; all who cease from their own works, and enter into the rest prepared for them from the foundation of the world (Heb. iv. 3), where they never hunger any more for legal fare or husks, neither thirst any more for carnal ordinances, neither shall the sun or scorching rays of the law light on them, nor any heat. Why? "For [because] a man [Christ] shall be as a hiding-place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land." No scorching rays of the old dispensation, no thunder-bolts from Mount Sinai, can penetrate the shadow of this great rock.

Sister Sarah, commence at the eleventh verse of the twelfth chapter of Revelation; and read to the fifth verse of the twenty-first chapter, and you will see clearly that this is a vivid description of the end of the law dispensation, and the coming in of the gospel dispensation; or the end of the laboring, and the coming in of the sabbath of rest; for one begins on the simple ground that the other is passed away. And these people who are in and enjoying the new heaven are people that God wipes away all tears from their eyes. This you will see by observing the fourth verse of the twenty-first chapter. It says, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." The former things were the carnal ordinances imposed on them until the time of reformation, accompanied with tears, crying, sorrow, pain and death; but they are all passed away, and all things are become new. How nicely this agrees with the connection in which the text stands. "They shall hunger no more, neither thirst any more. \* \* \* For the Lamb which is in the midst of the throne [church] shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets."—Rev. vii. 16, 17; viii. 1, 2. You will see that I have emphasised the word "the," to call attention to it. It was not simply seven angels, but "the seven angels." Doubtless these were the seven ministers of the gospel, or pastors of the seven churches of Asia. But I have neither time nor ability to write about the sounding of the seven angels, or ministers; neither are they standing directly connected

with the elucidation of the text under consideration.

I will now briefly consider the opening of the sixth and seventh seals, as far as they serve to explain the text; for there is one feature in them which is in direct connection with the text; for the opening of the sixth seal shows explicitly the closing of the old world of bondage; and the opening of the seventh seal shows also plainly the coming in of the new world of freedom and gospel liberty. The word "open" means to unfold or make manifest. John says, "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake [read Matt. xxvii. 51]; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. \* \* \* For the great day of his wrath is come, and who shall be able to stand?"—Rev. vi. 12-17. Now, I believe that the great day of his wrath here means the day when Christ was crucified and slain, and hung three dreadful hours between the earth and heaven; when the wrath of the sin-avenging God was wreaked upon the sin-bearing victim, the loving Lamb of God, who suffered, groaned, bled and died. Doubtless, to my mind, the opening of the sixth seal has direct reference to the death and sufferings of Christ when he came in the end of the world to put away sin by the sacrifice of himself. And when he had finished the work assigned him to do, and was crucified and buried, and lay in the grave three days and three nights, in all this he was yet under the power and dominion of the law, fulfilling its demands; for the law demanded his life; and he was delivered for our offenses, and raised again for our justification. The opening of the seventh seal manifests his life and resurrection. His death and burial was the closing of the sixth seal, and the opening of the seventh manifests his life and resurrection, and final victory over all the combined powers of darkness, of sin and Satan. Then and there the Sun of the new creation rose in all its strength, splendor and glory. This is the time when Christ came in his glory, and all the holy angels with him. "God shall wipe away all tears from their eyes." This does not simply mean the water that flows from their eyes; but it means that perfect rest when we cease from our own works, as God did from his. It means that old things are passed away or wiped out by Christ, our Redeemer, who bore our sorrows, carried our griefs, and by whose stripes we are healed, or cured. In our experience I think it means when we are brought into a saving knowledge of Christ; for Christ is himself our rest. The

Lamb that dwells in the midst of the throne feeds them and waters them every moment, and keeps them as the apple of his eye.

I hope you will get my idea, which is, that the people here under consideration are the special obedient people of God, who dwell in Zion, and serve and obey God day and night, or continually; and this sweeping declaration, "God shall wipe away all tears from their eyes," I conclude means that our Savior does everything necessary for them, both for time and eternity; but it has special reference to his care and tender dealings with them here in time. He is a special Savior to them.

I will close for the time being, asking you to pardon and correct my errors, and write us at your earliest convenience, in connection with the text. Yours as ever,

W. J. MAY.

STATE ROAD, Del., July, 1896.

DEAR BRETHREN:—It may be remembered by some of your readers that Elder Chick some little time ago mentioned my name in connection with a request for some of the brethren to write on the subject of the book with seven seals, spoken of in the fifth chapter of Revelation. In attempting to comply with his request I can only give such light as I have. The book here spoken of is seen in the right hand of him who sits upon the throne. It may have been the first of the evangelist seeing it there, but it has always been there, and until now had always been sealed. The things recorded are events that are entirely within the purpose and under the control of the supreme Ruler of the world. His right hand is where he doth work, and it is that right hand that teaches terrible things. All the provisions of the everlasting covenant are recorded in this book, and all the events connected with the administering of its gracious provisions. This book is to be understood as like all books of that date, a roll of parchment written within, and sealed again and again as it is rolled up. As the redemption and salvation of the Lord's people is among the records of this book, so their names are all therein recorded. Of this I will speak more hereafter. Of this book we read quite frequently in the Old Testament Scriptures, and sometimes of anxious inquiry in regard to its contents. The prophet Daniel, foretelling the fearful overthrow of Jerusalem, and the destruction of that dispensation, says, "And at that time thy people shall be delivered, even every one that shall be found written in the book." As many things were being presented in rapid succession to the prophet's vision, some of them seeming to portend fearful calamities, he asks in anguish of spirit, "O my Lord, what shall be the end of these things?" Again, "How long shall it be to the end of

these wonders?" Instead of receiving satisfactory answers, he is simply told, "But thou, O Daniel, shut up the words and seal the book even to the time of the end." Again, "Go thy way, Daniel; for the words are closed up and sealed to the time of the end." By these repeated declarations we may know then that the purposes of Jehovah as declared in prophecy would not be understood until the time of their fulfillment. The end of the Jewish dispensation and desolations of Jerusalem should not be known until the time of their fulfillment, and in that fulfillment so far would unseal the book. The opening or breaking of the first seal presents to our view the man of God's right hand with his bow, and seated upon the white horse of his gospel, receiving his crown, and going forth conquering and to conquer. All else that is developed from the book, as far as yet unsealed, is the continual calling attention to this minister of righteousness upon the white horse of those living creatures (or beasts, as they are here called) that surround him, which I understand to be the apostles and their successors in the ministry. This seems to cover the whole ground of their ministerial work, to say, "Behold the Lamb of God." "Come and see."

This book of Revelation seems to me to disclose seven different periods in the future of the church, the records of the book varying somewhat in regard to each. In the first place we have seven churches, presented with a message varying considerably to each. Then we find the record, as the time comes for its fulfillment, sealed with seven seals, only one opened at a time, and no one opened until the events under the previous one have been fulfilled. Then we have seven trumpets, and afterward seven vials, in which the measure of divine wrath was filled up. During the progress of this breaking of the seals seven thunders are heard uttering their voices; but if what they uttered was in the book, it still remains under seal, and will not be known until it is made known in fulfillment.

It would make this article too long to go on through the opening of the seals to notice the different events in the travel of the church, and rise unto reigning power of her enemies and persecutors; so I will go back to trace out a more interesting record, as the seals are broken, which is brought to light.

The discovery that the book was sealed was a cause of much weeping; and I think that is still a cause of much weeping to all those to whom the book remains sealed after they become interested in the matter of whose names may be found therein. No one can have a name or place in this registry who is unworthy; and there is no man in heaven, nor on earth, neither under the earth, that is found worthy, and the mystery is too profound for their comprehension. If the book never

can be opened to us until we become worthy, we shall never have record among the living in Jerusalem, or the heirs of grace. The evangelist's weeping was not for himself alone, but because of the utter helplessness of the whole human family. There is a time to weep, and a time when weeping on that account ceases. "Weep not" comes with power and in a blessed fulfillment when the Lion of the tribe of Judah opens the book to us to find our names recorded there. The name by which the Lord's people have been designated has always been the same, and in this sense it has been written from the foundation of the world. But the time comes that the man or woman receives a new name that no man knoweth saving he that receiveth it. It is that name that the mouth of the Lord shall name. While it is the same name that has ever distinguished his people, it is a new name to them; but it is now and from henceforth their own name. The Lord himself has acquired a new name, and so has his city. It also is new Jerusalem; and the name of God and the name of this city of God is written upon them; and so they all bear the same name, and are registered in the same family.

This book contains all the provisions of that everlasting covenant that is ordered in all things and sure. It is alluded to by the prophets as a new covenant; that is, in contrast with that covenant then in existence, embracing in its provisions the natural posterity of Abraham. When this new covenant is transcribed upon the fleshly tables of the heart of the sons and daughters of men, the book is so far unsealed to them. They can then find their name written among the living in Jerusalem.

That weeping because the book is sealed never comes to those who have no record therein. There must be knowledge of him who holds the book, and some knowledge of the blessedness of having an inheritance there, before there will be any concern about it. We naturally care nothing for the book and its contents. When the risen Jesus met with the two disciples going from Jerusalem Emmaus, in that discourse the seals were broken to some extent, and things uttered that had been kept secret from the foundation of the world. But until then the book was a sealed book; and even the disciples were trusting that they were now to experience a temporal deliverance from the Roman government. All ideas of the calling of the Gentiles were still under seal, and were not understood by anybody until the fulfillment came.

We find sometimes another book spoken of, which was the book of the law; and it was when the dead were judged out of the book of the law, and judgment came upon all men to condemnation, that another book was opened, which was the book of life. And it seems to me to be the

method of divine teaching that the book of the law should be opened first, and men made to know something of the holiness of God, and the justice of our condemnation, and then another book is opened, which is the book of life; and in this book of life it is seen that life precedes all sense of guilt and true contrition; and he has the witness in himself that he is not condemned, but is passed from death unto life.

When we experience the power and faithfulness of the Lion of the tribe of Judah, we shall not only cease to weep on account of unworthiness, but we shall cease to have any faith in the pretensions of men or of ministers as to breaking any of the seals which seal up man's redemption.

The above is respectfully submitted.

E. RITTENHOUSE.

HOPEWELL, Pa., May 17, 1896.

ELDER F. A. CHICK—MY DEAR BROTHER IN THE PRECIOUS SAVIOR:—I herewith send you a letter written by our dearly beloved brother, Dr. B. F. Coulter, which I would like to see published in our dear family paper, the SIGNS OF THE TIMES, if you think best, as it has been such a comfort to me.

I feel thankful to our dear Lord that he puts it into the hearts of my dear kindred to write to me in my lonely condition; for truly to me this is a comfort that the world knows nothing of. Of late I have suffered much. Pray for me, my dear brother, that I may be given strength to say, Thy will be done, O Lord, not mine. He is faithful concerning his promise, and I know he will not leave nor forsake me. With love to you and yours, your sister affectionately,

LIZZIE HIMES.

PHILADELPHIA, Pa., April 17, 1896.

DEAR SISTER HIMES:—I am wondering to-day if you are suffering, and if this midsummer heat is prostrating you. Our God is Lord of the weather, and is the merciful God of the sick and the suffering. We do not know what is best for us. He does. Once in a while he gives us strength of grace to say, "Thy will be done." At other times we marmur, and in the bitter lesson we learn how frail and weak we are. God teaches us the measure of our days, in a way wholly unexpected to us. We look for instruction in righteousness from a visible source, and think we can attain unto it by deep searching. But by and by we experience the truth of the apostle's words, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Then we stop and wonder. We find that we have learned, little by little, that creatures of earth cannot go beyond earthly things; that it requires the spiritual mind to be exercised upon by the faith of God

to understand heavenly things. The dew of the evening cometh down and moisteneth the earth, to the refreshing of every blade of grass; and so silently does it come that ere we are aware we are sensible to its gentle touch; and so the Spirit from the fountain of life. It comes to us, O so secretly, and takes of the things of Jesus, and winds them about the tendrils of our heart, and we awake to the knowledge of them, O so sweetly. The word of inspiration comes to us directly from the throne of God, and says "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass; because I will publish the name of the Lord: ascribe ye greatness unto our God." Do you not remember, in the day that darkness was made light in your heart, and crooked things made straight, that you seemed to awake to the consciousness that you were in possession of a great and wonderful knowledge; that a priceless thing had in some secret way come into your heart and nestled there, and your heart was made glad because of it, and the burden that had been heavy was gone, and you knew not whither? Was it not to you a day of glad surprises? And has it not been so with you ever since? Is it not a glorious thing to realize that the secret of the Lord is with them that fear him; that the habitation of his throne is judgment, mercy and truth; that the dwelling place of the Most High is right in your heart? Long, weary and sleepless nights of terrible sorrow because of sin are turned into days of golden sunshine by the touch of the hand of the Lord, and our heavenly Lover lifts us above the sordid things of earth by the sweet words coming in sweeter accents from his lips, "Thou art all fair, my love, there is no spot in thee." As you travel through the wilderness where no water is, weary and footsore, and famishing with thirst, there comes to you a secret voice from a secret source, and to your astonished and glad soul it says, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." "Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool, and the thirsty land springs of water." Your soul is filled with praise to the God of Jacob, and you are ready to exclaim with the psalmist, "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." Every heavenly treasure is a secret and a mystery, and is unsearchable. No effort of the finite mind can attain unto a knowledge of the invisible treasures in an invisible kingdom, under the rule of an invisible King, and sub-

ject to an unwritten law of love, only as faith takes us to the opened doors of the temple, and gives us a glimpse of the rich and precious treasures within. The view of faith from the Revealer of secrets makes all things plain and infinitely glorious. You, my sister, have been given the key to this wonderful secret, in the person of our gracious Redeemer, the King of saints, and the Mediator of the new and everlasting covenant.

We are all in usual health. We want to hear from you. All send love. Yours in a precious hope,  
B. F. COULTER.

MATTHEW XI. 5.

"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."

The above is an answer to the question of John, asked by his disciples. A strange answer, some would say, to such a question. But it, no doubt, was satisfactory to him, and comforted him, more than a plain yes or no would have done.

Now, here are six things mentioned in this answer as being done, all or any one of them being out of the ordinary; yet they were done literally and actually to natural human beings; and these literal acts were a part of the fulfillment of prophecy concerning him. It represents the suffering side of humanity; for he healed all manner of diseases.

The blind man spoken of in John ix., and his restoration, the lame, the deaf, the dead, and their restoration, all occurred as it was written, Isaiah xxxv. 5, 6.

Now, while these things were done in the sight of the people, to most of them they had no meaning farther than the relief of afflicted humanity; but to the child of grace there is a deeper meaning, a spiritual restoration, of which these natural things are types. I believe that all things in nature have their antitype in spiritual things, if we only have grace to see them. It takes faith to understand things of the Spirit. The natural man understands natural things, but not all natural things. The spiritual man understands spiritual things, by virtue of the Spirit of God which is in him; but he does not understand all the things of the Spirit; only such as are revealed to him.

There were people on the earth in the Savior's day; some blind, some lame, some deaf, others lepers, and some dead. He healed some of all classes of affliction literally; and while doing it he was fulfilling the Scriptures and typifying his wonderful work of grace in the hearts of his people.

The first motions of grace in your heart were to open your eyes to both sin and grace. "The eyes of your understanding [or heart] being enlightened," or opened. The lame began to walk. "The legs of the lame are not equal." Then occurred a

(Continued on page 262.)

## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 12, 1896.

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

## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
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Middletown, Orange Co., N. Y.

## THE REPENTANCE OF GOD.

OUR brother, D. L. Reeves, of Bowersville, Ohio, has asked our views upon Jonah iii. 9, 10. He also states that his son joins in this request.

In trying to briefly comply with this request we desire to say, first of all, that we have never felt that we were prepared beyond the feeblest of our brethren to expound the deep mysteries of God, or of his ways and works; and we also would say that we have no other view of the subject presented in the Scripture to which attention has been called by our brother than has been held and presented many times by our fathers in the gospel ever since we can recollect. The subject is the repentance of God. The text presented is only one of several in which it is declared that God repents, or has repented, or may repent. Eight times, so far as we have been able to find, repentance is predicated of the Lord. Without quoting we will give the reference: Genesis vi. 6; Jeremiah xxvi. 19; Deuteronomy xxxii. 36; Psalm xc. 13; cvi. 45; Jeremiah xxvi. 13; Joel ii. 13; Jonah iii. 9, 10. On the other hand, in Numbers xxiii. 19, 1 Samuel xv. 29, Psalm cx. 4, it is declared expressly that the Lord does not repent. Now, two things must and will be admitted by all who accept the Bible as the revealed will of God, viz., that both these statements are true, and that there is no real contradiction between them. In one sense the Lord repents; but it is evident that it is not in the same sense as that in which he does not repent. We must admit this, unless we wish to occupy infidel ground.

We do not understand our brother to wish for a general exposition of the two verses, with their connection, to which he has called attention, but simply that this thought of the repentance of God be spoken of. We will say that to our mind it has long seemed clear that in the sense of a change of purpose, or of sorrow for a thing done, such as fallible men may experience, God does not and cannot repent; but as regards the manifestation of his purposes to men, they see only what now appears, and that only in part, so that often he seems to them to change and repent. Very often human emotions, such as anger, hatred, sorrow, joy, love, &c.,

are ascribed to God in the Scriptures, so that we may gain some faint conceptions of him, and his dealings with men, when we know that he cannot in his very nature be subject to such emotions as men feel who are so changeable. In like manner God is said at times to repent; but this is only an accommodation of language, to bring the dealings of God home in some measure to our understanding. It is stated once and again that Jehovah is not man, that he should repent; and it is emphatically true that in whatever sense God does repent, it is not as man repents. Men repent because, either purposely or by mistake, they have taken a wrong course or an unwise one; and when enlightened in the matter they are sorry, and turn away from their course. Our God can neither sin nor make a mistake, for he is too wise to err; consequently in this sense he cannot repent. His omniscience, omnipresence and omnipotence forever exclude all possibility of such repentance as this upon the part of Jehovah; and it is blasphemy to assert either that Jehovah can do wrong, or be mistaken as to the result of what he does.

Jehovah alone is supreme. He is the only eternal, self-existent being. He is the Creator of all worlds and beings, and upholds all by the word of his power. To him all is present, and with him there is no succession of either space or time. He is everywhere present, and he inhabits eternity. A sparrow cannot fall without him; and a Pilate or a Caiaphas has no power except they receive it of God. The earth is his, and he made it. Seas and oceans are in his hand, and he takes up the isles as a very little thing; and all nations before him are but as a drop in the bucket, or the small dust of the balance. How can a Being of infinite power and wisdom ever be mistaken, or have any need to regret his work, or to turn from his decrees? There is not a mote that floats in the sunbeam, nor a grain of sand upon the seashore, nor a leaf upon a tree, nor a blade of grass in the field, nor a hair upon the head, that was not from all eternity in the mind and purpose of the infinite God, and which does not at every instant of its being fill just the place designed for it. This is all involved in the saying of the Master, "Even the hairs of your head are numbered." To say or to think anything less than this is to be guilty of limiting the illimitable God, and of setting bounds to his perfections. Again, we would say that such a God as this can never be the subject of repentance, in the sense of a change of purpose, or of grief because he has made a mistake. He cannot repent as man does.

As we have said, it follows, therefore, that all those Scriptures in which repentance is attributed to God must mean simply a change in the sight of finite men in the manner

of his working, which seems to them, it is true, like a change of purpose, but which is not really so. We frankly say that this view is not new or original with us. We should be afraid of it if it were. We do not believe that we are more wise than our brethren, or are given to see things that the people of God have not seen before; and we are glad to know that the Lord's people have generally in all the past so regarded these expressions of the Scriptures that ascribe repentance to God. We may not be able to clearly describe what it is for Jehovah to repent, but we can clearly see what it is not; and we must never ascribe a meaning to it that would involve the idea of any change in him, who is without variableness or shadow of turning. In short, we must ascribe repentance to him in just the same sense that we would ascribe anger, hatred, love, &c., to him; and whatever difficulty may attach to one in our minds, attaches equally to all the rest of these emotions. They are none of them to be understood as belonging to Jehovah as they belong to men. Our God works differently at different times, but one eternal purpose runs through all.

C.

## JEREMIAH XII. 9, 10.

OUR sister, Eliza Davidson, of Centerburg, Ohio, asks for some reflections from us upon Jeremiah xii. 9, 10, which reads as follows: "Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour. Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness."

We would call attention, in the first place, to the fact that the language quoted above cannot be understood except as it is considered in connection with the whole chapter. We cannot here quote the chapter, of course, but will give a brief synopsis of it. The prophet, at the beginning of the chapter, while confessing that the Lord is righteous, yet asks why the heathen prosper in their treacherous dealing against Israel while Israel, the chosen heritage of God, is so afflicted. Why does the Lord thus appear so indifferent to the sufferings of his own chosen and well-beloved people? The Lord answers that Israel themselves have dealt treacherously, and that though their words were fair, yet they were not to be believed. Therefore the Lord says (verse 7) that he has forsaken his house, and has given the dearly beloved of his soul into the hand of her enemies; and (verse 8) he declares that his heritage is as a lion which has roared (or as the reading in the margin has it, has yelled) against him. Therefore he says, "I have hated it." That is, because Israel had become his enemy, he no longer could show them his

love and grace; but, on the contrary, his face was hidden from them, and they were the subjects of his righteous indignation against sin. Their sin had been more grievous than the sin of the heathen, who knew not God, and to whom he had not shown such great favor; therefore his anger against them was kindled, and he would visit them with sore displeasure. Thus has our God declared that he will ever deal with his people. Because he loves them, he rebukes and chastens them. Because they are his people, and he has done so much for them, he is displeased at their unbelief and rebellion and sin. God loves his people with everlasting and unchangeable love; and because of this, when they transgress his law he frowns upon them and smites them.

Now, in the ninth verse, the figure is changed. In the eighth verse he compares his people, as has been said, to a lion roaring against him; but now, in the ninth verse, he compares her to a bird that is speckled or spotted, or, as the word in the margin is perhaps more correctly translated, "a bird with talons." If the right rendering be, as in the text, "speckled," the thought is that of a bird unclean, whose plumage, instead of being fair and beautiful, is marred with spots; but if the right rendering be "taloned," as in the margin, the thought is that she is an enemy to be feared and warred against. In either case, Israel is presented as having become a people altogether diverse from what they ought to be. As a lion they cry out against him; as a bird they are full of destruction, and their plumage is spotted by their transgressions; and Jehovah calls upon all other birds and upon the beasts of the field to assemble against her. These are all his servants to chastise his people in their rebellion against him. As the lion (verse 8) and the speckled bird (verse 9) mean the people of Israel, so the other birds and the beasts of the field mean all other peoples and tribes round about them.

We would call attention to the truth stated both in the eighth and ninth verses, that Israel has become as a lion and as a speckled bird; not unto the people round about her, but unto himself. My heritage, he says, is "unto me" as a lion and as a speckled bird. This is the way my heritage appears unto me; and as all appears to Jehovah exactly as it is, we know that Israel was really now the enemy of God, and had spoken against him, and were really spotted all over with their defilement. They had become in his sight unclean.

But yet it must not be forgotten that he still regarded them as his people, and dealt with them as such; and so, farther down in the chapter, there occurs a promise of restoration, and of an extension to them of his divine compassion. It is all summed up in these words in the eighty-ninth Psalm "If his children forsake my

law, \* \* \* then will I visit their transgression with the rod. \* \* \* Nevertheless my loving-kindness will I not utterly take from him," &c.

Let it be remembered that as God dealt with his people then, so he deals with his people now. The things of which we have been speaking were ensamples for us. It is still true that what his people sow they shall reap. It is still true that he deals with them as with children. He chastens us when we sin. Chastisement when we have sinned is good for us, and is no less the proof of his fatherly love than it is of his fatherly displeasure. "Whom the Lord loveth he chasteneth." But he chastens them not wantonly for his own pleasure, but because we have sinned, and for our good. It is good to be chastised when we sin, but it is best of all not to transgress at all. If a man says, "I want a proof that God loves me as his child; and as chastisement is a proof of his love, therefore I will transgress, to see if he will chastise me," how dwells the love of God in him? It is a fearful thing to be to the Lord as a lion roaring against him, or as a bird spotted over with defilement. "It is a fearful thing to fall into the hands of the living God."

In conclusion we will say that we had never before given this text a close examination, nor in our mind compared it with its connection, and had held a different view; but now this seems to us to be the meaning. It must be the meaning, as it seems to us, unless the text be broken out of all harmony with the connection.

We need only add, concerning the tenth verse, that the Lord there teaches that those who have caused Israel to err are her pastors. Her teachers have taught her all manner of rebellion instead of obedience, and this which the chapter contains describes the result. What a solemn responsibility rests upon the pastors and teachers of Israel, lest by their means the people of God do err!

C.

NOW READY.

AS IT would take too much space to give a full description of all the Bibles and other books and publications for sale at this office, we have issued an illustrated catalogue giving complete information, which we will mail free to any one desiring to purchase any of the articles therein listed, consisting of Family Bibles, Pulpit Bibles, Oxford Bibles, Teachers' Bibles, Pronouncing Bibles, Young's Analytical Concordance, Cruden's Concordance, Hymn Books, Histories, &c., &c.

YOUNG'S ANALYTICAL CONCORDANCE.

WE are now prepared to send the above named book, postage and expressage paid by us, to any address, at publisher's prices. All who are acquainted with the work will doubtless agree that it is well worth the price charged. See notice on last page.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

2 CORINTHIANS V. 10.

"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."

This is an exact copy of our common English version of the text. What stress should be put on the italicised words, or what liberty we may have to omit them in reading or construing the text, we will not attempt to determine. The italics have been used by our translators to designate words supplied by them to preserve what they have regarded as the sense of the original text.

Taking the text as we have copied it above, as the bases of our remarks, we have three things to consider as embraced in it, viz: First, the judgment seat of Christ. Second, who are to appear before it; and third, for what purpose they are so to appear; in connection with which many other things may be incidentally considered.

First. The judgment seat of Christ. We read that there is a day appointed in which God will judge the world in righteousness by that man whom he hath appointed, which is unquestionably our Lord Jesus Christ; and that day appointed we understand to be after the resurrection of the dead, or the last day. But the judgment seat in our text, appears to us to relate exclusively to his people, for he is the supreme judge of both the quick and the dead. In his kingdom he now sits in judgment, and all his decisions are final and conclusive, and from them there is no appeal. In reference to his resurrection, and the organization of his church under the gospel dispensation, the Father has said of him, "Yet have I set my King upon my holy hill of Zion."—Psalm ii. 6. "But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom."—Heb. i. 8; Psalm xiv. 6. This throne is a throne or seat of judgment; and yet this throne is Zion, even God's holy hill of Zion. Here will he dwell forever, and on his throne will he sit and judge his people. He has redeemed them from the curse and dominion of the law, and brought them under law to himself as the King of Zion and as subjects of his spiritual dominion they are subject to his judgment. In sitting thus upon the throne of David, to order it and to establish it, he evidently occupies his judgment seat. Upon this seat he sits as a refiner's fire and as fullers' soap. He knoweth them that are his; he calls them by name and leadeth them out; and when he putteth them forth he goeth before them, and judgeth for them the course in which they are to travel; he establishes their goings, and leads them into paths they have not known. He judges for them the conflicts and victories by which it is fit

that they should be exercised. He judges in regard to their gifts, and the amount of their usefulness in his church, and where and under what circumstances they shall be placed, and when and how they shall be discharged from their conflicts and come up out of all their tribulation with their robes made white by the blood of the Lamb.

Second. Who are to appear before this judgment seat? The answer to this inquiry we have anticipated in the foregoing remarks. Before the judgment seat of Christ all the saints must and do appear. Including himself with the brethren in Christ, Paul says, "We must all appear." The same we is used in the commencement of the chapter in a manner very clearly demonstrating its exclusive application to the saints: For we know we have a building of God, a house not made with hands, eternal in the heavens. We then who know these things, we who have this building of God, we who groan, earnestly desiring to be clothed upon with our house which is from heaven, and we whom God hath formed for this self-same thing. We who are always confident, and walk by faith, even we must all appear before the judgment seat of Christ; for he is our Lawgiver, and he is our Judge, and he alone is competent to judge his people in righteousness, and to deliver them from all their trials and temptations. We must all appear there, for we are all alike dependent on him for wisdom to direct and grace to perform. We must all there appear, because God has so decreed, that he shall see his seed, and his arm shall rule for him. This is a matter of joy to the saints; for from the judgment of men, and even our own judgment, it is our privilege to appeal to the judgment seat of our all-wise and gracious Judge.

Third. For what purpose they must appear. The text says that every one may receive the things done in the body, whether they be good or bad; and these things every one is to receive, according to that he hath done. If we are correct in restricting the application of our text to the saints, and from the connection we think that there can be no doubt that they only are included in this case, it must be that the things which they are to receive at this judgment seat do no include their eternal destiny beyond the grave, but have special reference to the things which they shall receive in the body, or before they put off these mortal, and put on their immortal bodies. The apostle in all the preceding part of the chapter dwells upon the contrast between the earthly house of our tabernacle, which must be dissolved and fall, and that house with which the saints shall be clothed after the dissolution and fall of the earthly house. While in this earthly tabernacle, he shows that the saints walk by faith, and not by sight; and they labor, that whether present with or absent from

the body, they may be accepted of him; that is, of their spiritual Judge, to whom they are all amenable for their conduct; for, says he, "We must all appear before the judgment seat of Christ." Whatever may be the judgment of our friends or enemies in regard to our circumspection or transgressions, to our own Master we stand or fall, and to his decisions we must be subjected. Though in the hour of our trials and temptations we may write bitter things against ourselves, still from all such decisions we must have our cause carried up to the judgment seat, and abide the judgment of him who occupies that seat as supreme Head over all things to the church. Though we may stand fair in our own eyes, and in the judgment of our brethren, both we and they may err; and all such judgment, so far as it is wrong, shall be reversed at the judgment seat of Christ, by him who cannot err; and so also, however desperate our case may seem to us and to others, "By his knowledge" shall the righteous occupant of this seat justify his people. Hence, although it is a fearful thing to fall into the hands of the living God, yet having faith in him, the saints feel disposed to say, as David said, Let us fall into the hands of the Lord. How often the appeal is made by them,

"Is there ambition in my heart?  
Search, gracious God, and see;  
And turn each cursed idol out  
That dares to rival thee."

In this subject we are to consider the Judge in his connection with the judgment seat, which appears to be the church. He sits, as we have proved, on Zion, his holy hill, and has established Jerusalem with judgment and equity. His church, in her gospel organization, being his judgment seat, establishes the position that the saints not only appear before him as their supreme Judge, but they must appear before the judgment seat, the church. It is there he presides, and he has made it the duty of all his disciples to be in subjection to his authority in the church. "If thy brother offend," &c., tell him of his fault, labor to restore him in the spirit of the gospel. If he refuses to hear thee, take the next step pointed out by our Lord; and if he still refuses, tell it to the church, carry it to the judgment seat; and if he refuse to hear the church, let him be to thee as a heathen or publican. Notwithstanding the liability of each member of the church, in himself considered, to err in judgment, still in adhering strictly to the rule laid down in the eighteenth chapter of Matthew we shall be secured against all such liability; for he has specially provided in all such cases, "Where two or three are gathered together in my name, there am I in the midst." The seat unoccupied by the Judge could make no final decision; but Christ, dwelling in and presiding over the decisions of his church, gives her de-

cisions that are infallibility indicated in his words to Peter concerning the keys of the kingdom. Whatsoever they bind on earth is bound in heaven. The church, governed by the Spirit of Christ, and having the mind of Christ, cannot fail to judge righteously, and their judgment is then only the expression of the Judge himself through them.

We do not mean by these remarks that even the branches of the true Vine, or church of Christ, always are thus highly favored with the manifest presence and governed by the Spirit and mind of Christ in all her transactions. The account given of the seven churches of Asia show that they had sometimes acted from other influences, especially in suffering Jezebel to teach and hold the place of prophetess, and nurse her brood in the church; but we do mean to say that it is our firm conviction that each member of the church must stand before and be subject to the authority of Christ in his church, as his judgment seat. There each member must receive the things done in his body, according to that he hath done, whether it be good or bad. All good things done in the body result from the special cause defined by the Holy Ghost through the apostle, in these words, "For it is God that worketh in you, both to will and to do of his own good pleasure." It is only by grace that the saints are what they are; and the good works in which they are exercised are those in which God has before ordained that they shall walk in them. These presented at the judgment seat meet there and receive the award of the cordial fellowship and approval of the family of God. While on the other hand, where the works of the flesh are brought in judgment, for every idle word they receive that reproof in righteousness which the laws of the kingdom as written in the New Testament, and as inscribed upon the heart in the new covenant, have provided.

MIDDLETOWN, N. Y., May 1, 1853.

#### CRUDEN'S CONCORDANCE.

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

#### CORRESPONDENCE.

(Continued from page 259.)

cleansing, as leprosy was curable only by a miracle, which disease represents sin; so your sins needed to be washed away. This, I believe, is done to or in the sinner. He is made better, or in a better state, than he was in, by the applied blood. Then there was an effect produced on your ears. You had been deaf to all spiritual things, and now you heard "the joyful sound." You heard "the voice of the Son of God," and then the dead was raised up. You were quickened, and were now "alive from the dead," to die no more, but to feed and thrive and grow in grace and knowledge; "to walk in newness of life," or a new life, the life of the Son of God, who loved you, and gave himself for you. When all this was done in you and to you, you were not what you once thought you would be; but you were only a sinner, and poor; poor in spirit; poor and needy. Your consciousness of your poverty made you mourn. "O! I am so poor; only a poor, miserable wretch." But one day you had the gospel preached to you; yes, to you; to me. "Yes, what he is saying comes to me, and means me." And as you listened the words kept coming closer and closer. Your poor heart began to throb, your eyes overflowed with tears, and you with joy in your heart, and praise on your tongue, began to sing of salvation as you never dreamed you could.

FRANK McGLADE.

WAGRAM, Ohio.

PHILADELPHIA, Pa., July 28, 1896.

DEAR BROTHER JENKINS:—The inclosed letter from brother Hardy seems to be rich in spiritual truth and experience. I feel like sharing it with all the brethren. Yours in love,

B. F. COULTER.

DURHAM, N. C., July 2, 1896.

DR. B. F. COULTER—DEAR BROTHER:—I feel that I ought to answer your letter, but am such a peculiar being that I do not know how to commence. It seems to me impossible that I should be one of the Lord's children. I am sometimes comforted to feel that I love him, but fear that my love is only that of a servant, and not that of a son. Then I know that as a servant I am not always faithful. This makes me love him more, because in my unfaithfulness he has not cut me off. I have often thought of the question of the Arminian world, "Why did not God chose everybody in his election, and not a few only?" And what a difference from that there is in my feelings. I am made to wonder why the Lord should choose anybody of all the sinful race of Adam, and especially such a one as me. I know if I have any part in his salvation it is due to his electing love; and I know there is in me no comeliness to

cause him to love me; for ever since he spoke peace to me I have never been able to think a good thought, nor to believe one single promise he has made. Sometime before I felt the forgiveness of sins, and was made to believe I was justified in Christ, I could see that there were sweet and precious promises for those whom the Lord loved; but I had not a thought that those promises were mine, nor ever would be. Afterwards I was made to eat and drink of the sweetness of those promises as they were revealed to me in a covenant which was perfectly fulfilled in every part. Many times have I been brought to and given the precious water as it flows clearly from this splendid fountain, and have received it with much joy and with thankfulness of heart. I can to-day look back with joy to the times when the Lord has thus blessed me and comforted me, and to-day I hunger to be again carried to that same fountain of liberty and peace; for, for some weeks past, I have been under the darkest cloud of my life, and have been brought down in great heaviness and bitterness of soul, and have wept many tears of sorrow, as I have cried unto God to know the cause of all this heaviness, and to deliver me into the glorious liberty of the Son of God. Did I not believe that he maketh the clouds his chariot, I would surely be without hope at this time. Did I not believe that the north wind blew at his command, as well as the south wind, I should expect to be swept away in a moment, and be cast from his presence forever. I know that every appearing of the Lord is in the cloud; for he has visited me only in the times of necessity, and it appeared each time that it was just in time to save me from destruction. How sweet is that promise which was spoken by the angels to the disciples as they stood gazing up after their ascended Lord: "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. 11. "A cloud received him out of their sight." Verse 9. Is it not true that he comes to his children to-day in a cloud? Yes, in all the clouds that overshadow them. I look back and see where this has been true in all my past experience; but there is an inquiry within me which says, "Will it be so this time?" This is one more time than I have experienced deliverance, and I cannot see any way of escape; yet I am not without hope. I rejoice to be able to look back at that which has been given, and to be able to remember that there is where Caleb and Joshua received strength to look forward in hope. The other ten spies said that it was indeed a good land, that it flowed with milk and honey, just as they had heard, and the Anakites were there, and they were giants, and men of war, who would slay them, and take their

wives and children to be bondmen and bondwomen. But Caleb and Joshua said that the Lord delivered them out of the hands of the Egyptians, and all through the wilderness, and he would deliver into their hands all the enemies in this good land. They did not dispute the strength of the enemy, but knew that their God was still stronger, and was able to subdue them. David said, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." Paul said, "Who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver." By looking at past favors, all these were made to hope for the future blessings. Is not this the source from which we hope to-day? And is it not enough to make us believe that the Lord will never leave us to the ravages of the enemy? This makes me feel the hardness of my own heart, when I look back and see the many straits out of which he has delivered me, and brought me into the liberty of rejoicing in him, and then to see how soon I sink down under a little darkness. But it is so; I cannot help myself; I cannot come forth. I have rejoiced to meet the children of God, and have enjoyed speaking to them, and yet I am as one sealed up. Why it is thus with me I cannot know. I have felt so low for some weeks that it really seems that for me to ask one of the Lord's children to pray for me would be hypocritical. I have written to my aged mother several times, but have not dared to ask her to pray for me. I know that God seeth through the thick darkness, and that he hath declared the end from the beginning (even of my darkness); but yet I can see no way of escape.

I fear I have said so much that you will tire of reading and being bothered with my correspondence. Remember me to your family and the church, and the Lord's little ones in Philadelphia.

Your brother in tribulation,

L. H. HARDY.

WAVERLY, Pa., July 27, 1896.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—Inclosed you will find a letter from sister Alice Ford, of Maine. Though short, it expresses much of what I call my experience, most especially of feeling so very natural most of the time. I have her consent to send it to you to publish, if it is in harmony with your judgment.

Your very bad brother,

D. M. VAIL.

SANFORD, Maine, Feb. 9, 1896.

ELDER MARVIN VAIL—DEAR BROTHER IN HOPE OF LIFE:—I cannot get away from the thought that I must write to you to-night. I do not know what I shall write. Surely no one was ever more devoid of anything spiritual. We did not go to meeting to-day, as it has been

storming all day. I always feel disappointed when I cannot go to meeting. I wonder if it is because I love to listen to the gospel, and to meet with God's people, or because of a natural pride I have, that people may not call me careless. I was thinking of that this morning, and of all the blessings that have been mine. Reared, as I have been always, among friends, I cannot even sympathize with those isolated ones, away from their kindred in Christ, and, it may be, with even the members of their own household against them. Should I be faithful? I know that unless the Lord were with me I should not be. "When my father and mother forsake me, then will the Lord take me up." We are promised strength according to our day; and God's promises are yea and amen. It is indeed a comfort that his promises are sure. Poor, weak, rebellious children, always going astray. "The Lord is good; his mercy endureth forever." "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." "Like as a father pitieth his children, so the Lord pitieth them that fear him." So the Lord pitieth. Our earthly friends may be ever so dear to us, but they can never know our sorrow, nor how the tried heart longs for comfort, for some place of rest. But the Lord knoweth our frame; he remembereth that we are dust. Of all God's creatures it seems to me I have most cause to be thankful. Why was I given a home with his people? Why all the blessings of my life? Surely not for anything that I have done or can do.

"Tis even so, Father, I ever must say,  
Because it seemed good in thy sight."

I was so glad when Lydia and Rosa came to the church. I felt it would be just as much a blessing to them as it has been to me. It is a wonder to me at times that God has given us such a pastor, fearing not to declare the whole counsel of God, and rightly dividing the word of truth. Again I might quote, "He hath not dealt with us after our sins," &c.

If I could find expression I might write on and on, for of Jesus and his love we never grow weary. But when I read my letters they always seem filled with self. Father and brother John wish to be remembered in love and fellowship. John is not so well this winter as he was a year ago. The rest of us are in usual health. If you can find time that might not be better employed than in writing to me, I would be very glad to hear from you; but I know you have many duties to take your time, and I do not wish to be a burden. With love to you and all your family, I will say, Good night. May God's blessing rest upon you all.

Yours in hope,

ALICE M. FORD.

FRANKLIN, Tenn., July 20, 1896.

DEAR EDITORS:—We have been reading the SIGNS for a year or more,

and feel to say there has been little in it but what we could accept. I verily believe we are one and the same people, that we eat the same spiritual meat, and drink the same spiritual drink. While there are some discrepancies, they are not material, and should not affect our fellowship. We all stand on the Philadelphia Confession of Faith as expounded in the Scriptures of divine truth. To these we confidently appeal at all times for a "Thus saith the Lord." We can but feel that God's hand is intervening in all things, either by decree or permission, and that all things were made by him and for him, and that nothing takes place by chance, or was made causelessly or in vain. The crooked serpent as well as the harmless dove is to answer the purpose of him who declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure."

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

No matter how mysterious it may appear to us, it is all clear to him who saw the end from the beginning. "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!" If nothing occurs by chance, it would seem that every event must have some determined direction, some appointed end, and is brought forward in due time and place, and answers the very purpose of the God of heaven in his righteous government of the world. We can believe, but the heights and depths we cannot fathom. We see through a glass darkly, and but parts of his ways. However, it is our happiness to reflect that while sin is so destructive to our peace here, that a remedy has been provided in the person of the man Christ Jesus, who came to seek and to save the lost. But I must desist.

Yours unworthily,

J. W. HARVEY.

LOUISBURG, Kansas, April 12, 1896.

DEAR BROTHERS EDITORS:—I find my subscription is over due, and once more I send in my little mite; for it would be lonely for us without the SIGNS, as we seldom get to meeting, and we enjoy its communications so much that it would be like losing a dear friend to give it up. Each year it becomes more dear to us, as we get so familiar with its correspondents, and feel as if we personally knew them. How it raises a poor, wayworn traveler whose burdens are heavy, and weighing them down so much that for a time they lose sight of the harbor of rest, when they read of such ones as dear old brother Cox, and many others, who are at times bowed down with the same burdens, doubts and fears. How it raises the drooping spirits to feel that there is still a little hope for us, when such faithful ones as they have the same trials. But in

all our trials Jesus has promised to be with us, and never leave nor forsake us. We have a promise sure and steadfast. Although our hope grows very dim sometimes, yet we never lose sight of it entirely. At times, like Peter, we cry out, "Lord, save, or I perish." It is the same cry that has gone up from the hearts of God's children, and ever will, for they have no strength in themselves.

Yours in hope of eternal life,

JULIA E. BROWN.

OBITUARY NOTICES.

ELDER BEEBE'S SON:—I send you the obituary notice of **Thomas Leatherdale**, of Dresden, Ontario.

Our dear brother died June 21st, at 2-30 o'clock p. m. I visited him May 25th, and found him very ill, his mind wandering at times, and then again all right, when he would be praying to be gone, and repeating passages of Scripture, saying that he wanted to see the face of his Redeemer. I said to him that the best news of him to me would be to hear that he was dead. This seemed to please him much. We heard of his death at the time of our meeting in June. Our brother was a very devoted man to the cause of truth, and constant in attendance at the meetings of the church when he could. I have been acquainted with him about thirty years, and always found him the same, firm in the truth. His age was 76 years, 11 months and a number of days. We have good reason to hope that his troubles are past, and that he is at rest with his beloved Lord.

WM. POLLARD.

IONA, Ontario, July 30, 1896.

DIED—At the home of her son, A. B. Humston, in the town of South Pleasureville, Henry Co., Ky., of pneumonia, sister **Margaret Jane Humston** (nee Fanning), widow of Elder N. A. Humston.

Sister Humston was born in Ontario Co., N. Y., in June, 1812, and was married to Elder Humston, in Zanesville, Ohio, July 11th, 1833. To them were born ten children, three of whom are living, and all married. After their marriage in Ohio they returned to Shenandoah Co., Va., her husband's native home, where they remained but a short time, and then moved to Clark Co., Ky. Sister Humston was baptized in the fellowship of Goshen Church (Clark Co.) of Old School Baptists near 1840, by Elder Thomas Boone, a grandson of Squire Boone, who was a Baptist preacher, and a brother of Daniel Boone, the famous Kentucky hunter and explorer. Thomas Boone was called to the care of Goshen Church in December, 1816, and preached for it until his death in 1855. From Clark Co. she moved to Henry Co., Ky., and united with Cane Run Church (now at Turner's Station), about forty years ago, and remained a most worthy member until the Lord was pleased to call her home. Her remains were deposited by the side of her husband in the cemetery at Port Royal, Ky. Her funeral was preached at Cane Run Church on the second Sunday in June, 1896, by her pastor, Elder P. W. Sawin, from 1 Corinthians xv. 21, to a large congregation of sorrowing relatives and friends.

She was a precious mother in Israel, and held in high esteem by her kindred in Christ and all who came in contact with her. She often visited our home, and the doctrine of salvation by grace through Christ to lost sinners she always loved and contended for in a firm hope of a glorious immortality beyond the grave. As a mother and sister she was loving, kind and tender-hearted to all. To the sorrowing ones we say, May her gentleness, piety and devotion to you bring forth fruit after its own kind, and

cause you to trust the everlasting arms to bear you up, and to feel that your loss is her eternal gain. She is now beyond this life, where neither sin nor sorrow annoys the children of God.

E. F. RANSELL.

NEW CASTLE, Ky., July 20, 1896.

ASSOCIATIONAL.

THE Roxbury Old School or Primitive Baptist Association will hold her next session with the First Old School Baptist Church of Roxbury, Delaware Co., N. Y., on the second Wednesday and Thursday (9th and 10th) of September, 1896.

As it is the church's centennial year, we would be glad to have a goodly number of our brethren, sisters and friends from sister associations with whom we correspond to meet with us, and especially the ministering brethren, to mingle with us in our joys and sorrows. Those coming by rail, both from Kingston and Stamford, will be met at Roxbury on Tuesday before the meeting.

WM. BALLARD, Church Clerk.

THE Spoon River Association of Regular Predestinarian Baptists will meet with New Bethany Church, near Brooklyn, Schuyler Co., Ill., on Friday, September 4th, 1896, and the two following days.

Those coming by rail will be met at Rushville, on the Buda Branch of the C., B. & Q. R. R., and at Plymouth, on the Quincy Branch of the same road. It is the request of the brethren for as many as can to come by private conveyance, owing to the extreme distance the meeting will be from any railroad point; and it is further requested that all be at the two stopping places by noon on Thursday, if possible. All who cannot be there on time must write to Samuel Weaver, at Brooklyn, or Samuel McClinty, at Littleton, Ill., if they wish conveyance after that date. All are cordially invited, especially ministering brethren.

S. H. HUMPHREY, Clerk.

THE Licking Old School Baptist Association will be held, the Lord willing, with the church of Mt. Carmel, Clark Co., Ky., beginning on Friday before the second Saturday in September, 1896, and continuing three days.

Those coming from the west or north will take the train at Lexington or Winchester, going east, on Thursday before the Association, arriving at Thomson at one o'clock p. m., where they will be met with conveyances. Those coming from the east will stop at Mt. Sterling, where they will be met with conveyances.

Brethren and friends are cordially invited to meet with us, especially ministering brethren of our faith and order.

W. D. THOMSON.

THE Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, York Co., Maine, commencing on Friday, Sept. 4th, 1896, and continuing three days.

We shall gladly welcome all who love our Lord Jesus Christ in sincerity, and brethren in the ministry who feel it is in their heart to visit us. Those who come will be met at the North Berwick R. R. depot on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

THE Des Moines River Association of Regular Predestinarian Baptists will hold its next session with the Green's Grove Church, three miles northwest of Marion, Linn Co., Iowa, commencing at 10 o'clock a. m. on Friday before the third Sunday in August, 1896, and the two following days.

All who go by railroad will stop at Marion, where they will be met. A cor-

dial invitation is extended to our brethren to meet with us, and ministering brethren especially.

N. B.—Observe that the meeting is in August, and not September, as erroneously stated in our Minutes.

ROBERT SPEIRS, Mod.

M. W. BYRAM, Clerk.

THE Mount Pleasant Association of Regular Baptists at its last session, held September 6th, 7th and 8th, 1895, with the Mount Pleasant Church, at Pleasureville, Henry Co., Ky., concluded to discontinue the association, as there were so few churches represented. The matter was referred back to the churches to take action upon, and report by letter or messenger at a meeting to be held with Sulphur Fork Church, Henry Co., Ky., on the fourth Saturday in March, 1896. According to arrangement, the meeting was held at the time above stated, and the churches reported by letter and messenger unanimously in favor of continuing the association as heretofore, and agreed to hold the next annual session with the Beech Creek Church, Shelby Co., Ky. (as it is the church's centennial year), commencing on Wednesday, September 2d, 1896, and continuing three days.

All lovers of the truth are cordially invited to meet with us. Those coming by rail will get off at Waddy, on the Louisville Southern R. R., as the place of meeting is two miles south of that town.

E. F. RANDELL, Clerk.

THE Pig River Old School or Primitive Baptist Association will convene on Friday before the fourth Sunday in August, 1896, and continue three days, with the church at Ephesus, Pittsylvania Co., Va., four miles from Penhook depot, Franklin Co., Va.

We have reduced rates on the N. & W. and Southern R. R. for the occasion at four cents per mile, round trip. Tickets will be for sale August 19th, 20th and 21st, 1896, and hold good until August 26th. Tickets are for sale along the line between the following points and Rocky Mount, Va., on the N. & W. R. R.: Salem, N. C., Bristol, Tenn., Betty Baker, Va. Change cars at Rocky Mount, Va., for Penhook. On the Southern R. R. between Atlanta, Ga., Goldsboro, Wilson, Wilkesboro, Durham, N. C., Stuart, Lynchburg, Rocky Mount and Penhook, Va. Call for tickets to the Primitive Baptist Association at Ephesus, near Penhook, Va. At all points south of Danville buy first-class tickets at full fare, and get a certificate, and I will sign it, so that you can return for one-third fare. Do not forget this.

Those coming on the N. & W. R. R. will have to spend the night at Rocky Mount, Va., and change cars there for Penhook. Trains are due from Rocky Mount at Penhook at 5:15 a. m. from the south, and 6:47 p. m. If you will write to me at Neva, Pittsylvania Co., Va., we will meet you with conveyance. All brethren and friends are invited to attend.

J. T. LUMPKINS.

THE Kaw River Association will hold her next session, if the Lord will, with the St. Philips Church, Argentine, Kansas, on Saturday before the second Sunday in August, 1896, and three succeeding days.

All lovers of the truth are invited to meet with us. Those coming on the Rock Island R. R. will stop at Argentine. All who come from the south, north and east will stop at the Union Depot, and take the Twelfth Street cable car going to Argentine, which will cost five cents.

D. SAYERS, Mod.

A. L. DURDEN, Clerk.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

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NO. 34.

## CORRESPONDENCE.

### SHALL.

THE comfort and consolation that is derived from the Scriptures is in a great measure due to the absolute certainty and force of the expressions used, their force and certainty being derived from the power which accompanies the word, when the children are ministered unto by the Spirit. The Lord's people become babes and sucklings when the work of grace has been wrought in the heart; and, like such helpless creatures, their belief is not based, in what they see and hear, upon the work of their reasoning faculties, but by an inherent principle within them, which, as an invulnerable fortress, keeps out any doubts or questionings that might insinuate themselves into their minds. Concerning things which are not visible to the natural eye, nor accessible to the natural ear, nor understandable to the natural heart, but which are the invisible and unsearchable things of the kingdom of heaven, the mind and heart of God's people take hold of them with an assurance and positiveness and certain knowledge that all the teaching concocted by mortal man could not instill into them. Life is light, and light is knowledge. Jesus is declared to be the Word, and the Word life, and the life the light of men. Hence their knowledge comes not from an external source, but from within, by the indwelling of the holy Spirit, which is Christ within them the hope of glory. Thus was the apostle enabled to declare to his Corinthian brethren, "I thank my God always on your behalf, for the grace of God which is given you by Christ Jesus, that in everything ye are enriched by him in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you, so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." The wise purposes of God are made known to his people according as it pleaseth him; and in a certain tongue known only to that favored people. He himself declared to this people, by the mouth of the prophet, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." None else save spiritual Israel can understand this wondrous language which, whatever way it may come, speaks to the heart, wherein is the knowledge of it treasured up, in the wis-

dom of God, by the grace of God. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," yet in the same pure language always, and by the same power from above. The dreadful scenes upon the mountain of the law (Sinai), which burned with fire, the blackness and darkness and tempest, the sound of the trumpet, and the voice of words, the sight of which was so terrible that Moses said, "I exceedingly fear and quake," was not more audible to the understanding by faith than were the words of the Lord to Joseph in the quiet stillness of a dream, "And she SHALL bring forth a son, and thou SHALT call his name Jesus; for he SHALL save his people from their sins." While the one sets forth the ministration of the law, and the other the ministration of the gospel, both necessary to the completion of every detail in the salvation of sinners, yet the voice is the same voice of the eternal God, making known his purposes in declarative SHALLS in no unmeaning terms; the mighty God publishing his mighty acts to a rebellious and unbelieving people, saying, "Remember the former things of old, for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel SHALL stand, and I will do all my pleasure." The word "shall," when used in a natural sense, in reference to an act to be performed by the person spoken to or of, is always indicative of authority vested in the person speaking. But inasmuch as man cannot control circumstances or events, but is controlled by them, so his determination is only certain of fulfillment so far as his authority reaches, and circumstances favor their consummation. But when the Lord (who speaks, and it is done) said to Joseph's faith, "And she SHALL bring forth a son," he hesitated not to take the gentle Mary to wife; for his faith opened up to him the whole field of God's sovereign power; and by that faith he believed implicitly the voice of the Lord, which said, "For that which is conceived in her is of the Holy Ghost." No man need now tell Joseph that these things were true; and had Moses and all the prophets told him the same thing, he could not have believed more certainly. The know-

edge (that comes by faith) so fully enlightened his understanding that he was fully cognizant of the simple truth that God was the Creator and controller of all events, causing them to work in perfect harmony with his will and pleasure, and also (wonderful comfort) that he was the author and finisher of the faith that revealed all these precious truths to him. God's SHALLS therefore cannot by any possibility fall short a hair's breadth of the mark designed for them, because all power on earth, in earth and in heaven rests in the omnipotent hand of him who said, "My counsel SHALL stand, and I will do all my pleasure." The very first manifestation of the power of God's eternal "shall" was in the beginning when he said, "Let there be light, and there was light." Likewise the first manifestation of the power of God, and the indwelling of his Holy Spirit in our mortal body, was when the same command entered our heart through a gracious experience, by which the light of divine wisdom and love shined in our heart, to give the light of the glory of God, as reflected in the gospel mirror, the face of our Lord Jesus Christ. The voice of the Lord in the experience of dear old Simeon surely did say, "You SHALL see the consolation of Israel before you die. For it was that he waited for, his faith had revealed it to him, or he could not have known to wait for it. "And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ." And when he was in the temple by direction of the Spirit, and the child Jesus was brought in, he recognized him by revelation of the Spirit, and so took him in his arms, and blessed God that the promise was fulfilled; and now was he ready to depart. What a lasting consolation to the tried pilgrim is the assurance that God is of one mind, and none can turn him; no, not all the powers of earth and hell combined. For when by the light of divine grace the precious gift of Jesus is vouchsafed unto us, with the abundant and precious consequences, we with positive certainty lay hold on the promise of God that we shall rest from all our labors, as God did from his. And behold the transformation! In the same moment we realize that we have already ceased to labor, and have sweetly entered that rest which remains to the people of God. The teaching of the Lord's people all comes through a gracious experi-

ence. They suffer tribulation because of the knowledge that sin reigns in their mortal bodies. Having tasted that the Lord is gracious, and having the love of God shed abroad in their hearts, and having learned that the carnal mind is enmity against God, whom they now love, in consequence of which they hate sin with a perfect hatred, tribulation arises because they cannot do the things that they would, and also because the sins which they hate do so easily beset them. Yet the tribulation is, through grace, working a good work in them; for it worketh patience (endurance), and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. In all of these things the Lord is our Teacher. The SHALLS of the gospel are clearly revealed to us; for the Spirit takes of the things of Jesus and shows them unto his people. Carnal religion does not deal in imperative shalls, but consists upon the husks of a "you may if you choose" system. Not all the professors of man-made institutions could teach a living child one iota of the treasures of wisdom and knowledge that are hid with Christ in God. The prophet of the Lord knew the secret of the Lord when by inspiration he left on record these precious words, "O thou afflicted, tossed with tempest and not comforted, behold, I will lay thy stones [blessed teaching] with fair colors, and lay thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncle, and all thy borders of pleasant stones; and all thy children SHALL be taught of the Lord, and great SHALL be the peace of thy children. In righteousness SHALT thou be established; thou shalt be far from oppression, for thou SHALT not fear, and from terror, for it SHALL not come near thee." The ministration of the Spirit reveals to the spiritual understanding, in the pure language of spiritual Israel, all things pertaining to the salvation of the people of God. All that we receive, both in providence and in grace, points to Jesus. He is the beginning and the ending of the whole work of grace, which leads us out of darkness into the marvelous light of his everlasting kingdom; and when his finished work on Calvary is revealed in our experience, we rely no more upon dead works. We view with holy

D. L. Blackwell June 96

dread the curse that resteth upon man that trusteth in man. With awe, inspired by the fear of God and the love of God, we realize that once we were blind, but now we see; and we comprehend in the full sense that whatsoever the Lord has promised he will perform; and whatsoever he has ordaintd concerning us SHALL surely come to pass; for we now see him as the fullness of him that filleth all in all. And as by faith we view "the throne of God and of the Lamb," we SHALL hear the voice of the angel saying, "And there SHALL be no more curse; but the throne of God and of the Lamb SHALL be in it, and his servants SHALL serve him; and they SHALL see his face, and his name SHALL be in their foreheads; and there SHALL be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they SHALL reign forever and ever."

B. F. COULTER.

PHILADELPHIA, Pa., Aug. 4, 1896.

MACOMB, Ill., July, 1896.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—Again the time has rolled around for me to renew my subscription, and while sending it I wish to let you know how much I appreciate the dear old SIGNS. I have been taking it for twelve years, and feel that I want to take and read it as long as I can spare the money for it. I cannot willingly give up our dear paper, which comes each week filled with precious, comforting letters from the dear ones from all parts of our country, and which so ably and strongly advocate the true Bible doctrine of God our Savior. Salvation by grace, and Christ and him crucified, should be the theme of our pen, and while we are writing alone of this we have no room to glory; selfishness and vainglory have no place. We rejoice to read communications which testify of the goodness and mercy of God to poor, condemned sinners, where God receives all the praise, which is due alone to his great name. We love this doctrine and rejoice in it, and have no confidence in any other. We do not want the good, old-fashioned doctrine of Christ and his apostles smoothed over or toned down to suit this "progressive age." No; it is good enough, and cannot be improved upon. It may seem hard doctrine to those who cannot endure sound doctrine; but to the poor, trembling child of God, who feels that he is without strength, it is just what he needs, for he realizes that he cannot do anything good, nor in any way save himself. He feels and knows that he is forever lost unless God in mercy delivers him, who is a justly condemned sinner in his sight. Then it is all of grace, and not of works of man. This is ably contended for in the SIGNS by the editors and contributors, and we are so glad that our ministers are so ably defending this faith which was once delivered to the saints. The preach-

ers in these parts are very faithful, and proclaim the truth in a bold and fearless manner. Peace and harmony prevail throughout the churches of our faith in these parts of Illinois, and there has been quite an ingathering of the little ones into the fold. There has been much rejoicing in some of the churches near here; and as I have been graciously permitted to be present at a number of good meetings this spring and summer, I wish to write a little of some of them, so that the dear readers of the SIGNS may rejoice with me.

On the first Sunday in June I, in company with several others, attended the yearly meeting held with Mt. Zion Church of our association, about forty miles from here. This church for many years consisted of only a few faithful members, without regular meetings or a pastor, but during the past year has been greatly revived. Elder Wilty has moved among them, and has baptized quite a number. They have built a nice, new meeting-house, which is clear of debt, and the church is now in a lively, flourishing condition. At the meeting I speak of three more were baptized. Four ministers were present, and there was much good preaching. On Sunday, after baptizing, the Lord's supper was solemnized, and I never saw so many partake of the communion at one time, as there were a great many visiting brethren and sisters. All seemed to rejoice, and I will long remember my visit at that place, and the band of loving brethren and sisters I met there.

I wish especially to speak of the yearly meeting at the church of my membership, and that also of my father and mother and three sisters, where my dear father was paster for thirty-seven years. This yearly meeting was held on the third Sunday in June. Four ministers were present also at this meeting. On Sunday morning Elder Ketchum baptized four willing subjects, which make thirteen that have been added to this church by baptism and by letter in a little more than a year. We heard much able preaching at this time by Elders Querry, Downey, Ketchum and Dark. The church is much revived, and we were made to rejoice to see such a manifestation of God's goodness to us. We have a membership of nearly fifty, and our pastor, Elder Dark, and assistant, Elder Ketchum, are much esteemed by the brethren. I pray they may be long spared to us, bringing the gospel of glad tidings to the poor, and feeding the hungry and thirsty on the sincere milk of the word. Elder Humphrey, of our association (the Spoon River), has also baptized two, three and four at several meetings lately. At another church ten have been baptized since January, and at another fifteen joined during one meeting; and we hear of others in different places coming and asking a home among the Old School Baptists, a great portion of them from other denominations. Thus you see,

dear brethren and sisters, the Old Baptists are not all dead in Illinois, but there is a remnant saved according to the election of grace. Yes, as long as the world shall stand I believe there will be Old Baptists, for I firmly believe they constitute the true apostolic church established by Christ and his apostles.

I was not present at all the meetings spoken of, but have been several times this season at my home church; and it is always a feast to me to be permitted to meet with those I love, to hear the glad tidings of salvation, and to see the dear ones coming home and telling of the great things the Lord has done for them, and see them follow their Lord in baptism. Should not these things make us rejoice? It lifts the drooping spirits, it revives our fainting hopes, when we know that the Lord can work, and none can hinder; and that none can stay his hand, nor say, "What doest thou?" I feel that I have been greatly blessed in being permitted to go as often as I have to meeting during the past year; but O how unworthy I feel when I am among the children of God. I am surely the least one among them, if one at all, and many times fear that I am deceived, and have deceived those I love best on earth. I am so often in darkness and gloom, and my way is shrouded in thick clouds, so that not a ray of light in many days appears. I am such a weak, ignorant creature, and am so full of sin and uncleanness, that I many times hate myself, and can only wonder how my brethren and sisters can receive me with favor, or have any love or fellowship for me. My hope becomes so faint that I can see no evidence of a child of grace; and instead of growing in grace and in a knowledge of the truth, I feel to become more ignorant, and see my sins plainer each day I live. I manifest none of the fruits of the Spirit, but sin seems mixed in all I do, and the very thoughts of my heart are evil. Yet I sometimes feel that I hate sin, and would love to live without sinning; yet how to perform that which is good I know not, for I cannot do the things that I would. I do know that I would like to live more holy, more like Christ. So I have a faint hope sometimes that I know of the warfare which Paul speaks of; for light makes manifest, and we could not see our sins were there no light in us. So it is not the new man, or that which is born of God, which commits sin, but the old man, or the sin that dwells in us. So the warfare is established, and will continue while we remain in this world of sorrow and tribulation. It is only once in a while that the new man gets the better of the conflict, and the troubles, doubts and fears are for a few moments cast behind us, and then we can rejoice in hope of the glory of God. Then for a few moments we are lifted up; and while in this frame we want to take our pen, however feeble may be the

effort, and tell of the victory achieved through Jesus Christ our Lord. He alone can bring us off conquerors. To his name be all the praise. O that I could live more like a christian should live, more meek, more humble, adorning the profession, and not bring dishonor on the cause of Christ.

I must quit, for I have written much more than I intended. I do not want to take up the room of more interesting reading. Dear editors and readers, I hope you will forgive me for writing again. I resolve, nearly every time I write, not to write again, for I see so plainly my weakness and incompetency. Then again I love to write and speak of these things, in my imperfect manner, though I know I cannot write as others. May God be with all his dear people, to keep them humble, and to bless them with all spiritual blessings.

With love to all the household of faith, I am most unworthily yours,  
SARAH E. RUNKLE.

WALKER, Oregon, July 28, 1896.

DEAR BRETHREN EDITORS SIGNS OF THE TIMES:—I feel impressed to write to you and the readers of our dear old family paper, if you think it will not crowd out better matter. I can truly say that it is a great comfort to me to read the many comforting communications and experiences in the SIGNS. It is like cold water to a thirsty soul. "Behold how good and how pleasant it is for brethren to dwell together in unity." I will now try to write some about the book of Revelation. We are told that all Scripture is given by inspiration of God, and is profitable for doctrine.

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Rev. xxi. 2, 3. What a glorious promise is this, that God will be with his people, and be their God. It seems there is a wide difference of opinion in regard to this city, New Jerusalem, spoken of here. Some think it is in the future, and is the heaven of ultimate glory. But John says it is with men. The 18th verse describes the city. "And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass." Now the question is, Was John's language figurative, or is this city actually of the metal we call gold? If we turn to Rev. i. 20 I think we will find the key to this gold. "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches." Now, as the saints, or

redeemed sinners of every nation, kindred and tongue, constitute the churches, they must be the gold. They are not fit material for that building until they are washed and made white in the blood of the Lamb. Their being clear like crystal signifies that they have no righteousness of their own, but reflect the righteousness of Christ which is imputed to them. "These are they which were not defiled with women [churches of antichrist, or the daughters of Babylon], for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb."—Rev. xiv. 4. "And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. xv. 2, 3. The sea of glass, I suppose, is the pure gospel, unsullied with human works, and reflects the image of Christ and his apostles. The fire may be the Holy Ghost, sending his true heralds through the fire of tribulation and persecution, as all that will live godly in Christ Jesus shall suffer persecution. As the apostle says, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." This gold is represented by Christ in the parable of the treasure hid in the field, which when one had found he sold all he had and purchased the field because the treasure was there. And what more could Christ do when he laid down his precious life for his bride, the church? By his stripes we are healed. Henceforth the church is as pure as gold. But this does not signify that our fleshly bodies are as pure as gold; for the kingdom we are speaking about is a spiritual kingdom; and no man can see this kingdom except he be born again; and then he can only see it by faith. The children of this kingdom walk by faith, and not by sight. They have no confidence in the flesh; for the flesh profiteth nothing; but the Spirit giveth life.

If we will examine carefully this whole account which John gives of his vision we will see that it is to the churches, and not, as some try to apply it, to the unregenerate world. In a number of places John says, "Hear what the Spirit saith unto the churches." He says he was in the Spirit when he saw this vision; and I conclude that in order to understand it one must be in the same Spirit; for the Spirit searcheth the deep things of God. The carnal mind is not subject to the law of God, neither indeed can be.—Rom.

viii. 7. "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. xii. 3. "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. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."—Eph. ii. 20. John speaks of the foundation of this temple. "And the foundations of the wall of the city were garnished with all manner of precious stones." These stones are the teachings of Christ and his apostles; and no man can lay any other foundation than that which is laid. All other foundations are sand, and whosoever builds upon them, his building shall fall, and he shall suffer loss.

Brethren editors, I will bring this rambling letter to a close, for I have already written more than you may care to read. It is like the writer, very imperfect; but I will submit it to your better judgment, and assure you that if you commit it to the waste-basket I shall be well satisfied. It is my first attempt, though I have long had a desire to write something for our family paper. If you should see fit to publish it, please correct mistakes. I would be very glad to see the subject of this great city taken up by some of the veterans of the cross, for I think it is a grand theme. It is the foundation of our hope; and every one that has named the name of Christ should study to know how to possess his vessel in sanctification and honor.—1 Thess. iv. 4.

With love to all the household of faith, I remain one of the least,  
J. F. WALKER.

FRUITLAND, Md., Aug., 1896.

G. BEEBE'S SON—DEAR BROTHER:—Inclosed please find two dollars to pay for the subscription of Mary Hall to the current volume of the SIGNS OF THE TIMES. Payment should have been made before this; I suppose I must plead the "hard times" as an excuse for the delay, and they have been such as to bring us nearly to the point of discontinuing the paper. Possibly it may be that the old man, our carnal nature, the lusts of the flesh, in connection with the hard times had something to do with the indecision spoken of above; for it is ever antagonistic to the peace and welfare of the believer. At any rate such thoughts or suggestions as these would arise in our minds relative to the continuance of the paper. The times are hard, money is scarce and difficult to raise, and you have so many calls and uses for it that really you are not able to take the SIGNS. You had better send on and pay up your arrearages and order the paper discontinued. The last of these thoughts or suggestions I could not feel willing to comply with; for we have received so much benefit and comfort from reading the ed-

itorials and correspondence published therein, that I should regret the loss of its weekly visits more than I can now estimate. God has said of Jacob and Esau, that the elder shall serve the younger, which, I think, represents the old and new man. We are told to put off the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that we put on the new man, which after God is created in righteousness and true holiness. The Lord's people should make some sacrifice of their worldly interests for the cause of him who was rich, and yet for their sakes became poor, that they through his poverty might be rich. Let us hope that in this instance the elder has been made to serve the younger, believing as I do that the younger is highly esteemed by, and his cause ably advocated in, the SIGNS OF THE TIMES.

May the Lord enable us to take up our cross daily, and follow him through evil as well as through good report.

Unworthily your brother,

T. W. HALL.

REMARKS.—We are painfully aware that the "hard times" are upon us, for never have we received so many orders to discontinue subscriptions on account of the subscribers feeling that they were not able to continue their paper. We know from personal experience that it is necessary to practice the strictest economy to be able to meet current expenses; but when it is taken into consideration that the expense of continuing a subscription to the SIGNS is less than four-sevenths of a cent a day, we are persuaded that there are very few that feel as brother Hall expresses himself but what could continue their subscriptions without additional distress on account of the expense.

B.

KANSAS, Ill., Aug. 3, 1896.

ELDER F. A. CHICK—MY DEAR BROTHER IN CHRIST:—I avail myself of the first opportunity to let you know we reached our home on last Tuesday evening after our three weeks' visit among the churches and friends in your section of the country. We desire to render thanks to our adorable God for his tender mercies toward us, especially so for the tokens of his divine presence with us most of the time while visiting among the dear saints of God in the east on our tour.

Many of the friends requested us to write on our return home a detailed account of our tour, for insertion in the columns of the SIGNS; but for some reasons I think it probably not best to do so. First, it is only of special interest to the friends we were thrown in company with. Then, again, it has sometimes been the case that reflections have been cast upon the brethren. May God keep us from any such feelings if any cause had been given. But I

desire in this connection to say, if there was any irregularity or unsound principles or practice among the churches east I failed to observe it. On the contrary, if I know the truth, I found the brethren sound in the faith once delivered to the saints, and walking orderly in the ordinances of God's house. If I can discern the truth, which in Christ Jesus, and that I have been an humble seeker after for a little over fifty-three years, I found it as held and practiced among the brethren which it was our privilege to meet and visit among in the states of Pennsylvania, New Jersey, Delaware, Maryland, Virginia and District of Columbia. Our closing service being (and that was the second time) in Washington city, on Sunday evening, July 26th, where much good feeling seemed to prevail, and where the church at the close of the service engaged in the solemn ordinance of the Lord's supper. On Monday at 2 p. m. we boarded the train for our home, parting with our dear brother John T. Campbell and family, who had so kindly cared for us while in the city.

I feel that it is but due the dear friends there in the east to say all, without exception, treated us (my wife and myself) with all due kindness, administering not only to our comfort while with them, but aiding us on our way. I thought it best not to name in person the friends that we met with; but the other dear friends will excuse the special mention of our dear sister Purington, widow of our late lamented and much beloved Elder Wm. J. Purington. How it brought sweet memories to our mind while in her hospitable house, sitting where her dear departed one had sat, and sitting at her table partaking with her and other friends of her hospitality. May the God of all grace strengthen her in her declining days is our prayer. You will please communicate to all the friends our christian love and gratitude for their kindness extended to us.

I hope it is not out of place to subscribe myself your brother in Christ Jesus,

JAMES M. TRUE.

SNYDER, Texas, May 11, 1896.

EDITORS SIGNS OF THE TIMES—DEAR BROTHERS IN CHRIST:—I send you a letter written by our precious and highly esteemed sister, Lavinia J. Dawson, of New Mexico. Truly can it be said of her, "Blessed art thou among women." Last fall we constituted a church in her pleasant domicile on the Vermejo River, where the church meets regularly to hold their monthly meetings. They have the pastoral labors of Elder G. M. Fetter, of Raton, a faithful and efficient minister of the New Testament. Her letter shows a spirit of meekness and distrust of self, looking beyond the watchman for strength, wisdom and durable  
(Continued on page 271.)

## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 19, 1896.

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

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

## THINGS LAWFUL, BUT NOT EXPEDIENT.

1 Corinthians vi. 12; x. 23.

AS WILL be seen by referring to the above Scriptures, Paul uses this expression twice. The thought involved in it must have been very clear, decided and important in his mind. Perhaps it may be well for us to consider it for a little time. There are, no doubt, things to which this language is applicable at the present time, as well as when Paul penned it. Circumstances may change, but the word of truth does not, and neither does it grow old nor out of date. The truth belongs to us according to our need, as well as to our fathers. Some things were lawful, but not expedient for them. Some other things may be lawful, but not expedient for us; and whether we are able to see eye to eye with regard to the things which may justly be included under this head or not, at least it cannot hurt us to be called to consider this subject for a time.

It seems important to determine, first of all, what the words "lawful" and "expedient" may mean. The word "lawful" signifies that which is proper or right. It is not the same word as is used in the New Testament when "law," in the strict sense of the word, is used, as for instance, "The law of God;" but rather the word "lawful" here means that which may be permitted. As though Paul had said, "All things are proper or right or permissible to me." The word "expedient" signifies profitable, or for advantage. The original Greek word, *sumphero*, signifies "to bring together." As though the apostle had said, "These things I might do, and violate no divine law; but to do them would cause strife, rather than serving to bring the Lord's people together." Thus Paul means to say that some things which were right in themselves he yet did not do, because to do them would not tend to "bring together."

In 1 Corinthians vi. 12 we understand the apostle to be referring especially to meats and drinks. It is true that in the connection he speaks of other things, such as fornication, drunkenness, idolatry, and some other vile practices. It is manifest, however, that Paul cannot mean that these things are lawful,

because we know that the law of God condemns them; but as said, we understand the apostle to be speaking of the ordinary fleshly indulgences which minister to our natural desires. We do not here understand the apostle to be referring to meats and drinks offered in sacrifice to idols, as he does elsewhere, but simply to the gratification of natural appetites. He says, "Meats for the belly, and the belly for meats." This is true, and must ever remain so, but both shall perish; therefore Paul says that he would not be brought under the power of any. It might be lawful for him to gratify his earthly desires to the full, but it would not tend to peace or edification, and therefore it would be inexpedient. Paul held worldly pleasures and benefits at a small value when compared with the peace of Zion.

In 1 Corinthians x. 23 Paul uses this expression with direct reference to meats offered in sacrifice to idols; and the substance of his meaning is this, as it seems to us. There might be no wrong in a christian eating meat offered to idols. In his own conscience he might feel perfectly clear that it was his right to eat, since the idol was nothing, and the offering was nothing; but yet it would be inexpedient, because it would ensnare some weak brethren, and so bring reproach upon the cause of God. To eat would not tend to build up the church, or to advance its interests. Paul acted for the welfare of the church. His object was to serve God and his brethren. Anything which would hinder this object, though lawful in itself, was in his view wrong to do. A man might not be able to put his finger upon this or that, and say there is an express command against it; but yet if he sees that it is in any way hindering the gospel, and driving asunder the children of God, he should let that thing alone.

This seems to us to be the substance of what the apostle is here presenting; and out of his course with regard to these things he draws as a conclusion this general truth, which seems almost to have been a proverb, "All things are lawful, but all things are not expedient." Let us, however, be cautious to remember that the word "all" here, as well as nearly everywhere else in the Bible, is restricted, and restricted to the things which are not vicious or criminal.

It seems to us that Paul here presents a rule by which many things now should be judged. These things may pertain to the manner of our life, or to the words which we speak. The apostle does not lay down minute rules, defining and entering into the thousand and one items of our daily life; but he does set before us this one great rule: Will this be to the praise of the gospel which we profess, or to the cementing together of the hearts of the children of God in love? If the spirit that was in

Paul be in our hearts, we shall be very careful in all that we do. Concerning many things, like dancing, playing games, visiting places of amusement, it might be hard to put our finger upon the definite sin there is in them. We might not be able to find a direct prohibition of these things in the word, and yet we know that they are wholly unsuited to the spiritual mind. We know that when we are where we would like to be in our feelings, we never have any desire for these things, and that our hearts revolt at the very thought of them. If we cannot show their unlawfulness, we yet feel well aware that they are inexpedient. They are not among the things that draw the children of God together. Such things as foolish talking and jesting might be enumerated as among the inexpedient things, were these things not directly prohibited in the word.

In the order and in the conduct of the affairs of the Lord's house, things may be done for which even an express divine warrant can be found in the word of God, but which yet are done or said in such a way as to make them very inexpedient. The truth may be spoken unfitly, or in an unbecoming manner and time. A right thing may be done in such a way as to alienate the people of God, rather than done expediently. There is also such a thing as an inexpedient time and place to declare the truth. We would not think of talking about church discipline to an inquirer or a mourner, nor would we be justified in holding out the promises of peace and comfort to an impenitent transgressor. This would not be expedient. It seems to us very inexpedient to make a hobby of anything, however good and true it may be. By this we mean that some one principle of truth is dwelt upon, to the exclusion of all others. When this is done it ceases to have any weight; and he who rides the hobby is not listened to, because every one knows what he is going to say. There is too much truth in the Bible and in christian experience to excuse any man for dwelling upon but one theme.

It is also sometimes true that a theme has been controverted and fought over until every one has become tired, and yet it is not understood. We want to say right here that if any theme is presented in such a way that the feeblest child of God cannot understand it, something is wrong. We have heard it said of some preaching, "O what a deep sermon that was! I could not understand it." We have long believed that the truth of the matter was that the sermon was not so deep as it was muddy. Clear water will show a pebble at a great depth, while no man can see deeper than the surface into muddy water. We can but think that when our presentation of what we see has been so muddy that our brethren have not understood us, that expediency demands either that we should let it alone, or else choose out altogether different and more

appropriate expressions. It is not expedient for us to drop or to yield any scriptural truth or any scriptural words; but it seems to us very expedient at times to stop using expressions which are not Bible expressions, when we find that these expressions are leading to strife instead of drawing together. It is sure that when the Lord's people do not understand our preaching of any sentiment, after we have presented it for a few times, there is something wrong with our way of presenting it, and expediency would demand that we cease for a time, until we can do better. For want of attending to this many divisions and alienations have taken place among the Lord's people.

It seems to us not only inexpedient, but unlawful also, for one who is young in years to set up his judgment above older brethren, and to insist that his course is right, while they are all wrong, if they counsel him to exercise care and moderation. We have never felt that it would tend to draw together (which, as has been said, is the meaning of "expediency" in the New Testament sense) for us to insist upon our view of things in opposition to the generality of older brethren. It is right that we should present our view, but it is not expedient to try to urge it upon others, when it has not been given to them to see it that way.

It is all right to preach what God has given us to preach; but it is neither expedient nor right, when our brethren differ, and advise us to use care, and to let alone the things which are stirring up strife, or to handle them carefully, that we should sharply retort, "What we have is from the Lord, and we must preach what he gives us; and we are led by the Spirit, and therefore we will heed no advice, and you are requiring us to obey men rather than God," &c. In such cases the probability is that what we suppose is from the Lord is the product of our own unsanctified reason and imagination; and in any event in these days the Lord does not show any light to his people but what they have known for generations past, and it is presumption for one to claim light which is hidden from the rest. The Lord brings his people together in mutual knowledge and fellowship.

We have seen some things in print and have heard some things in the pulpit which, though true, we believed to be inexpedient at that time and place. In looking back over the past we can recall times and places when we ourselves said or did things which now we believe to have been inexpedient, though we think that they were lawful. We realize that we may have said inexpedient things even now in writing about expediency; but we have tried to suggest a few reflections in a general way. It has been our aim to say nothing that would seem in any manner to encourage any one to yield the truth, but to show that there is a proper

time and place and manner in which to present the truth. Sometimes places and manners are lawful, it may be, but are not expedient.

C.

## WITCHCRAFT.

"O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you?"—Gal. iii. 1.

That the law of God as ministered by his servant Moses to a typical people recognized the existence of witches there is no room for doubt; and whenever and wherever they were found among the people of Israel the law commanded that they should be put to death. "Thou shalt not suffer a witch to live."—Ex. xxii. 18. "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee."—Deut. xviii. 9-12. The prophet Samuel told king Saul that to hearken to God and obey him was better than sacrifice and the fat of rams; that rebellion against the command of God is as the sin of witchcraft.—1 Samuel xv.

The apostle tells the saints that "Whatsoever things were written aforetime were written for our learning."—Rom. xv. 4. He also tells us that with many of the Israelites "God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples [or figures, as in the margin], to the intent that we should not lust after evil things, as they also lusted."—1 Cor. x. 5, 6.

Jezebel practiced witchcraft in Israel (2 Kings ix. 22); and "that woman Jezebel" was found in the apostle's day in the church of Thyatira, where she was raising her brood; and God said, "I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works."—Rev. ii.

In the epistles of the apostles we have the substance of what was presented in type under the law of God as ministered by Moses to typical Israel. In those epistles we learn that there were religious witches and witchcraft from time to time in the churches of the saints, as there doubtless will continue to be as long as time lasts or God has a church on the earth. These religious witches are by the apostles called false teachers, deceitful workers, &c. That they may be the people of God we need not question; but if they

persist in using witchcraft in Israel, and teaching for doctrine the commandments of men, and so rejecting the word of the Lord, the God of Israel will drive them out of the land, out from the fellowship and companionship of the orderly-walking members of the church of Christ. They shall in that manner be put to death. Said David, "As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity; but peace shall be upon Israel."—Psalm cxxv. 5. The apostle Peter says to the saints, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of," &c.—2 Peter ii. 1, 2. Paul said to the Elders of Ephesus, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch," &c.—Acts xx. We read in Acts viii. of a certain man called Simon, who had bewitched the people, giving out that himself was some great one; to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. From time to time men have arisen in the churches of the saints, and have seemed to think that God had raised them up as a second Moses, to deliver the churches from what they regard as the gross errors of their day; but the claims of such men ever have and ever will be disputed by those who are not bewitched by them. Such characters are troublemakers in Israel, and are apt to be very officious.

We read that the Galatian brethren had run well until certain men came among them and bewitched them, and taught them that they were yet under the law of Moses as a rule of life. This false doctrine the apostle met and refuted; and the same heresy has frequently been met and refuted in the churches of the saints in the centuries since the apostles' days. In Acts xv. we read of these same characters: "And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter." Paul tells his brethren at Galatia that these teachers of the law desired to bring them into bondage under the law of Moses, which was a ministration of condemnation and wrath, and from which they had

been redeemed by the Lord Jesus Christ, who is the end of the law for righteousness to every believer in Jesus. "They zealously affect you, but not well; yea, they would exclude you, that ye might affect them." Of them the apostle says, "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you." These ministers of the law did not openly declare that the death of Christ was altogether a vain thing, but that it might be good as far as it went; that they were not really dead to the law, but were bound to keep at least a portion of its precepts. This is what is generally taught as the gospel by Arminians wherever they are found. But Paul declared, "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." To his brethren at Rome he said, "But now we are delivered from the law, that being dead wherein we were held, that we should serve in the newness of the Spirit, and not in the oldness of the letter." The apostle is not here talking about what is sometimes called "the ceremonial law," but of all that which was delivered unto Israel by Moses, including that which was written upon tables of stone. The ten commandments written upon tables of stone are called "the words of the covenant" which God made with the fleshly tribes of Israel, and with no other people.—Exodus xxiv. 27, 28. Those who teach that the church of Christ are under that law of ten commands as a rule of life are thus far false teachers, for they teach what is not true, and deny the glorious truth that the church is redeemed by Christ from the law, and is dead to the law by the body of Christ. Paul in speaking of that law which was written upon the tables of stone, and delivered by Moses to Israel, says, "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; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech. And not as Moses, which put a vail over his face, that the children of Israel

could not steadfastly look to the end of that which is abolished."—2 Cor. iii. Here the apostle declares that the law written upon the tables of stone is done away; that it is abolished; and he says in another place that all who are under it are under the curse; that those who cannot see the law in this light have a vail upon their hearts, although they may be children of God. But when their heart shall turn to the Lord the Spirit, and see Jesus as the end of that law, then are they brought into gospel liberty, and with open face behold the glory of the Lord, and are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

How any one can be under the law as a rule of life, and yet not under the curse, is not revealed in the Bible nor in the experience of the saints. The sentiment is found in a large portion of the writings of Dr. John Gill, as well as in other uninspired men's writings, but never in the writings of the apostles of the Lamb. If the church is under any part of the law of ten commands, then is she under all its parts. The popular notion that the church is required to keep at least a portion of the law ministered by Moses, is the same doctrine that was set forth by the men who bewitched the churches of Galatia. The saints should beware of such perversion of the doctrine of Christ. Said the apostle, "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 ye have received, let him be accursed."—Gal. i. 8, 9. That the saints, who are redeemed from the law, and are dead to the law, and the law dead to them, have the righteousness of the law fulfilled in them, but not by them, is Bible truth, and is known by every one who has experienced the love of God shed abroad in their hearts by the Holy Ghost, which is given unto them. It is one thing to be *under* the law, but quite a different thing to have the law written in the heart by the Spirit of God. It is certain that Jesus never leads his flock for pasturage to Mount Sinai, but into the green pastures and beside the still waters of life and salvation. The church of Christ has been brought from Mount Sinai to Mount Sion, and unto the city of the living God, the heavenly Jerusalem, to the general assembly and church of the First-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.—Heb. xii. The saints are not children of the bond woman, but of the free; not children of the old covenant, but of the new, which is ordered in all things and sure. "Stand

fast, therefore, in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage."

If some of the ministers of Christ of the present day would read less of the commentaries of men, and more of the Bible, and try everything they hand out to the flock by their own experience and the word of God, there would doubtless be less confusion among us, less legal bondage, and more peace and happiness. The traditions of men are certain to bring the children of God into a state of bondage and distress whenever they give heed to them. Of late there is a disposition manifested by some of the professed ministers of Christ among the Old School Baptists to call the attention of the saints to what has been believed and published by churches and individuals in past years as their religious sentiments, instead of directing their minds to the Scriptures of truth as the only infallible standard of faith and practice for the church of Christ. Some who are wedded to the form of words employed by the saints of several centuries past in setting forth what was believed by them, seem ready to brand as heretics all or any who will not subscribe to what has been set forth by them in their Articles of Faith, portions of which have been determined by popish councils as the true interpretation of the Scriptures. It matters little to the children of God to-day what the so-called fathers have declared as their faith. Primitive Baptist doctrine is the doctrine of the apostles, and nothing short of the declarations of the inspired apostles should be received by the church of Christ. The saints need not be frightened into believing or receiving anything because some minister declares that it is the belief of even nine-tenths of all the Primitive Baptists in the world. "To the law and the testimony: if they speak not according to this word, it is because there is no light in them."

J.

## CORRESPONDING LETTERS.

*The Covenanted Baptist Church of Canada, to the eastern associations of Old School Baptists with which we correspond, Greeting.*

We as a church have received your messenger, Elder S. H. Durand, with gladness, and wish to express our pleasure at his coming, and desire a continuance of the correspondence that has been so pleasant in days that are past. We have appointed Elder S. H. Durand, and any other brethren who may attend the eastern associations from this church, to act as messengers to you, and to assure you of our earnest desire to continue in the fellowship of the gospel of our Lord and Savior Jesus Christ.

Done by order of the church at the quarterly meeting at Ekfrid, June 29th, 1896, and ordered to be sent to the office of the SIGNS OF THE TIMES for publication.

D. T. McCOLL, Clerk.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

## EPHESIANS III. 6-10.

PAUL had been writing to the saints at Ephesus, and to the faithful in Christ Jesus, of their eternal and unconditional election and predestination to the adoption of children, and of the dispensation of the grace of God to themward, and of the mystery of Christ which had reference to the Gentiles. "That the Gentiles should be fellow heirs." This was a mystery to the sons of men of other and former ages, and up to the time of Peter's vision, when on the housetop of Simon the tanner. Even the disciples and apostles of our Lord did not comprehend it. But Paul being particularly called as an apostle to the Gentiles, a special dispensation of these things was given him, that he might preach among the Gentiles the unsearchable riches of Jesus Christ. That the Gentiles should be fellow heirs with the saints, was an exemplification of a portion of the riches of Christ which were unsearchable, and therefore could only be made known by a special revelation from God.

As the text is lengthy, we, to circumscribe our remarks according to our limited space, must necessarily be very brief. The sixth verse presents for consideration the principle of heirship. Christ the adorable Mediator by virtue of his sonship is the heir of all things. His people being embodied in him as their Head and Life, as well among the Gentiles as the Jews, are constituted sons; and if sons, heirs of God, and joint-heirs with Jesus Christ, and in such fellowship and identity in their relationship to God that he, being the heir of all things, Paul (to whom this dispensation was made for them) hesitated not to declare to them, "All things are yours, and ye are Christ's, and Christ is God's." They are fellow-heirs, and of the same body; that is, the spiritual body, the church, of which Christ is the Head. "And partakers of his promise," to wit, the promise of eternal life, which God that cannot lie promised before the world began. This promise of which the fellow heirs among the Gentiles are made partakers, was "in Christ, and by the gospel." "For the promise is unto you, and to your children, and unto all them which are afar off, even as many as the Lord our God shall call." Unto these heirs, who are of the body of Christ, is given exceeding great and precious promises, and thereby they are made partakers of the divine nature; that is, as it appears to us, the divine nature of that spiritual body of which Christ is the Head. All these privileges are by the gospel, not by the law, nor by any works of the law, but by the promise and oath of God in Christ; for God was in Christ, reconciling the world, or Gentiles, unto himself, &c.

After this gospel, which proclaims the promises of God that cannot lie, and defines the heirs among the Gentiles, and the principle of heirship based on vital relationship, Paul says in the eleventh verse, he was made a minister; but he does not say that he was made a minister according to the amount of his scholastic studies, his panting for the work, or his desire to convert souls, or anything of the kind, but simply according to the gift of the grace of God unto him, according to the effectual working of his (God's) power.

And this is the way that all the ministers of Christ, as well as the apostles, are made. Not the magic charm of gold, nor the delusive notion that his preaching would quicken the dead, or deliver men from the guilt of sin, or the condemnation of the law of God, but in all cases by the working of the power of God developed in that body in which God worketh both to will and to do of his good pleasure. To show how completely his calling was by the working of divine power, he shows in the eighth verse that of all the saints he had the least qualification for the important vocation. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

That this great apostle felt and really considered himself less than the least of all saints, we are not permitted to doubt, although most of the saints of God may be tempted to believe he was in that one particular mistaken. But we have in his expression a very striking exemplification of the certain and invariable tendency of the Holy Spirit's work on the hearts of all the children of God, which is to exalt the Lord and abase the creature. We do believe that in the same proportion as we are favored with exalted views of God, we shall feel the force of self-abasement before him. No flesh shall glory in his presence. When any flesh feels disposed to glory, it is in his absence; or, in other words, when and at such times as he withholds from them his special presence. Paul would never admit the doctrine that grace was the reward of human merit; the least of all saints were the recipients of the most amazing gifts of grace; and he, though less than the least of all saints, had received this gift of grace which made him an apostle of Christ and a preacher of the unsearchable riches of Jesus Christ, that he should preach them among the Gentiles, where no prophet or inspired messenger of God had in former ages been sent with such a commission.

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." That is, so make known to Gentiles as well as Jews the fellowship of this hidden mystery. The terms "all men," evidently referred to the un-

restricted commission of the apostle to all nations, to preach the gospel to every creature. And although he had no power to give eyes to the blind, ears to the deaf, nor life to the dead, yet to those whose eyes and ears God had blessed, he by the Holy Ghost was inspired to present the fellowship of the mystery, which kings and prophets had desired to see, but had seen them not.

The fellowship of the mystery is the harmony of it, with every other link in the chain of salvation by grace, and especially its harmony with all the attributes and perfections of God. The mystery itself we have already noticed in regard to the rich provisions of grace whereby the Gentiles are made fellow-heirs, and of the same body, and partakers of his promises in Christ by the gospel. And truly all the promises of God, in a gospel sense at least, are in Christ Jesus, yea, and in him, amen, to the glory of God, by his saints.

One thing more concerning the mystery we should not fail to notice, namely, that it is unsearchable; it cannot be found out by searching, by study, by application of our mental powers to any course of study in any of the schools of men. If it were possible for it to be taught in Sunday Schools, or theological schools, or even by searching the Scriptures, then it would not be unsearchable. It can only be known by revelation; and, as Paul says in the fifth verse of this chapter, "It is now revealed to his holy apostles and prophets by the Spirit." The eye hath not seen, nor the ear heard, neither have entered into the heart of man the things which God has prepared for them that love him. But God has revealed them unto us by his Spirit. And these unsearchable things are the things of the Spirit; for the apostle farther says, "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.

MIDDLETOWN, N. Y., May 15, 1853.

## CRUDEN'S CONCORDANCE.

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

CORRESPONDENCE.

(Continued from page 267.)

riches, to the King of heaven, as the beacon light she speaks of, whose salvation shall be forever, and his righteousness shall not be abolished. Feeling that her letter will be interesting to the readers of the SIGNS, I earnestly request its publication. The dear Lord bless and prosper you in the diffusion of gospel truth, is my prayer.

ASA HOWARD.

MOUNTVIEW, N. M., April 4, 1896.

ELDER ASA HOWARD—MY DEAR BROTHER:—It has been some time since we received your dear letter, which should have been answered sooner; but I seem to be the correspondent of the family, and being cumbered with much serving and many cares, it is sometimes a while before I can get about writing. We are enjoying the blessing of good health. Father and mother Dawson are both well. At our meeting last time brother Thompson was with us. Brother Fetter had great liberty, especially on Sunday, when he spoke from Romans vi. 7-12. He touched upon the redemption of man. My mind had been on the subject of man's redemption for some time; and, my dear brother, it does seem to me that from the Scriptures we read that man fell and came under the curse of the law. But before he fell, God in his unfathomable wisdom had made a way of escape from the law of sin which bound the man. Jesus, the only begotten Son of God, was sent, made of a woman, made under the law, that he might redeem them that were under the law. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death." While here on earth he said, "Marvel not that I said unto thee, Ye must be born again." It was the man that fell, and it is the man that must be born again, born of the Spirit. Not a spirit born again, but man born of the Spirit. It seems clear to my mind that Christ came in the flesh to redeem the man that is in the flesh and under the curse; and this same man that was lost must be saved. It is the bride, the Lamb's wife.

My brother, it looks to me as if I am wading in deep waters; but I felt that I wanted to talk with you about it, and I hope I will not be wearying you. I am a poor worm to think of taking up any part of the Scriptures to talk on. Sometimes I feel so polluted with sin that it seems I should not open the holy book; yet I cannot let go that hope which glimmers before me like a beacon light to the storm-tossed mariner.

Our little church is in peace. No one can tell how I have enjoyed the sweet communion of the little few. I love them, it seems to me, more and more, and want to love them

whether I am loved for Christ's sake or not. I want to love him and his people.

Mr. Dawson and I have been a great deal alone this winter, and in the evening he has read to me from the Bible and the papers, all of which I have been made to enjoy, I hope, in the Lord. I hope you and Elder Bourland can come to us again, and any others who could come with you. If you see him remember us to him in love. We both wish you to remember us when all is well with you, and write to us soon.

As ever, yours in hope,

J. B. & L. J. DAWSON.

ALBANY, Oregon, July, 13, 1896.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I have been reading the SIGNS something like thirty-two years, and have become attached to the contributors to it, because they so often express my feelings better than I can do it myself. I cannot think of being without it. Also the lambs of God need instruction to keep them from being entangled with the popular religious denominations of the land and brought into bondage under the teachings of the "do and live" systems of religion. I do not read any other paper that seems to me to be as able in defense of the truth and in explaining those garbled and extorted portions of Scripture which the daughters of Babylon use to deceive the children of the heavenly kingdom with. I hope the Lord will give you wisdom, knowledge and strength to continue the publication of that paper for the edifying of the saints, that they may be established in the doctrine of God our Savior, and be warned of the errors and blasphemy of those in our land who are trying to captivate the children of our God and make the weak in faith to wear the galling yoke imposed upon them by the priestcraft taught by the churches that are run by money instead of the grace of God.

Yours for the truth's sake,

E. T. T. FISHER.

EMERSON, Neb., July 31, 1896.

BRETHREN EDITORS:—The Lord has brought in and I have baptized nine in the last four months. Since January first the church that I belong to has received nine by experience and baptism, and four by letter, I hope to see more follow in the same strait and narrow way. I have a love for your paper, and wish I were able to pay you for it, and then I could read it better. I hate to read it at the expense of others. I am seventy-five miles from the church that I belong to, and drive the distance winter and summer. I travel three hundred miles a month. The Baptists are poor, as a general thing, in this country, and not able to give to any one. My church does as much for me as they ought. May the Lord bless you all, is my prayer.

J. S. HAM.

CAMPBELLSBURG, Ky., Aug. 8, 1896.

DEAR BROTHER BEEBE:—Please pardon my tardiness in not sending on the money earlier for the continuance of the SIGNS OF THE TIMES to my address, as I feel loth to be deprived of reading its precious pages, containing so much rich food for poor pilgrims.

May the Lord bless you and sustain the medium of our correspondence, the SIGNS OF THE TIMES, is the desire of a fifty years' subscriber,  
CORDELIA FOREE.

EDITORIAL NOTICES.

PLEASE BE SURE

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

NOW READY.

AS IT would take too much space to give a full description of all the Bibles and other books and publications for sale at this office, we have issued an illustrated catalogue giving complete information, which we will mail free to any one desiring to purchase any of the articles therein listed, consisting of Family Bibles, Pulpit Bibles, Oxford Bibles, Teachers' Bibles, Pronouncing Bibles, Young's Analytical Concordance, Cruden's Concordance, Hymn Books, Histories, &c., &c.

YOUNG'S ANALYTICAL CONCORDANCE.

WE are now prepared to send the above named book, postage or expressage paid by us, to any address, at publisher's prices. All who are acquainted with the work will doubtless agree that it is well worth the price charged. See notice on last page.

OBITUARY NOTICES.

DIED—On Sunday morning, August 9th, at his late residence near Smyrna, Del., Mr. Isaac Green, in the 81st year of his age.

One after another our precious brethren are being called to their final home. Brother Green has for years served the Bryn Zion Church faithfully as Deacon, and since the death of brother Meredith he has served alone. He was received into the fellowship of that church Sept. 2d, 1878, and he may be truly said to have adorned his profession uniformly for these nearly eighteen years. Although

far advanced in life, he enjoyed excellent health, and retained all his faculties unimpaired to the last. The community has lost one of its most upright citizens, the church one of her most humble and worthy members, the neighborhood one of the kindest and most self-sacrificing of neighbors, and the large surviving family a loss that is irreparable. Some one has asked, "What think we of a christian's life, and of a christian's death?" There is certainly something about it that inspires faith in the hearts of the survivors. While they may be said to be a Baptist family throughout, the surviving widow and one daughter are members. The peculiar circumstances attending the coming in of this family to be members with us mark one of the brightest and most encouraging periods of my long connection with this church. Blessed King of saints, who furnishes such material with which to build up his kingdom among men. He is pledged in faithfulness to comfort all that mourn.

E. RITTENHOUSE.

OUR esteemed friend and (we hope) brother in Christ, Wm. Bogart, of Tustin, Orange Co., Cal., died suddenly from injuries received by an effort to get on a moving railroad train, aged 47 years and 6 months.

He was born in Cape Girardeau Co., Mo., Jan. 27th, 1849, and died in Tustin, Cal., July 28th, 1896. He was married to Miss Laura C. Ham, in Pike Co., Ill., on July 18th, 1869, by Elder J. D. Ham. He had been a believer in Christ for several years, but for causes best known to himself he never made a public profession of his faith, only by an orderly walk and godly conversation in the presence of all who knew him. Only a few months ago his dear wife was laid to rest, and now he is taken from their large family, who mourn, but not as those who have no hope. The writer tried to comfort them with the prospective rest that awaits the children of God. A large company of friends and neighbors were present at the residence, where the services were held. May God be a father to the fatherless, is our prayer.

A. H. HAGANS.

RIVERSIDE, Cal., August 4, 1896.

ASSOCIATIONAL.

THE Lexington Old School Baptist Association will be held, the Lord willing, with the church at Roxbury, N. Y., on the third Wednesday and Thursday in September (16th and 17th), 1896.

We cordially invite all lovers of the truth to meet with us. Those coming on the cars from the east will stop off on Tuesday night before the meeting at Halcottsville and Roxbury, where they will be met and cared for.

JAMES AVERY, Church Clerk.

THE Maine Old School Baptist Association is appointed to be held this year with the church at Whitefield, to commence on Friday before the second Monday in September, at 10:30 o'clock a. m.

Those coming from the south and west will change cars at Brunswick, Maine, and go to Bath, thence by Knox & Lincoln R. R. to Wiscasset, thence by Wiscasset & Quebec R. R. to Whitefield, arriving at 11 a. m. and 5 p. m., where teams will meet them to convey them to places of entertainment and to the meeting. All lovers of the truth are invited to attend.

J. H. LOWELL, Clerk.

THE Sandy Creek Association will meet with the Sandy Creek Church, in Lasalle Co., Ill., on Friday before the second Sunday in September, 1896.

Those coming from the north by the Illinois Central R. R. will stop at Tonic, and those from the south at Lostan,

where they will be met with teams to convey them to places of entertainment. A cordial invitation is given to all lovers of the truth.

JOHN DOWNEY, Clerk.

The Mount Pleasant Association will convene with the Beech Creek Church, October 14th, 15th and 16th, instead of September, as per notice given.

The brethren are building a new house, and the weather has been so unfavorable that their contractor has not been able to complete the work in time; hence this notice.

Beech Creek, our place of meeting, is two miles south of Waddy. Train due at nine o'clock a. m. Brethren and friends will be met with conveyance to take them to the meeting.

P. W. SAWIN.

The Roxbury Old School or Primitive Baptist Association will hold her next session with the First Old School Baptist Church of Roxbury, Delaware Co., N. Y., on the second Wednesday and Thursday (9th and 10th) of September, 1896.

As it is the church's centennial year, we would be glad to have a goodly number of our brethren, sisters and friends from sister associations with whom we correspond to meet with us, and especially the ministering brethren, to mingle with us in our joys and sorrows. Those coming by rail, both from Kingston and Stamford, will be met at Roxbury on Tuesday before the meeting.

WM. BALLARD, Church Clerk.

The Spoon River Association of Regular Predestinarian Baptists will meet with New Bethany Church, near Brooklyn, Schuyler Co., Ill., on Friday, September 4th, 1896, and the two following days.

Those coming by rail will be met at Rushville, on the Buda Branch of the C., B. & Q. R. R., and at Plymouth, on the Quincy Branch of the same road. It is the request of the brethren for as many as can to come by private conveyance, owing to the extreme distance the meeting will be from any railroad point; and it is further requested that all be at the two stopping places by noon on Thursday, if possible. All who cannot be there on time must write to Samuel Weaver, at Brooklyn, or Samuel McClinty, at Littleton, Ill., if they wish conveyance after that date. All are cordially invited, especially ministering brethren.

S. H. HUMPHREY, Clerk.

The Licking Old School Baptist Association will be held, the Lord willing, with the church of Mt. Carmel, Clark Co., Ky., beginning on Friday before the second Saturday in September, 1896, and continuing three days.

Those coming from the west or north will take the train at Lexington or Winchester, going east, on Thursday before the Association, arriving at Thomson at one o'clock p. m., where they will be met with conveyances. Those coming from the east will stop at Mt. Sterling, where they will be met with conveyances.

Brethren and friends are cordially invited to meet with us, especially ministering brethren of our faith and order.

W. D. THOMSON.

The Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, York Co., Maine, commencing on Friday, Sept. 4th, 1896, and continuing three days.

We shall gladly welcome all who love our Lord Jesus Christ in sincerity, and brethren in the ministry who feel it is in their heart to visit us. Those who come will be met at the North Berwick R. R. depot on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED EVERY WEDNESDAY,  
AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,  
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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 26, 1896.

NO. 35.

## POETRY.

### CONSOLATION.

"Take heed that ye despise not one of these little ones."—Matt. xviii. 10.

"Lovest thou me?" and "more than these,"

Peter? thy Lord demands.  
"Yea, Lord," his ready answer is.  
Saith Jesus, "Feed my lambs."

"My lambs I in my bosom bear,"  
"And gather with my arm;"  
"The helpless near my heart I wear,"  
"The weakest shield from harm."

Poor, doubting soul, dry up your tears,  
Dismiss your unbelief;  
Although you're full of doubts and fears,  
Here is a full relief.

Thus am I strong while I am weak,  
The weakest lamb may cry;  
Nor doubts nor fears my peace can break,  
For in his breast I lie.

These "little ones" let none despise,  
"The apple of his eye;"  
The lambs, unskillful and unwise,  
May Abba, Father, cry.

### STILLING THE TEMPEST.

HEAR the wind, how sadly its sighing,  
And moans like the weary in pain;  
So my soul is disquieted in me,  
And prayers do I utter in vain.

Dark clouds are gathering around me,  
I'm toss'd to and fro in the gale;  
The waves and the billows go o'er me,  
And sins and temptations assail.

But see, it grows darker and wilder;  
The gales to a tempest arise:  
I cry, "Lord, save, or I perish!"  
I'm helpless, and strong are my foes.

Far off I see in the distance  
One kingly in bearing and form;  
The winds and the waves do obey him,  
Majestic he rides on the storm.

There's a cleft in the dark clouds above  
me,  
In a halo of glory I see  
The Master who taught his disciples  
On the shores of the blue Galilee.

The tempest that fiercely was raging  
Now comes in sweet breezes to me,  
And tells me the beautiful story  
Of Jesus, who walked on the sea.

It tells of his love and his mercy;  
It tells me to watch and to pray,  
To ever be hoping and waiting;  
It tells me that Christ is the way.

I want to live near to the Master,  
His presence is heaven to me;  
As the hart for the water-brooks panteth,  
So my soul ever thirsteth for thee.

Now heavenly zephyrs are whisp'ring,  
Soft and low, of his wondrous love;  
And the song in my heart I'm rehearsing,  
'Tis the song of the angels above.

How calm and serene are the heavens,  
The rainbow of promise appears;  
I'll take down my harp from the willows,  
And mingle my songs with my tears.

MRS. H. TUTTLE.

ADRIAN, Michigan.

## CORRESPONDENCE.

SANFORD, Maine, Aug. 2, 1896.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—If I may thus address you. As several of my letters written to our beloved brother and pastor, Elder F. W. Keene, have been published, it is with pleasure that I forward for your disposal the far superior side of the correspondence. Each letter was comforting indeed to me, and I shall always remember his many kind words, and his patience with me, an ignorant, unworthy child. I was shocked and ashamed, too, when I saw my name and all my simple letters in the SIGNS OF THE TIMES. I thought to myself, Well, no one will think much of this week's paper. I could not think them worthy of your notice, and the time it took to read them. But had I the ability I would like to tell you of the dear Lord's goodness and mercy to me when I could only say, "God, be merciful to me, a sinner;" and of how I have been made to love the things I once despised, and to hate the things I once loved, and have proved that in obeying the blessed Savior's commands there is great reward; and yet many times I find to my sorrow that I have not obeyed, and realize daily that I am not my own keeper; that unless the Lord deigns to lead and guide me I shall wander far away. But O! I would ever adorn my profession with a well ordered life and godly conversation. This passage of Scripture is consoling to me, "Where sin abounded, grace did much more abound." Also, "Every one that loveth is born of God, and knoweth God." I had felt sure at times that I loved the Lord and his dear people, but could not think it possible that I had been born of God. I once thought I would like to go to parties and worldly amusements which I have been surrounded with, but hope and trust that my mind has been turned away from those things. I cannot think it would now be a becoming deportment for me, with my profession. My greatest desire is to be with the dear people of God and hear them tell their exercises of mind, and give the dear Savior all the honor and glory of our salvation. Some of my own thoughts and desires are expressed in the following lines:

"Tell me no more of earthly toys,  
Of sinful mirth and carnal joys  
(The things I loved before);

Let me but view my Savior's face,  
And feel his animating grace,  
And I desire no more.

Tell me no more of praise or wealth,  
Of careless ease and blooming health,  
For they have all their snares;  
Let me but know my sins forgiven,  
And see my name enrolled in heaven,  
And I am free from cares."

I will now close, hoping you will excuse an unworthy sister for this intrusion upon your time and patience.

ROSE M. ALLEN.

NORTH BERWICK, Maine, Feb. 15, 1895.

ROSE M. ALLEN—MY DEAR FRIEND:—I was very glad to receive your letter, and I am pleased to think that you can open your mind to me in writing, and I hope you will continue to do so. There is nothing of such importance and preciousness as the matter of salvation. We may be in possession of every earthly blessing, and yet if we are lacking God's pardoning love, and die in such a state, we would be miserably and eternally poor. But if our hearts are exercised about eternal things, and we are blest with a hope of the forgiveness of sins through Jesus' precious blood, then we are more highly favored than if we were raised to sit upon the most exalted earthly throne. I trust, dear Rosie, that you have been made to feel in some measure these things. I feel glad that you take pleasure in listening to the precious gospel preached. Surely your heart must be interested, or the truth would not entertain you. It is written in the Scriptures that whosoever loveth is born of God, and knoweth God.—1 John iv. 7. Those who are born again feel they are poor sinners, needing God's pardoning love and salvation; and they are taught to love the truth as it is in Jesus, and to love the people of God. When I was a few days past my fifteenth birthday the Holy Spirit first exercised my soul about eternal things. The words, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth" (Prov. xxvii. 1), were spoken to my heart, and I felt myself to be a poor, perishing sinner in the sight of the holy God. I felt to be in a state of condemnation, but had earnest longings springing in my heart that the Lord would have mercy upon me. Truly that prayer was in my heart, "God, be merciful to me, a sinner," and in due time it pleased the Lord to give me to feel that he had forgiven all my sins for the Redeemer's sake. Since the time that I first tasted that

the Lord is gracious, I have still been learning that I am very sinful. This knowledge makes us humble in our own eyes, and a child of God will feel to grieve over it before the Lord. But my heart clings to the sufferings and death and resurrection of the Savior as my only refuge and comfort. Truly the Lord has been very gracious to me, a poor sinner.

Now, my dear young friend, perhaps I need not tell you that my heart is interested in your soul's welfare, and I shall be glad for you to unbosom the exercises of your soul to me. The dear Savior says, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Though a sinner born again feels himself to be sinful, yet he does not love sin, but hates it, and loves what is pure and holy. He loves the Holy One that inhabiteth eternity, and longs to be holy, even as God is holy, and to dwell with God. Our grief and trouble is that we feel we are so unclean before the glorious God of heaven. Thus we feel we need the Savior to cleanse us from our guilt in his precious blood, which was shed for the remission of sins. Jesus is precious! Is he not precious to you? I feel you can say, I hope he is. I do not feel to blame you for not talking to me. I felt you would have liked to if you could; but you can write to me about these things, and I shall very gladly pen you a few lines in reply. May the dear Lord instruct you and bless you, and fill you with comfort in his love and salvation. This is the desire of one who has an affectionate interest in your soul's eternal welfare,

FRED. W. KEENE.

FEBRUARY 26, 1895.

MY DEAR FRIEND:—I feel it also becomes me to call you my sister; for all poor sinners, whose trust is in Jesus Christ alone for salvation, are of the same kindred. They are the family of God, and are his dear children. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Your last letter, like your first, has interested my soul, and it is a pleasure to my heart to find you confessing that your heart is drawn out in affection to Jesus, the dear Savior of poor, perishing sinners; and I shall be glad, my dear child, to have you unbosom still more your thoughts and exercises of soul in those things pertaining to God.

There was a time when your heart was not interested in these divine realities. How gracious the Lord has been in inclining your heart toward the precious tidings of the gospel of Christ. O! in the gospel there is indeed good news to poor sinners. For the gospel tells of God's pardoning love, and of redemption through the sufferings and blood of Jesus. It says also, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are they which mourn; for they shall be comforted."—Matt. v. Ah, the dear Savior says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. xi. The Scripture tells us that Jesus is precious to them that believe.—1 Peter ii. What makes the dear Redeemer so precious, so that we find our desires and thoughts oftentimes going forth after him? Is it not that we feel we are sinners, and need his salvation, that we are unworthy, poor and needy, and have no righteousness of our own, and we need his obedience, his righteousness to cover us, and his precious blood to cleanse away all our guilty stains? Do not our hearts long to be pure and righteous before the gracious and holy God? And this we know can only be through the merits of the crucified Savior, who now is exalted at the right hand of God, a Prince and the Savior, to give repentance unto Israel and the forgiveness of sins. Thus our hearts are drawn to look unto Jesus alone to be our hiding place.

"All my trust on thee is stayed;  
All my help from thee I bring;  
Cover my defenseless head  
With the shadow of thy wing."

I have no doubt that since your mind has been interested in hearing the glad tidings of the gospel proclaimed, that you have had many exercises of soul in connection with your standing and relations as a sinner in the sight of the holy God. Write, my dear sister, to me, and tell me more about the way the Lord has been leading you. I feel toward you as a parent, and the apostle Paul speaks of the parent as being a nurse who cherisheth her children.—1 Thess. ii. 7. Thus I feel to desire that my ministry, whether in preaching or in writing to you, may cherish and instruct and build you up, and comfort you in the precious truth as it is in Jesus. That was a sweet hymn you quoted in your letter, and how great is the grace of God in bringing you to feel that Jesus is precious.

"Jesus, the very thought of thee  
With gladness fills my breast;  
But sweeter far thy face to see,  
And in thy bosom rest."

Then there are seasons (do you not find it so?) when our thoughts go roving after earthly and sinful and vain things; and then it seems as though our Savior veils his face from us, and we learn

"How tedious and tasteless the hours  
When Jesus no longer I see."

Then our hearts are gloomy, and we sigh over our sinfulness, and our heart wandering from Jesus our Savior, to whom our hearts cling for salvation.

I will bring my few lines to a close, desiring to hear from you soon. I am your friend and pastor,  
FRED. W. KEENE.

MARCH 14, 1895.

MY DEAR FRIEND:—May the God of salvation graciously instruct you in those things pertaining to his everlasting kingdom. The knowledge of earthly things, though not to be despised, is of small moment in comparison with the heavenly and eternal things gloriously brought to light in the gospel of Christ. It gratifies me that you can open up your mind to me concerning your soul's interest in the things of God. Though he is invisible to our natural sight, and is infinitely above our highest thought, yet the Scriptures declare he has "respect unto the lowly, but the proud he knoweth afar off." The Holy Spirit in teaching the people of God so makes manifest to them their imperfection and sinfulness, and how far short they come of glorifying God, that they are humbled in their own sight, and feel they have no righteousness of their own to boast of before the Holy One of Israel. All these humbling lessons that we learn prepare us to look beyond ourselves for righteousness and salvation from our sins; and the Holy Spirit leads us to look unto Jesus, to his sacrifice and obedience in behalf of poor, perishing sinners. Is he not our only hope of acceptance before the pure white throne of the eternal God?

When I stand before his throne,  
Robed in righteousness divine,  
In Emmanuel's beauty decked,  
I shall then the sun outshine.  
Pardoned, cleansed through Jesus' blood,  
This is glorious! is it not?

Yes, our Savior's righteousness makes us glorious, without spot. The Lord, I believe, has wrought his good work of grace in your heart, or you would not have such delight in the gospel of his grace. To all who are not born again Jesus is one despised and rejected; there is no form or comeliness that they can see in him, that they should desire him.—Isaiah liii. But when a sinner is born again, of the Spirit, Jesus becomes to them the chiefest among ten thousand and altogether lovely. Why is Jesus our heart's desire? Ah, the Lord teaches us that we are poor, and Jesus only can enrich us. The unsearchable riches of Christ is that fullness that must supply all our needs. We are sick; sin has diseased us in every part; our iniquities bring us into grief and gloom and condemnation; and Jesus is the only Physician that can cure a sick soul. We feel we are sinful and unfit to come before God, and our souls by the divine and gracious operations of the Holy Ghost are drawn forth in supplications and

yearnings after the Savior of poor sinners.

"Jesus, in thee my soul's delight,  
What matchless beauties tempt my sight;  
Compared with thee the solar ray  
In shades and darkness dies away."

The Lord, who has begun a good work in you, will perform it until the day of Jesus Christ.—Philippians i. 6. "Then shall we know we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."—Hosea vi. 3. Having begun to taste the mercy and kindness of the Lord our God, we long to taste yet more and more. Then there will be seasons also when our souls appear to languish, and we become forgetful of God's goodness to us, and the vanities of the world seem to carry us away, and in a cold and barren land we wander; but the Lord will not leave us utterly to forsake him. O no! but he heals our backslidings, and will draw us forth unto himself again. We shall mourn over our ingratitude and sinful wanderings, and thus we shall learn experimentally that hymn,

"How tedious and tasteless the hours  
When Jesus no longer I see."

My dear child (such I feel you are to me), write to me again and again, for I want to know how your soul is faring in the things pertaining to your eternal salvation; and I shall very gladly try to pen you a few lines in return. I am yours affectionately in the Savior Jesus Christ,  
FRED. W. KEENE.

MARCH 28, 1895.

MY DEAR DAUGHTER IN THE FAITH THAT IS IN CHRIST JESUS:—I wish for you the gracious teaching of the Holy Spirit, the Comforter, that you may grow in grace and in the knowledge of our Lord and Savior Jesus Christ. This desire of my heart I feel an assurance will be fulfilled; for our dear Redeemer saith that the Comforter, the Holy Ghost, shall "guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you."—John xvi. It is written in the Scriptures, "As many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 14. I feel that fellowship for you as one that has been so led, and the gracious Lord will continue to lead you all your life's journey. The psalmist says, "Thou shalt guide me with thy counsel, and afterward receive me to glory." What lies before us in our pilgrimage we know not; but our God has ordained our steps, and nothing that we shall encounter shall impede our way; but in paths of pleasantness, and in tribulation's vale, the Lord our Shepherd and Guide will go before us; and, like the tribes of Israel of old, Jehovah

will lead us along safely. Psalm lxxviii. 52, 53. He will bring us, poor, unworthy sinners, through his matchless grace, through Jesus' precious blood, to dwell at last with our gracious God in eternal bliss. O what a comforting and wonderful hope the Holy Spirit has blest our souls with in the dear Redeemer! How great is the love of God to us! Why has he had compassion on a worm like me?

"What was there in us that could merit esteem,

Or give our Creator delight?  
'Tis even so, Father, we ever must sing,  
Because it seem'd good in thy sight."

"Were the whole ocean filled with ink,  
And the wide earth of parchment made;  
Was every single stick a quill,  
And every man a scribe by trade;  
To write the love of God above,  
Would drain the ocean dry;  
Nor would the scroll contain the whole,  
Though stretched from sky to sky."

I felt glad indeed to receive your last letter, and it is a comfort to my soul to know that your heart is much exercised upon the precious and glorious things of the gospel of Christ. The knowledge that we have daily of our own weakness, unworthiness and sinfulness, only endears to us our Savior. Our hearts go forth after him in fervent longings, and seeing nothing in ourselves that the Lord our God could find delight in, we feel to trust in Jesus alone. To what Jesus has done in behalf of poor sinners our hearts are clinging. That verse you quoted tells the story of our soul's experience.

"My hope is built on nothing less  
Than Jesus' blood and righteousness;  
I dare not trust the sweetest frame,  
But wholly rest on Jesus' name.  
On Christ, the solid Rock, I stand:  
All other ground is sinking sand."

Those who are not taught of the Lord vainly imagine that their own doings will do to build their hopes of eternal happiness upon; but all who are born of the Spirit, and are led and guided into the truth, learn that

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

We are grieved and cast into the gloom by seeing that our best acts and best thoughts are marred and defiled by the vanity and sinfulness of our carnal nature. How often do we find that, when we would do good, evil is present with us.—Rom. vii. 21. This humbling knowledge is to wean us away from putting any confidence in the flesh, and to teach us to look unto Jesus, the dear Lamb of God, as our Righteousness and our Salvation. You speak of thinking much upon these things. We read that they who feared the Lord thought upon his name.—Mal. iii. 16. The psalmist says, "My meditation of him shall be sweet."—Psalm civ. 34.

"Sweet to reflect how grace divine  
My sins on Jesus laid;  
Sweet to remember that his blood  
My debt of suffering paid.

Sweet in his righteousness to stand,  
Which saves from second death;

Sweet to experience day by day  
His Spirit's quickening breath."

May the Lord bless you with much sweet meditation upon the kindness and love of God. I will bring my writing for this time to a close. I hope you will continue to unbosom the exercises of your heart to me, and I trust that the day is not far off when you will be led of the Spirit to publicly profess that your hope is in the Savior of sinners, and to put on the Lord Jesus in baptism. "If ye love me, keep my commandments," is the language of our dear Redeemer.—John xiv. 15; Acts viii. 36, 37; Matt. xi. 28-30.

May the Lord graciously direct your heart into the truth, and draw you unto himself, and enable you in everything by prayer and supplications with thanksgiving to make your requests unto him; and the peace of God, which passeth understanding, shall keep your heart and mind through Christ Jesus. I am your friend and pastor in the gospel of Christ,

FRED. W. KEENE.

APRIL 28, 1895.

MY DEAR SISTER IN THE SAVIOR OF SINNERS:—I can assure you again that my heart is much interested in your soul's welfare, and it is very comforting to my soul to have you write to me about your exercises and desires after the precious things of the gospel of God's dear Son. I hope as you have opportunity that you will continue to gratify me by writing me a few lines about your soul's interest in divine things. How precious are the things that God hath blessed his people with in Jesus their Redeemer! I know that your heart will respond and say, Yes, they are precious. O that I knew and felt and tasted more of the loving-kindness of the Lord. The gracious Comforter, the Holy Spirit, has taught you to feel that the Lord's love and mercy are more precious and more desirable than all things else beside. Look at this unspeakable blessing that we have in Christ Jesus. The apostle Paul says we have in him, through his blood, the forgiveness of sins, according to the riches of his grace.—Eph. i. 7. Ah, that is what we are ever needing; for we are poor, sinful worms, so prone to evil. To God's dear children sin in all its forms is burdensome; it brings us into the gloom, and makes our hearts to be sad. We would, if we could, never sin, never do anything wrong, never have even sinful thoughts; but we find that though we would be utterly rid of it, that sin is in us, and when we would do good evil is present with us. Sometimes when we feel how careless we are, how forgetful of God, how vain and foolish and sinful are our thoughts that take us captive and carry us away, how unlike a child of God I must be, and how unlike what we yearn to be. Our sinfulness grieves us, and we sigh over it be-

fore the Lord. It is a burden to us, and our only relief is when our pitiful God draws us to himself, and we are given the spirit of grace and of supplications to tell the Lord that we are nothing but a poor sinner, and that we desire his sweet mercy. O that sweet mercy of God! The blessedness of forgiveness of sins is not of works, but of the riches of God's grace. It is without money and without price. You have felt, my dear child in the faith, that you have no goodness of your own to buy the Lord's pardoning love. To him we never brought the slightest merit; not a thought. We are poor.

"Nothing in my hand I bring,  
Simply to thy cross I cling."

We often read about those who were in debt, that "when they had nothing to pay, he frankly forgave them both."—Luke vii. 42. And to those who have no money, nothing, no righteousness of their own to purchase with, the Lord says he will abundantly pardon.—Isaiah lv. 1-7. The Lord will continually teach you this, my dear child, that you are nothing, but Jesus is everything; that you are poor, but in Jesus you are rich; that you are sinful, but Jesus' precious blood cleanses from all sin; that you are unholy and unrighteous, yet hungering and thirsting after righteousness; and in Jesus we are accounted righteous before God. He is made unto his people righteousness. The dear Savior has drawn you to himself, and he is your heart's desire. To him you look, to him you cling, as your soul's comfort and hope of eternal happiness; and thus he has revealed himself as your Lord and your Husband, and your eternal Friend and Redeemer. His name is "The Lord our Righteousness."—Jeremiah xxiii. 5. And having drawn you by the cords of his love, to love him, and espoused your heart to him (Jer. ii. 2; Hosea ii. 19, 20), thy name, my dear sister, before the throne of God is the same as the Bridegroom of thy soul. "The Lord our Righteousness."—Jer. xxxiii. 16; Rev. xix. 7, 8. May the Holy Spirit open up this sacred mystery in your experience, and comfort and build you up therein. I felt glad in my heart, my dear child (you will let me speak of you in this manner), to see you at our meeting this morning, and I feel also glad that you delight to be found where the dear people of God assemble, and hear proclaimed the unsearchable riches of Christ. Your heart is attached to them, and to their God and Savior, and I am sure the language of your heart is, "Entreat me not to leave thee," &c.—Ruth i. 16, 17. As I peruse your letter again, I see that the Lord gives you but a poor opinion of yourself. Well, if you were puffed up to think yourself something great and good, and much better than other dear children of God, you would be a poor companion for a poor sinner like me. God dwells with those who are lowly.—Isaiah lvii. 15; lxvi. 1, 2.

The apostle Paul esteemed himself "less than the least of all saints;" and though he was not a whit behind any of the apostles, yet he said he was "nothing."—2 Cor. xii. 11. May the Lord ever keep you lowly in your own eyes, to sit at the feet of the dear Savior, and to learn of him, who is the meek and lowly in heart. The Lord will perfect that which concerneth thee; and having begun a good work in you, he will perform it until the day of Jesus Christ. Write to me again, as your letters are always welcome. May the Lord bless you and favor you with much of his heavenly instruction.

I am your brother and pastor in the gospel of Christ,

FRED. W. KEENE.

MAY 15, 1895.

MY DEAR DAUGHTER IN THE FAITH:—May the God of Israel bless you, instruct you and lead you. Without his blessing all would be a desolation to a child of God. Knowing this, our heart's cry will be, "O that thou wouldest bless me indeed."—1 Chron. iv. 10. The reading of your last letter was a pleasure to my heart, because it spoke of those things that give evidence of God's work of grace in your heart; and I am glad to find that the Lord causes you to feel that you are a poor, unworthy sinner. This is needful, in order for us to desire, cling to and appreciate Jesus Christ, and his blood and righteousness as our only hope of eternal salvation. Though you are unworthy of the Lord's mercy and love, and insignificant in your own esteem, yet I see your thoughts at times are upon the precious and sacred ordinance of baptism. This is gladdening to my soul, and I look for the time, not far off, when the gracious Lord will lead you thus to confess that your hope of eternal life is in the sufferings, death and resurrection of Christ, which baptism is the likeness of.—Rom. vi. 3-5; Col. ii. 12. The Lord oftentimes instructs his people in dreams.—Job xxxiii. 14, 15. That was a precious one that you had about being baptized. You say, "I wish that this dream might come to pass; but I am afraid it never can; I am such a sinner." My dear child, if you did not feel yourself to be a sinner you would not be a fit subject for baptism; and unless you felt you were a poor sinner your heart would never be drawn to and set upon the Savior; you would have no need to believe in him with all your heart. We read that those who came unto John the Baptist to be baptized, came unto him confessing that they were once sinners, and now were good? O no! but they came "confessing their sins."—Mark i. 5. And it was unto Christ they were baptized, whom John preached as the Lamb of God that taketh away the sin of the world.—John i. 29. It has been of Jehovah's sovereign grace that he has called you

unto the knowledge of yourself as a poor sinner, and to trust alone in Jesus as your hope of salvation.

"His love from eternity fixed upon you,  
Broke forth and discovered its flame,  
While you with the cords of his kindness  
he drew,

And taught you to love his great name."

"We love him because he first loved us."—1 John iv. 19. Now it is your privilege, as a believer in the Lamb of God, and as one whom the Holy Spirit has brought to love the Redeemer, to walk in the blessed commands of your dear Savior. He says, "If ye love me, keep my commandments."—John xiv. 15. I can most heartily welcome you, my sister, to a home among the dear people of God. I must express again to you my fellowship and love as one to whom the Lord has been gracious. You have tasted that the Lord is gracious, and to you Jesus is precious.—1 Peter ii. 3-7. The Holy Spirit, as you journey along, will give unto you to taste more and more of Jehovah's graciousness. This will be your soul's solace and food, and will support you until he shall bring you to eternal glory. O what a precious hope the Lord has given us in Jesus! Write to me again and again as you have opportunity.

I am your affectionate pastor in the gospel of Christ,

FRED. W. KEENE.

(Concluded next week.)

[The following letter from our beloved brother Colter is published (as many of his letters have been) without first obtaining his consent. We feel that his letters generally are too valuable and interesting to be hid away or only read by those to whom they are addressed. Comparatively few of the saints possess the gift of letter-writing which is bestowed upon this dear brother. He will pardon the liberty we take in publishing his letters when they are sent to us for insertion in the SIGNS.—EDITORS.]

PHILADELPHIA, Pa., Aug. 15, 1896.

MR. ALFRED M. HORTON AND WIFE—DEAR BROTHER AND SISTER IN HOPE OF LIFE ETERNAL:—Ever since our pleasant visit at your hospitable home I have had a desire to write to you, and express to you how much we enjoyed our visit in your city and at your house. The beauty of the Lord is manifested in his saints, and I think this is why we love our brethren with pure hearts fervently, because the light of the knowledge of the glory of God shines in their faces, showing clearly the mark of the Father in their foreheads; also in their walk and their deportment, and in all the acts of their every day life, his glory shines forth. And it seems truly wonderful to me that the love with which we love our brethren is the same love bestowed upon us by the Father. It is his love "shed abroad in our hearts by the Holy Ghost, which

(Continued on page 278.)

## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 26, 1896.

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

## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
F. A. CHICK, HOPEWELL, N. J.  
B. L. BEEBE, MIDDLETOWN, N. Y.*All letters for this paper should be addressed, and money orders made payable as formerly, to*GILBERT BEEBE'S SON,  
Middletown, Orange Co., N. Y.

## OUR PRESENT SALVATION.

WE believe that it is generally admitted among Old School Baptists that the Scriptures present a daily experience of salvation, as well as the hope of future glory. Both of these thoughts are expressed in the words of the psalmist, "The Lord will give grace and glory." Daily grace is the pledge of future glory. Moreover, we think that it is generally believed among us that there is a present reward in keeping our Lord's commandments revealed in the Scriptures, as well as the assurance of final salvation through the finished work of Calvary. As it is important to keep these two things distinct and separate in our minds, and to rightly conceive of them, we feel inclined to present a few considerations which seem to us to belong to the subject.

The first question that occurs to our mind regarding this matter is this, Does our present daily salvation differ from our future salvation, and if so, in what does this difference consist? Or is it true that "grace is but glory begun, while glory is but grace finished?" We have never been able to see such a difference between our present and our future salvation as some have seen. To us it has seemed but the same one salvation begun in grace and finished in grace; and the difference to our mind has seemed not to be a difference in kind, but simply in degree. Shall we say that our future glory is of grace alone, while our present salvation is of our work? Is the future salvation of God, while the present depends largely upon ourselves? Is the future salvation absolute, while the present is conditional? Is the one by the will and work of God, while the other is by the will of man? Do not the Scriptures rather teach that the present is of grace no less entirely than the future? Is it not as true for the pilgrim saint to say, "By the grace of God I am what I am," as it is for the already glorified saint to say it?

We suppose that it is so commonly understood among Old School Baptists that grace alone has placed our feet in wisdom's ways that we need not here enter upon this subject, nor present the testimony of the Scriptures regarding it. It is settled that grace alone took our feet away from

sin's destructive road, and placed them in the narrow path. Grace alone has translated us out of nature's darkness, and translated us into the kingdom of his dear Son. The grace of God brings now salvation, and the grace of God is now magnified in his people. The Lord said of his saints, in his prayer to his Father, "And I am glorified in them." It seems to us, from all the abundance of scriptural testimony then, that our present salvation is as entirely in its inception and in its growth of God as is our future salvation. "Grace all the work shall crown through everlasting days." Grace not only chose us in the Lamb, but it called us at the appointed time, and daily upholds us and produces in us the proper fruit. No child of God can for one moment admit that his holy affections and desires, his sober speech or upright walk, entitle him to one word of praise. "See," he says, "the wonders of God's grace. It is not I that have labored, but the grace of God with me."

A dear sister once said, in a letter to us many years ago, "Why is it that when I am in the dark, and feel far off from God, I always feel that if I had not done so I should not feel so? But when I am in the light, and feel that the presence of God is with me, I never feel to say that because I have done so I feel so." We remember that our reply was, "The wages of sin is death, but the gift of God is eternal life." We earn or deserve the darkness, but we never earn the blessing. The one is wages due; the other is strictly a gift. By anything that we have ever done we have not merited or secured salvation in any sense, either present or future. If Paul has told the truth when he said, "I am what I am by grace," then in no sense was he what he was by his work or merit; for Paul also bore the following testimony, "If by grace, then is it no more of works; otherwise grace is no more grace." Wherever grace enters, then, whether into our future or our present salvation, human work can find no room. We think, then, that so far as salvation goes we shall find grace, and grace only. We do not think that the word "salvation" ever ought on any occasion to be coupled with the word "work," except as we make salvation the cause, and work the fruit of it. In no sense, as it seems to us, does salvation depend upon our work, but in every sense does every good work depend upon the grace that saves.

To say that salvation is at the same time of grace, and yet is conditional, is to utter a contradiction; and if in any sense our salvation is not of grace, but is conditional, then we shall never any of us attain to that salvation. Whatever is conditioned upon the good required of us we shall surely miss. We speak now of salvation in its full and widest sense. Those who teach a conditional salvation, either for this world

or the next, however much they may use the term "grace," are yet guilty of destroying all the grace that there is in grace, and of leaving nothing but the name. We once heard the late Elder R. C. Leachman say that all conditionalists had just as much and just the same use for Christ that a dandy had for his walking cane; that is, they carry it for show, and not for use. This applies just as much to the present salvation as to the future.

We must confess that we do not have any use or liking for the word "conditional" with reference to salvation in any sense. The word occurs but once in the whole Bible, and then has no reference to salvation. We feel very content to allow the followers of an unscriptural Arminianism to monopolize the use of this word if they desire. For ourselves we desire to believe and rejoice in a salvation that is all of the grace of God, and for which we can praise and adore him. We want this note of the trumpet at least to give a certain sound. We do not know how to prepare ourself for the battle when we catch the word "condition," if it be applied to salvation; and we utterly fail to see how our present salvation differs from the consummation in glory so much that we can say the one is conditional, while the other is of grace. Is it possible that our experience here is such that by it we can have no knowledge of what our experience will be in glory? Is there no similarity between the work begun here and the work crowned in glory? Yet these two things are not similar, if one be conditional, while the other is not. We trust that no servant of God will try to sing two songs, the one in praise of conditions, and the other in praise of grace; the one telling of a present salvation, and the other of the future. Let all our song be one song in praise of free grace.

But it is questioned, and we ought to consider the question carefully, Where does exhortation or admonition, or blame for wrong doing or praise for right doing, come in, if there be no conditions connected with salvation? We answer that all these things come in after the experience of salvation. Right living or wrong living are not conditions of salvation, or the reverse, but come in as parts of the daily life of the man who is saved.

It seems to us that the spiritual life is shadowed forth by the natural life. The fact that we live naturally depends upon no conditions of our appointment. We live by the will of another. Even so we live spiritually by the will of another. We could have fulfilled no conditions to gain natural life; even so is this true of the spiritual life. But the joy or sorrow of our daily lives depends upon how we live out this natural life very largely. Even so the joy of salvation, or the sorrow which we may have, is found along the path of obedience or of disobedience.

But even here it is never "for" the keeping of the commandments that we have a reward, but "in" keeping them always. The reward is not of debt, but of grace; and the rewards of grace differ very widely indeed from the rewards of debt. The things which we receive from God along the line of obedience are not deserved, but are graciously bestowed.

It is a good gift from God, first of all, to have a desire to be obedient and to serve God. It is also a gift from him to be able to obey. The will and the doing are both said to be of him. It is also a gift of God to find pleasure in the path of obedience. The obedience and its reward are both of grace. All human boasting is then excluded from every obedient soul; and such is the experience of the people of God (we mean heart experience here) that they never think themselves deserving of any praise whatever, but if enabled to obey they thank God for it. In the way of obedience, as well as in every sense of the word, each one must say, "By the grace of God I am what I am." If in any sense, therefore, our happiness or blessedness depends upon our obedience (and we do not mean to deny that they do thus depend), it is a dependence ordained of God; and it is a condition existing between two of God's gifts, whereby his gift of happiness depends upon his gift of obedience. Both are his gifts, the obedience and its fruit.

It has long seemed to us that if a believer should set himself to obey the commandments of God because he expects to be blessed therefor, that is, if this thought be one of the motives which actuate him, he will miss the very reward at which he aims. Gospel service and gospel rewards must always be of grace, and not of debt. They must be free, not legal. The obedience which expects a reward is not the service which God requires, and which he gives. In this service there is and there can be no joy. He who thus serves is looking ahead for his reward; and he shall never attain to it, because there are no such rewards in the gospel. If ever we find a reward in serving it is right here and now in the service. There is a growth, it is true, both in the service and in the reward; but the growth is not by taking thought, but just as we grow in stature.

To say that our present salvation is conditional seems to us to be setting the believer a task, to be laying a burden upon him rather than a delight. We believe in exhortation, warning, reproof, admonition and instruction; but let us exhort one another upon the ground of gospel liberty, rather than that of legal bondage. Because we are saved daily and hourly, let us live out that salvation. Let us live it out not as the hireling, who longs for the going down of the sun, but as the child rejoicing in his playtime, who thinks

the day is all too short for his joy, and to whom night always comes too soon. We know of no service nor joy worth the name but such as looks to no reward, but finds its joy in itself.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

PREACHING AND CONVERSION.

BROTHER BEEBE:—Tell me, do you believe that God will convert sinners under the preaching of one whom he has not called to the work of the ministry, or, in other words, will he bless the work of such a one to the salvation of souls? If you will give your views on this subject you will greatly oblige.

Yours in hope of eternal life,

J. W. H.

R E P L Y .

IF by conversion our brother means regeneration, which we presume he does, as he speaks of it in reference to the salvation of souls, we answer that we do not learn from the Scriptures that preaching of any kind can effect that work. Regeneration results from the implantation of an incorruptible seed by the word of the Lord, which liveth and abideth forever. This implantation is alone the work of God, and cannot be performed by anything short of almighty power and grace.

That God can and does quicken sinners when they are listening to the preaching of false teachers, as well as when in scenes of vice and abomination of any other description, we are not prepared to deny; but that their quickening results from what they hear from such false preachers or false prophets we do not believe. For instance, one may be attending a religious meeting, another a horse-race, and a third one may be on his way to Damascus, as was Saul, and each of these may be arrested; but those places and such circumstances are not what have produced the change, or the inference would be as decidedly in favor of the latter as the former. We have always understood that the quickening and regeneration of men was the exclusive work of God, a work in which neither good nor bad men participate.

Of his own will they are begotten by the word of his power, not by the articulation of sounds by any minister; and being thus begotten, they are born, not of blood, nor of the will of the flesh, nor of the will of men, but of God. His arm is made bare in the salvation of his people, and never suffered to be covered or enveloped in the filthy rags of human means or instrumentalities.

The preaching of the gospel we understand to be a proclamation of good tidings, speaking comfortably to Jerusalem, a testimony of the truth as it is in Jesus, but not as their preaching is to make it in him. To this end the gifts for the gospel ministry, and all other spiritual gifts which our risen and ascended Savior has bestowed on his servants and

sons, are "for the perfecting of the saints [not for making them saints], for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Eph. iv. 12, 13. In all this we read nothing of these gifts being designed for regenerating men or winning souls to Christ. The God of our salvation is a jealous God; his name is Jealous. His glory he will not give to another, nor his praise unto graven images; therefore we cannot admit the thought that he will share the work or the glory of the salvation or regeneration of his people with men or instrumentalities. Such a thought, in our conception of things, cannot harmonize with the express declaration of eternal truth as recorded in the Scriptures, in which we are told that the saints were foreknown, predestinated to be conformed to the image of Jesus Christ, called, justified and glorified, &c.; and that God hath saved them, and called them with a holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began. Christ has himself said that the dead shall hear the voice of the Son of God, and they that hear shall live; that his sheep hear his voice, and he gives to them eternal life; but where or when has he said the dead shall hear the voice of preachers, and they that hear shall live? The incorruptible seed of which they are born again is by the word of the Lord, and not by words of preachers.

But our brother probably desires to know whether we believe that God approves of or blesses the ministry of preachers whom he has not sent. The Lord once told Israel of certain false prophets and teachers, of whom he said, "I have not sent them, yet they run;" and that such prophets use their own mouths or instrumentalities, and say, "The Lord saith," even when he has not spoken; and concerning such prophets and teachers he said, "They shall not profit this people." The fact (if indeed it be a fact) that the Lord sometimes displays his power in arresting and quickening some of the heirs of glory while they are sitting under a ministry that he has not authorized no more proves that God approves or blesses their ministry, than his awakening some while they are at the card-table, the ball-chamber or the horse-race proves that God approves and blesses card-playing, horse-racing and balls.

There is one sense, and only one, in which we can admit even a possibility that the preaching of men whom God has not called to the work can be of any profit to his people, and that is under the overruling power and providence by which all things work together for their good; but this is certainly not in a way which can incline them to sin that

his grace may abound. God is able to make use of the worst of men, as he did of Balaam, to speak that which shall comfort Israel; but no thanks to the Balaams, nor to those who go in the way of Cain, and run greedily after the error of Balaam, who loved the wages of unrighteousness; and as he also used Balaam's ass to rebuke the madness of the prophet.

Such are our views of the subject embraced in your inquiry, and such as we have we give unto thee. May the Lord give us all the light we need on this and on every other subject, and make us wise as serpents and harmless as doves; and may he have all the glory, which is, if we know our own heart, our sincere desire and prayer.

MIDDLETOWN, N. Y., June 1, 1853.

GALATIANS VI. 1, 2.

"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. Bear ye one another's burdens, and so fulfill the law of Christ."

How congenial with the spirit of christianity are all the precepts and institutions of our Lord Jesus Christ; and how readily and cordially do all those in whose heart the Spirit of Christ predominates respond to his laws, and with delight do they desire to walk in all the ordinances of his house blamelessly, as did Zacharias and Elizabeth. But when the love of many grows cold, and iniquity abounds, and the carnal propensities of the old man in the saints are in the ascendancy, there is a lamentable backwardness in coming up to the holy commandment given unto us.

Men and even brethren have their faults; and however circumspectly they desire to walk, there are times when they are overtaken by some of them. The more orderly a brother may be in his uniform walk and conversation, the stronger will be the contrast to his common deportment when he is so overtaken, and the more likely to excite observation. Paul and Barnabas contended sharply on one occasion about their brother Mark, and it is remembered for many centuries; but brethren of our day come so far short of apostolic purity that such a sharp contention among them is of too common occurrence to excite much surprise. But in this day of trial to the saints, how important that we should often examine the rule which our Lord has given us for our faith and practice, and not allow the book of the law of Christ to be buried among the traditions or innovations of the times, as was the book of the law under the old dispensation at one time among the things in the temple.

If any man be overtaken in a fault, what course does the law of our Redeemer point out to them who are spiritual? The law of Christ does not require that they shall try to magnify the faults of the delinquent, and pursue him with haughty arro-

gance, take him by the throat, and demand an immediate payment of debt and interest; but, alas! how much of this spirit has been seen, even among the dear disciples of our adorable Immanuel in all ages of their existence, and perhaps at no period more than at the present time.

For instance, in writing a communication for the SIGNS OF THE TIMES, with an honest desire to edify and comfort the afflicted children of God, a brother errs, or is supposed to err, in some point or points; some brother cries out, "Heresy! Rank Arminianism! Arianism!" or some other detestable *ism* which he knows the accused brother loathes from his inmost soul. The brother is disappointed, mortified and vexed, and anon comes out with a disclaimer. He protests that he is not an Arminian nor Arian, that he holds no such sentiment, and if any expression made by him savors or is thought to savor anything of the kind, he has not designed so to be understood. His accuser rejoins, "Do you think I don't know?" and forthwith proceeds logically to prove, in the face of the brother's solemn protestations, that he is a heretic of the most dangerous kind. Is this fulfilling the law of Christ? Is this restoring such a one in the spirit of meekness? Or is such a course calculated to either defend the church from corruption and error, or to reclaim a brother who is supposed to have erred? Instead of restoration, the brother is grieved, and perhaps feels indignant at what he conceives to be unchristianlike treatment; his carnal feelings are aroused, and others are drawn into the controversy; the peace of Zion is invaded, parties are formed, and the house becomes divided against itself, and in such a state of things cannot stand. "If ye bite and devour one another, take heed that ye be not consumed one of another." But to return to the divine rule.

"Ye which are spiritual restore such a one." It is an important work, and important qualifications are required. "Ye which are spiritual," but not in a carnal frame. Christians are sometimes carnal in their conduct, in their frames, feelings, judgment and reasoning; but self is now to be denied, or we are not qualified for the work in hand. Let the flesh be crucified. Lay aside all malice, and all guile, and all hypocrisies and evil speaking. Remember your own liability to temptation, and with a singleness of heart and soul for the honor of God and the good of the church, especially for the recovery of the brother, proceed to restore (not destroy) "such a one." Do not try to exaggerate his faults, or to make him appear to be what he really is not. Do not contend with him that he believes what he declares to you he does not believe, nor labor to show yourself his superior; but if you honestly think he is deeper in the wrong than he is aware of, in meekness instruct them that

oppose themselves, if God peradventure will give them repentance to acknowledge the truth. Forget not that you are to restore such a one in the spirit of meekness. If in any other spirit, instead of fulfilling the law of Christ you transgress that law. Moreover, in this work you transgress the precept if you fail to consider your liability to fall into temptation. In such a spirit, and in such a frame of mind, you will feel it to be your privilege to bear the burden of the oppressed brother, and that in doing so you enjoy the approbation of your heavenly Father; fulfilling the law of Christ; and then are ye his disciples indeed if ye do whatsoever he commands you.

While brethren are searching for Achans in the camp, or for the cause of some commotion which has agitated the minds of some who have been writing for our columns, may we not do well to look to it in regard to the admonition of our text, and see if we have duly observed the manner in which we are to treat those who have in our view been overtaken in a fault.

MIDDLETOWN, N. Y., June 1, 1853.

#### PLEASE BE SURE

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

#### NOW READY.

AS IT would take too much space to give a full description of all the Bibles and other books and publications for sale at this office, we have issued an illustrated catalogue giving complete information, which we will mail free to any one desiring to purchase any of the articles therein listed, consisting of Family Bibles, Pulpit Bibles, Oxford Bibles, Teachers' Bibles, Pronouncing Bibles, Young's Analytical Concordance, Cruden's Concordance, Hymn Books, Histories, &c., &c.

#### YOUNG'S ANALYTICAL CONCORDANCE.

WE are now prepared to send the above named book, postage or expressage paid by us, to any address, at publisher's prices. All who are acquainted with the work will doubtless agree that it is well worth the price charged. See notice on last page.

#### CORRESPONDENCE.

(Continued from page 275.)

is given unto us." Our love for our brethren is also an evidence of our discipleship. Our dear Redeemer while in the flesh said, "By this shall all men know that ye are my disciples, if ye have love one for another." I love to think of the church as setting forth the characteristics of her King and High Priest, always bearing about in her body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in the mortal body of each individual saint. If the life of Jesus be implanted in us, then is our affection set on things above, and not on things of the earth. "In him we live and move and have our being." Both of you have been long upon the pilgrimage journey; and as you grow older in the service of your Master, the light that is in you shines brighter and brighter, as you traverse the well trodden path, in which the saints have traveled since the world began. Sometimes I long to be assured that I am in deed and in truth traveling the highway of the Lord, which is "the way of holiness." At other times I have some assurance that the Lord has been gracious and merciful even unto me, and at times handfulls of the precious grain of his saving grace have been dropped in my pathway as I have traveled through these low grounds of sorrow, as also you have both realized in your experience. How wonderfully are the Lord's children kept (in their waywardness and unbelief) by the power of God, ready to be revealed in the last time. I can look back over my past life and see how nothing but the power of grace could have saved me from destruction; and I hope I am grateful that the dear restraining hand of the Lord has been about me all the days of my life. And I hope I am also thankful that it has been clearly shown to me that I am utterly helpless and entirely dependent upon the Lover of my soul for everything I have ever received, either naturally or spiritually. Sin has captivated me in all its seducing forms: the pride of life, the pride or lust of the eyes, and the lust of the flesh. But I hope I can sometimes say, out of a heart filled with gratitude and love and thanksgiving, that the blood of Christ cleanseth from all sin. All of the Lord's promises to his chosen seed are yea and amen in Christ Jesus. We need the mercy of the Lord all the time, both day and night; and he has declared by the mouth of the psalmist, "Thy mercy endureth forever." Then the love of God is such toward us that whatever we may do in violation of his holy law, he will not cast us off forever; for his love is an everlasting love, and cannot in any sense wane or grow cold. His love was so great for his people that while we were yet sinners he gave himself for us. His long forbearance and ten-

der compassion is beyond any conception of our finite minds to understand; but we do know that we are unworthy and undeserving of it all. In and of ourselves we have nothing by which we ever could attain unto the favor of God. We are corrupt from the feet even unto our head. In us there is no good thing. Our heart is deceitful above all things and desperately wicked. But while we are in no way worthy to enter the courts of the Lord, yet are we made worthy through the blood and righteousness of Christ. The seamless garment of his precious love and his perfect righteousness hides all our deformities, by which we are accepted in the Beloved. When I visited you and became an eye witness to your patience and endurance under the severe infirmities of your flesh, your love and kindness toward your Master's children, and your delight in their company, with joy and gladness I beheld the beautiful robe of Christ's righteousness, wrapt in folds of grace about you, giving abundant evidence of the temple of Christ being set up in each one of your hearts. What can be more beautiful in the eyes of God's loved ones than an individual or a church walking in gospel order, expressing in walk and lineament that which was in the heart of the psalmist when he said, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple?" The way is rugged, and we oftentimes become weary in our pilgrimage journey. But the prize to be obtained is so priceless, what would we not do that we might enter into the kingdom? The followers of Jesus are impelled by a power greater than their own. The indwelling of the Holy Spirit, and the abounding of grace, keeps them from falling, and directs their face toward the holy city. They cannot go in their own strength; but in the strength of their gracious Redeemer, exercised by the love of the Father, they joyously go forward all the day long. When we become weary and heavy laden by oft repeated attacks of the enemy, then do we receive the gracious words of him who spake as never man spake, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What a sweet word is "rest" to the weary and heavy laden pilgrim. We are assured, from the divine record and from our own experience, that there is a rest that remaineth to the people of God. And as we travel along, footsore and weary, discouraged and heartsick, Jesus presents himself to us in the depths of the valley, and immediately we find rest unto our souls. In the sore trials and afflictions that come upon us, the apostle lovingly reminds us that we are not to think strange of the fiery trial that is to try us, as though some strange thing happened unto us. But he tells us

to "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." As Christ learned obedience by the things which he suffered, so also must we learn obedience through suffering; and it is through obedience that the believer enters into his rest. In a natural way we have known what it is to long for rest. In the weary struggle of every day life, tired nature asserts herself, and cries out for rest in sleep. In the spiritual struggle also, the tired soul calls loudly for a resting place; and when rest comes, and we are filled with righteousness and peace, our glad souls are in sweet fellowship with the psalmist when he said, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures, he leadeth me beside the still waters, he restoreth my soul."

May the gracious Lord keep you both as the apple of his eye, and abundantly bless you with the rich treasures of his kingdom, grace, mercy and love, is the sincere desire of your unworthy brother. My wife joins me in christian love.

B. F. COULTER.

BETHLEHEM, Pa., July 26, 1896.

EDITORS SIGNS OF THE TIMES—HIGHLY ESTEEMED BRETHREN:—If you will allow one so unworthy to call you brethren; but I do love the Old School Baptists, and love to claim fellowship with them, and my heart goes out in sympathy and love to them wherever they may be. I have often thought I would write and tell you of some of the dealings of our blessed Lord with me; but I feel so unworthy and sinful, I fear it will not be of any interest to you.

I was born in Mercer County, New Jersey, on April 27th, 1856. While young in years I had serious thoughts about myself, and would often go by myself and try to find something to read that would comfort me; but it was of no avail. My dear father, William C. Tindall, a member of First Hopewell Church, took the SIGNS, and I would often go up into the garret and get some of them to read. My uncle would often come over, and while my dear father and he would be talking on the blessed word I would get my sewing and sit down and listen to them; but I did not want them to know that I was listening. My father's face would brighten up with smiles which I will never forget, and I wished that I could be so good and kind as he. Often when we were singing (my father being a great singer), I could not keep the tears back, and the words would sometimes choke me; but I did not know why I felt so badly. Years rolled on, and I was married to my dear husband, William M. Sharp, and moved away from my happy home, which was a great trial for me. Then I began to think of my sins, and thought I was so wicked, and that I was too un-

worthy to cry unto the Lord. In the years 1891 and 1892 I viewed myself as a lost sinner in the sight of God. I tried to pray, but was afraid to pray. I thought it would be mockery unto the Lord. My sins were so heavy upon me that the family thought I was sick; and I was sin-sick, but they did not know that. I would often excuse myself from them awhile, saying I was not well, and would go by myself. Often my pillow would be wet with tears, but I had no relief. When I would go home to my father's house and could go up to meeting with him I went. All the people there looked so good, and their very faces told me they were the children of God. I loved to hear the preaching, yet it seemed that it did me no good. On Sunday, October 1st, 1893, I had the blessed privilege of going up to meeting, and Elder Purington took his text in Acts, second chapter, and read down to the sixth verse. He preached from every word of it. It reads as follows: "And when the day of Pentecost was fully come, they were all with one accord in one place," &c. I thought it was the best sermon I had ever heard. It touched me so many times, I sometimes thought he was speaking to me, as he told things that I knew I had felt. That was another reason why I loved those dear people; they would tell just what they had felt, and I knew by my own feelings that I had felt the same, and that sermon was for me. I shall never forget it. I was made to feel that my sins were forgiven me, and I went home rejoicing in the Lord. But soon the warfare began, and I was cast into utter darkness. Then I was found longing to be with the dear people of God, yet I felt too unworthy to say anything to them. It was the Lord's will for me to attend the association held with the First Hope-well Church on May 28th, 29th and 30th, 1895. I felt as if I could not go back home again without telling them something of my feelings; but my heart would fail me. The Lord rules in all things. A very dear sister of mine was with me, who knew I had a hope, and she mentioned it to my father. He spoke to me very kindly, and told me they would arrange to have baptism on the next day. On Sunday we went up, and Elder Francis took his text in Matthew xi. 28, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I thought that was for me, and I did not want to miss a word of it; but I was taken very sick, and had to go out of the house. After I got to feeling a little better I went back into the house, and after they had sung a hymn I tried to say a few words to them. I began to tremble, as I was already very weak. My prayer was, "O Lord, strengthen me." I could not say much, but to my surprise they received me as a candidate for baptism, and in the afternoon of June 2d, 1895, I was buried in bap-

tism by Elder Francis. The water looked beautiful to me, and I shall never forget it. That is the most sacred place I can recall to my mind. I felt very happy in the discharge of my duty.

Thus the Lord in his goodness has led me all the way along, in light and in darkness, in joy and in sorrow. We shall be made to praise his most holy name. I want to tell right here what a great privilege it was for me to attend the association held with the Kingwood Church on June 3d, 4th and 5th, 1896. O what a feast of fat things! The power of God was so fully demonstrated in the preaching that it seemed to me any one ought to understand it; but of course the natural mind cannot understand the things of the Spirit. Should we not rejoice that we have been led to his church, there to sit down under the sound of the preaching, whereby we are strengthened? When it is his will for us to hear and understand, then are all doubts dispelled, and we feel to say, like Ruth, "Entreat me not to leave thee, or to return from following after thee." What a blessed provision our Lord has made for us, in our coming together in heavenly places. He is still with us, to comfort and strengthen us wherever we may be, or in whatever our needs may be. What a great blessing it is to be where we can go to the meetings of the church. It is my lot to be cast where I cannot meet with them very often; but I always think of them, and my prayer is that a blessing may rest upon them.

After I came home from the association I was happy, until one night I awoke with the deepest feelings of my unworthiness that I had ever experienced in all my life. I cannot express it. I cried and shed tears of unworthiness. I had enjoyed the company of so many of the dear ones, and my sister who was with me had introduced me to so many, and told them who I was, and now I thought, You have deceived them all. I felt as if I was nothing, and they all were so kind and good, and so full of love. I shall never forget them. But if they had viewed me as I viewed myself after I came home, they could have had no fellowship for me. I am so prone to wander from the God I love, and I often think of the words,

"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.

When I experience call to mind,  
My understanding is so blind;  
All feeling sense seems to be gone,  
Which makes me think that I am wrong.

I find myself out of the way;  
My thoughts are often gone astray;  
Like one alone I seem to be;  
O! is there any one like me?"

Well, dear brethren, I have written you these few lines as my mind has been led, and if you think they will be of any comfort to any of God's dear children scattered over this low land of sorrow and confu-

sion, you may publish them; and if not, all will be well. If I am a child of God, I am the least of all.

Yours in hope,  
LOUISA E. SHARP.

EDITORIAL NOTICES.

CRUDEN'S CONCORDANCE.

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

OBITUARY NOTICES.

DIED—In the town of Mount Hope, Orange Co., N. Y., on Sunday night, August 9th, 1896, Mr. Eliab Hawkins, in the 94th year of his age.

He was born and lived all the years of his long life in the house in which he died. He was married in 1824 to Clarinda Mullock, who died Dec. 11th, 1880. Five children were born to them, three of whom survive. They are Elmira, wife of Deacon Hiram Horton, Emma, widow of James H. Corwin, and Joshua C., who resides at the old homestead. Two children, Jane and Ira, died a number of years ago. Mr. Hawkins was the youngest of nine children, all of whom are dead. He had followed farming all his life, and was held in high esteem by all who knew him. While not a member of the Old School Baptist Church, he was a warm friend to the cause, and a firm believer in the doctrine of salvation by grace alone.

Funeral services were held at his late residence on Wednesday, 12th, and were conducted by Elder Benton Jenkins, in the presence of a large gathering of relatives and friends. The interment was in the family plot in The Plains Cemetery, near Otisville.

"Welcome, sweet hour of full discharge,  
That sets our longing souls at large,  
Unbinds our chains, breaks up our cell,  
And gives us with our God to dwell."  
J.

Mrs. Mariah Gossage, daughter of John and Nancy Davis, was born in the state of Virginia, August 13th, 1808. In company with her parents she emigrated to Morgan Co., Ohio, in early life, where she grew to womanhood, and married Nicholas Gossage. In 1841 they emigrated with their family to Schuyler Co., Ill., where in the same year she united with the Old School Baptist Church called New Bethany, and was baptized by the writer. Here her almost threescore years of christian conflict have passed, in fellowship with her brethren and sisters until the day of her death, which occurred Feb. 6th, 1896, caused by paralysis and other afflictions incident to old age, in full possession of a blessed hope of the life to come.

The burial occurred on Feb. 8th, when she was gently committed to the earth to await the pleasure of her Lord, the place of burial being the old stone cemetery, within a few rods of the stream in which she was buried by baptism. At the re-

quest of her surviving son and other relatives a discourse was preached by the writer in her memory on the second Sunday in July, to a large congregation of relatives and neighbors, from Romans v. 10: "For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life."

"From Pisgah's top by faith she saw  
The land where milk and honey flows;  
Nor can the power of hell below  
Prevail to break her sweet repose."

She leaves one son, Thomas Gossage, and other relatives, together with the church, to mourn her departure, her husband and three daughters having preceded her to the promised land.

SAMUEL L. DARK.  
MACOMB, Ill., July 20, 1896.

YEARLY MEETINGS.

OUR yearly meeting is appointed to be held at Rock Springs, Lancaster Co., Pa., commencing on Saturday before the second Sunday in September, 1896, at ten o'clock a. m., and to continue over Sunday. We extend a cordial invitation to all lovers of the truth to meet with us.

Those coming from Philadelphia or Baltimore, or intermediate stations, will take trains on the P., W. & B. R. R., on Friday, to connect with the 4:00 p. m. train at Perryville, on the Columbia & Port Deposit R. R., for Conowingo, where they will be met and cared for: Anyone not being able to come on Friday will be met at Conowingo on Saturday morning by letting me know. My post-office is Lyles, Pa.

D. M. THOMAS, Clerk.

ASSOCIATIONAL.

THE Fellowship Association of Primitive or Predestinarian Baptists is appointed to be held with the Macedonia Church, Henderson Co., Texas, five miles northwest of Murchison, and eight miles north of Athens (both stations on the Cotton Belt R. R.), to begin on Friday before the second Sunday in September, 1896. Brethren, sisters and friends of our faith are cordially invited to be with us.

H. B. JONES, Clerk.

THE Lexington Old School Baptist Association will be held, the Lord willing, with the church at Roxbury, N. Y., on the third Wednesday and Thursday in September (16th and 17th), 1896.

We cordially invite all lovers of the truth to meet with us. Those coming on the cars from the east will stop off on Tuesday night before the meeting at Halcottsville and Roxbury, where they will be met and cared for.

JAMES AVERY, Church Clerk.

THE Maine Old School Baptist Association is appointed to be held this year with the church at Whitefield, to commence on Friday before the second Monday in September, at 10:30 o'clock a. m.

Those coming from the south and west will change cars at Brunswick, Maine, and go to Bath, thence by Knox & Lincoln R. R. to Wiscasset, thence by Wiscasset & Quebec R. R. to Whitefield, arriving at 11 a. m. and 5 p. m., where teams will meet them to convey them to places of entertainment and to the meeting. All lovers of the truth are invited to attend.

J. H. LOWELL, Clerk.

THE Sandy Creek Association will meet with the Sandy Creek Church, in Lasalle Co., Ill., on Friday before the second Sunday in September, 1896.

Those coming from the north by the Illinois Central R. R. will stop at Tonica, and those from the south at Lostant,

where they will be met with teams to convey them to places of entertainment. A cordial invitation is given to all lovers of the truth.

JOHN DOWNEY, Clerk.

THE Mount Pleasant Association will convene with the Beech Creek Church, October 14th, 15th and 16th, instead of September, as per notice given.

The brethren are building a new house, and the weather has been so unfavorable that their contractor has not been able to complete the work in time; hence this notice.

Beech Creek, our place of meeting, is two miles south of Waddy. Train due at nine o'clock a. m. Brethren and friends will be met with conveyance to take them to the meeting.

P. W. SAWIN.

THE Roxbury Old School or Primitive Baptist Association will hold her next session with the First Old School Baptist Church of Roxbury, Delaware Co., N. Y., on the second Wednesday and Thursday (9th and 10th) of September, 1896.

As it is the church's centennial year, we would be glad to have a goodly number of our brethren, sisters and friends from sister associations with whom we correspond to meet with us, and especially the ministering brethren, to mingle with us in our joys and sorrows. Those coming by rail, both from Kingston and Stamford, will be met at Roxbury on Tuesday before the meeting.

WM. BALLARD, Church Clerk.

THE Licking Old School Baptist Association will be held, the Lord willing, with the church of Mt. Carmel, Clark Co., Ky., beginning on Friday before the second Saturday in September, 1896, and continuing three days.

Those coming from the west or north will take the train at Lexington or Winchester, going east, on Thursday before the Association, arriving at Thomson at one o'clock p. m., where they will be met with conveyances. Those coming from the east will stop at Mt. Sterling, where they will be met with conveyances.

Brethren and friends are cordially invited to meet with us, especially ministering brethren of our faith and order.

W. D. THOMSON.

THE Spoon River Association of Regular Predestinarian Baptists will meet with New Bethany Church, near Brooklyn, Schuyler Co., Ill., on Friday, September 4th, 1896, and the two following days.

Those coming by rail will be met at Rushville, on the Buda Branch of the C. & Q. R. R., and at Plymouth, on the Quincy Branch of the same road. It is the request of the brethren for as many as can to come by private conveyance, owing to the extreme distance the meeting will be from any railroad point; and it is further requested that all be at the two stopping places by noon on Thursday, if possible. All who cannot be there on time must write to Samuel Weaver, at Brooklyn, or Samuel McClinty, at Littleton, Ill., if they wish conveyance after that date. All are cordially invited, especially ministering brethren.

S. H. HUMPHREY, Clerk.

THE Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, York Co., Maine, commencing on Friday, Sept. 4th, 1896, and continuing three days.

We shall gladly welcome all who love our Lord Jesus Christ in sincerity, and brethren in the ministry who feel it is in their heart to visit us. Those who come will be met at the North Berwick R. R. depot on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
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### BLACK ROCK BAPTIST CONVENTION.

Those wishing to procure copies of No. 9 of volume 61, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1832, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

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# Signs of the Times.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 36.

D. L. Blackwell June 26

## CORRESPONDENCE.

(Continued from page 275.)

JUNE 6, 1895.

MY DEAR CHILD IN THE FAITH OF GOD'S ELECT:—I again readily take my pen to write you a few lines. As there is no theme so sweet to us as Jesus and his love, I trust this only will be my subject. Though twenty-five years have passed since I was interested in the Savior of sinners, my soul's longings have not dried up, but after him I still am panting. "That I may know him."—Phil. iii. 10. A Sunday or two ago I was much comforted in my own heart while preaching by that precious declaration of our Redeemer, "If God were your Father ye would love me."—John viii. 42. It came so comfortingly into my mind that here is the evidence presented of our being the dear children of God. Do I love Jesus? I feel I must confess that I do; and your heart also says, He is precious to me. Poor sinners love him and trust in him. He is our soul's desirable one. We have no refuge but his precious blood to shield us in safety from the curse of the law. He was made a curse for us.—Gal. iii. 13. O what love he had for our souls!

"Love moved him to die; on this I rely. My Savior hath loved me; I cannot tell why. But this I can tell, he loved me so well As to lay down his life to redeem me from hell."

Our hearts are set upon Jesus, for he is all our hope of salvation. If we love him, then it is our evidence that God is our Father. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "We love him, because he first loved us." Had he not loved us, then no longings would we ever have felt after the living God. We should have ever remained strangers and enemies to God. No relish would our hearts have felt for the blessed gospel of the grace of God. But now the doctrine of God our Savior is the food of our souls; nothing else is so sweet and satisfying. Thus the Spirit has led you, and brought you to fear the God of Israel, and to put your trust under the shadow of his wings. How gracious he has been to you, and to me also. I feel that I can sing,

"Now my remnant of days  
Would I spend to his praise,  
Who hath died my poor soul to redeem;  
Whether many or few,  
All my years are his due;  
May they all be devoted to him."

I am glad you attended our last conference meeting, and that it was interesting and a blessing to you. The gracious Lord has designed that the members of his body, the church, shall be to the edifying of one another.—Eph. iv. 16; 1 Cor. xii. When the dear people of God rehearse to one another their soul's exercises in divine things, they thus mutually comfort and instruct one another. What a dear home I have found among the dear people of God since I was baptized, and was "with believers enrolled, with believers to live and to die." The more it is your privilege, my dear sister, to mingle among the saints, the more blessed will their companionship and fellowship become. I trust that before long you will be found following your dear Savior in the ordinance of baptism; and I hope it will be the happiness of the church of Christ assembling at Oak Woods to witness many poor sinners coming and confessing their hope in the Savior Jesus Christ. You will write to me again soon. I shall be very glad to hear from you.

I am your brother and pastor in the gospel of Christ,

FRED. W. KEENE.

JUNE 7, 1895.

REJOICE and be glad in the dear Lamb of God;  
On him your sins lay, and the wine-press he trod.  
Salvation he brought to a sinner like thee,  
In atoning thy sins on Mount Calvary.  
Enthroned he is now our High Priest and our King:  
Most precious is Jesus! O may your heart sing  
Aloud of his pity and love unto thee.  
Lost in wonder and love O may your soul be.  
Lord, bless thy dear child with thy Spirit and grace;  
Encompass her path with the smiles of thy face;  
'Neath thy banner of love, and in thine embrace,  
In every temptation her sweet hiding-place.

FRED. W. KEENE.

JUNE 24, 1895.

MY DEAR DAUGHTER IN THE FAITH OF GOD'S ELECT:—I was very glad to receive your last letter, for any tidings of your welfare in things pertaining to God is most welcome. Your growth and prosperity do not depend upon me, nor any creature, nor upon yourself; but God himself is the health of our countenance and our God.—Psalm xlii. 11. When we are chastened under the bitter knowledge of our

sinfulness we wither and droop; and like one in a pining sickness we are wasted and weakened, and faint upon a bed of languishing.—Psalm xxxix. 11. But a single smile from Jesus given will raise a drooping soul to heaven. Jehovah says, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."—Mal. iv. 2. A sight by faith of the reconciling face of the Savior heals all the troubles of our heart. In Jesus we see that our sins were made an end of by his own sufferings and death; and his obedience under the law in our room and stead is our beautiful clothing, presenting us righteous and unspotted before the throne of the everlasting God. It is written, "Himself took our infirmities, and bare our sicknesses."—Matt. viii. 17; Isaiah liii. 4. Our sins were laid upon the Lamb. He bore our griefs and carried our sorrows. He knows how we are tried and plagued and tempted by sin and Satan. He

knows our secret sighs, and understands the language of our moans. He knows our heart-longings to be pure, to be like Jesus, all our soul's yearnings after his pardoning love, and the smiles of his face, and his dear and sweet companionship; and in his own way and in his set time to favor Zion he will nourish and cherish us, and smile away our fears, and revive our drooping hearts, so that we shall rejoice and be glad under the shadow of his wings. It is a source of pleasure to my heart that the Lord is gracious to you, giving you comfort and delight in hearing the precious gospel preached; and it is good also that the Holy Spirit keeps you lowly in your own sight. It is with such that the Lord dwells. "Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off."—Psalm cxxxviii. 6. You feel unworthy; so do all God's dear children.—Gen. xxxii. 10; Luke vii. 6. Feeling our unworthiness will prevent us from all fleshly boastings, and will cause us to esteem others of the dear family of God better than ourselves; and our hearts will prize every token of the Lord's compassion and grace, and we shall cheerfully give all praise and honor unto the dear name of our Redeemer. It is all of the kindness and love of God that we have been drawn unto him. We never should have sought after the Savior if we had been left to ourselves. Jesus had no attractions to us, but he is

now the desire of our souls. God the Father drew us unto the Savior; that is the divine secret of our coming to the dear Lamb of God, and of our finding a refuge and hope of salvation in his precious blood and righteousness. Our heavenly Father knew that we were poor and sinful; but in his love and in his mercy he provided and sent redemption unto us in his beloved Son.

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

When we can believingly feel that God has thus dealt with us, our glad hearts can sing, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isaiah lxi. 10.

My dear child, the Lord has given you to know the bitter and the sweet. Sin is bitter, and forgiveness of sin, a hope of salvation in Jesus, is very sweet; and it will be a blessed day to me, and I trust also to you, when you shall be enabled to walk in the precious ordinance of baptism. My desire before the Lord is that he will strengthen you to openly profess his dear name. In keeping God's commandments there is great reward.—Psalm xix. 11. The church will gladly welcome you, and in their love and fellowship you will find a home.

I am your affectionate pastor in the gospel of Christ,

FRED. W. KEENE.

JULY 13, 1895.

DEAR SISTER IN THE SAVIOR JESUS CHRIST:—This afternoon I feel that I want to pen you a few lines. Many times you have been in my mind during the past week. I have been wondering how your heart has been exercised in relation to divine things.

"My soul through many changes goes;  
Christ's love no variation knows."  
The love of God to us passes understanding. How often we are having such a sight of ourselves that we see nothing lovely or lovable in ourselves. Is it not then a wonder to us that the Lord can love us? He loved us when we were dead in our sins; yea, he loved us from eternity.—Jer. xxxi. He loved us of old, and he loveth us still, and he will forever rest in his love.—Zeph. iii. 17. I

love to think of God's unchanging love. I am such a poor, unworthy sinner that were not God immutable I feel he would long ago have turned aside from me and cast me off. But

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

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

Ah, never; O no. So, my dear daughter in the faith, I feel a sweet confidence in the Lord concerning you, that the gracious Lord having begun his good work in you, will perform it until the day of Jesus Christ.—Phil. i. 6. The Lord will perfect that which concerneth you.—Psalm cxxxviii. 8. Your soul's welfare is in the hands of the Lord, and he will be gracious, and instruct and guide you all your pilgrimage. My heart's desire concerning you is that you may ever be enabled to commit your way unto him, and he will direct all your footsteps.—Psalm xxxvii. 5. I know that in your heart you desire the Lord to bless you and to lead you. I ponder over all the way our heavenly Father has led me, and O how kind and merciful he has been to an unworthy and ungrateful one. It becomes you, my dear child, to yield yourself unto God (Rom. vi. 13; xii. 1), who has raised you up from that state of death in trespasses and sins to experience the divine life, and to taste his sweet mercy. My heart is glad for you, for what his goodness has done for you.

"Unspeakable praises to Jesus belong,  
He's the fairest and sweetest in heaven's  
bright throng;  
In earth or in heaven there's none can  
compare,  
His excellencies no one can fully declare.  
"It passes all telling, exceeds all our  
thought,  
The love of the Savior to his own blood-  
bought;  
It's an ocean unfathomed, heights unex-  
plored!  
O lovely Redeemer, by thy people  
adored."

I was glad to see you to-day, and to be able to talk with you about these things, so dear to your heart and mine. Write to me again and again. I will bring this little note to a close, as it is getting late.

In affection for you in the Lord Jesus Christ, I am, I hope, your brother and pastor in the gospel of Christ,

FRED. W. KEENE.

JULY 30, 1895.

MY DEAR SISTER IN THE SAVIOR JESUS CHRIST:—I assure you again that my heart takes delight in perusing your letters to me, and I feel it is a pleasure to attempt to pen a few lines to you in return. What has been dear and precious to my heart for nearly twenty-five years has now been made very dear to your heart also. It is the Holy Spirit who has led you into the truth, and thus you are declared to be one of the children of God.—Rom. viii. 14. It is because

you are a child of God, born of the Spirit, that you are found so drawn in love to the saints and to the truth of the gospel.—1 John iv. 7. The Lord has bestowed upon you the love of the truth, that you might experience his salvation. Many others in the world do not receive the love of the truth, but the gracious Lord has signally favored you. Then again, the love that is in your heart to God is the evidence that you were first loved by God. "We love him because he first loved us."

"O had he not pitied the state you were  
in,  
Your bosoms his love had ne'er felt;  
You all would have lived, would have  
died, too, in sin,  
And sunk with the load of your guilt."

It has ever been a wonder of wonders that the great and holy God should take pleasure in such poor, worthless worms as we. "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

"O blissful thought, that God loves me,  
That Jesus suffered on the tree  
To ransom me from hell!  
I would forever love thy name,  
And evermore thy praise proclaim,  
Thine excellencies tell.

"But how can stammering lips like mine  
Speak of thy glories so divine?  
'Twill take eternal days.

O for the harps of God to sing,  
To make the heaven of heavens ring  
With thine immortal praise.

"O when with all the loved blood-bought  
To everlasting bliss I'm brought,  
Worthy the Lamb we'll sing.  
Before his throne we shall adore,  
And love and worship evermore  
Our God, our Savior, King."

Your mind is still exercised about professing your hope as a poor sinner in the Savior. It becomes you to own that God has been gracious to you, and to take the Savior's yoke upon you. He says, "My yoke is easy, and my burden is light."—Matt. xi. 30. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John xiv. 21. I would have you ponder these sayings, and let not your unworthiness make you linger. Your fitness to walk in his statutes is, "If ye love me."—John xiv. 15. "If thou believest with all thine heart."—Acts viii. 37. You look upon the people of God as being better than you are. I hope you will always feel like that. We are instructed in the Scriptures to esteem others better than ourselves.—Phil. ii. 3. "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."—1 Cor. vi. 20. Contemplate, my dear sister, what the Son of God has done for your soul; how he came and suffered and died to ransom you from sin and the curse of the law, and by his wondrous works he hath justified you in the sight of God, and will present you in the coming eternity before the throne of God with exceeding joy. "Ye are not your

own." I mention again that it becomes you to yield yourself to his commandments, which are joyous, and not grievous; and in all your ways acknowledge him, and he will direct your steps; and his grace is sufficient for you. It was our Redeemer himself who gave commandments for the establishment of churches, and ordained the ordinances and commandments for believers to observe; and this he did that they might reap blessings and benefits therein. So you will find it. "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." It is a source of sweet satisfaction to my soul to know that the Lord continues to nourish and build up your soul under the preaching of Christ's gospel; and my heart's desire is that God will continue to bless you and lead you into the precious knowledge of the doctrine of Christ, and ever enable you to walk in sweet obedience to his will. With regard to your uniting by baptism with the church, I trust you will be enabled to make it a matter of prayer to our gracious God to strengthen you and to guide you into all his paths. "Ye are not your own." Continue to write to me the exercises of your soul in regard to divine things.

With tender love for you in the kingdom of God, I am your brother and unworthy pastor,

FRED. W. KEENE.

AUGUST 20, 1895.

MY DEAR SISTER IN THE SAVIOR JESUS CHRIST:—He is the same yesterday, to-day and forever.—Heb. xiii. 8. But we are subject to change.

"My soul through many changes goes;  
His love no variation knows."  
Oftentimes this is a comfort to me, and I have no doubt you will prove it so too. Christ nourishes and cherishes his church, and he will care for you. I feel in my heart a sweet persuasion that God having begun a good work in you, will perform it until the day of Jesus Christ. As I was thinking about you the other day, that which is recorded of Lydia came into my mind. The account is given in Acts xvi.: "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." I have longed to see the day when the Lord shall so open your heart to his truth and to his commandments that you will be found walking in the truth. "Harden not your heart" against his blessed precepts, for his commandments are not grievous. We read of one who walked in the fear of the Lord, "that his heart was lifted up in the ways of the Lord."—2 Chron. xvii. 6. God's ways are ways of pleasantness, and all his paths are peace.—Prov. iii. 17. May

the Lord grant you his sweet mercy to walk in wisdom's ways. As our dear Redeemer said to the apostles, "Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world," so I think it meant to put you in remembrance of your obligations to your Lord and Redeemer, and that it is your privilege to walk in his commandments. "If ye love me, keep my commandments." Jesus was the faithful one who came to do the will of him that sent him. He finished the work the Father gave him to do. Nothing was left undone, nothing neglected. He bore our sins, suffered and atoned for them, and perfectly fulfilled the law in our behalf. Blessed Jesus! by his work we are justified before the face of God.

"Unspeakable praises to Jesus belong,  
He's the fairest and sweetest in heaven's  
bright throng;  
In earth or in heaven there's none can  
compare,  
His excellencies no one can fully declare.  
"It passes all telling, exceeds all our  
thought,  
The love of the Savior to his own blood-  
bought;  
It's an ocean unfathomed, heights unex-  
plored,  
O lovely Redeemer, by thy people  
adored."

O that we could love and serve our precious Lord. May the Holy Spirit graciously guide you into the truth, and delight your soul in new discoveries of the excellencies of Christ.

"His loveliness far, far surpasses  
All the earth's most lovely things;  
And while his grace my poor heart  
blesses,  
Of his beauty my heart sings."

But I must bring my little note to a close. Write to me again and again, my dear daughter in the faith. I am your affectionate pastor,

FRED. W. KEENE.

SEPTEMBER 13, 1895.

MY DEAR SISTER IN THE SAVIOR JESUS CHRIST:—I feel that I want to pen you a few lines. Since the morning it was my privilege to baptize you I have often had you in my thoughts. The gracious Lord has enabled you to publicly profess your hope of salvation in his name, and has given you a name in his church, "with believers enrolled, with believers to live and to die." I have no doubt you have felt a relief in your mind in taking the Redeemer's yoke upon you. I know it is a happiness to the church to witness your obedience to the Lamb of God, whose precious blood cleanses us from all sin. With all the members of the household of God you will share their joys and their sorrows. In the sweet fellowship of the saints you will often find comfort, and their communion will prove a heavenly retreat amidst the various vexing scenes which in due season through life's journey will be your lot.

"Mid scenes of confusion and creature  
complaints,  
How sweet to my soul is communion with  
saints;

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

I want you, my dear child in the faith, to write to me your soul's exercises about coming to the church, and of your being baptized on that beautiful morning. I feel this will be a pleasing task for you to do. I felt so glad that your mother and Roscoe were present to witness your baptism. May the Lord bless you, and comfort you, and guide you along safely to his own praise. As you are now a member of the church, my interest in your soul's welfare will not be any less. I shall want to share your joys and your troubles; especially in your seasons of darkness and trouble I shall expect you, my daughter, to confide your cares to me; and my heart's desire is that I may be to you, and to all the flock over which I hope the Holy Ghost has made me overseer, a pastor after his own heart. But I am tired, and will bring my few lines to a close.

I am your brother and pastor,  
FRED. W. KEENE.

SEPTEMBER 26, 1895.

MY DEAR SISTER IN THE BELOVED REDEEMER OF SINNERS:—How gracious the Lord is! and most gracious and kind he has been to you. My heart has felt a sacred pleasure in reading your last letter. You have been enabled to publicly profess your hope in Christ, and have experienced in walking in the precepts of the Lord his blessing. His commandments are not grievous. "My yoke," says the Redeemer, "is easy, and my burden is light." As I was reading your letter, expressive of the gladness of heart that was given you at the time of your baptism, and since then, the words of the Scriptures were in my thoughts, "The joy of the Lord is your strength."—Neh. viii. 10. The Holy Ghost fills us with all joy and peace in believing. Though now we see not Jesus with our natural eyes, yet believing in him, we rejoice with joy unspeakable and full of glory.—1 Peter i. 8; Rom. xv. 13. If it were not for the glad tidings of the gospel of Christ, the quickened sinner, who feels what a sinner he is in the sight of the Holy One of Israel, would have to pursue his disconsolate way heavy-hearted indeed. "Heaviness of the heart maketh it stoop; but a good word maketh it glad." Sin is very heavy, too heavy for the heart of a child of God to bear.—Psalm xxxviii. 4. Our Savior, when he bore our sins, to make propitiation for them, groaned and sighed; yea, in his agony he sweat great drops of blood falling down to the ground. Thus he descended into the lowest parts of the earth, overwhelmed with unutterable griefs.

"On him almighty vengeance fell,  
That must have sunk a world to hell;  
He bore it for the chosen race,  
And thus became their hiding-place."  
He was crucified through weakness,  
but he liveth by the power of God.

Having purged away the sins of his people by his sufferings and blood, having been the destruction of sin, death and the grave, he arose triumphant, and ascended on high, leading captivity captive. He entered into his joy, the joy of having redeemed and washed and eternally perfected his chosen bride, presenting her to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. Our hope is in the atonement and merits of our dear Redeemer, who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy. This joy is the joy of victory over all our foes, through the precious blood of the Lamb. It is our strength, for it springs from the mighty and glorious acts of our Redeemer, in whom we are more than conquerors over sin and Satan, death and hell. The gladness which our heavenly Father puts in our hearts tells us of his smiling face, through the atonement of the Son of God. He shines upon us in his tender pity, in the riches of his mercy and grace, and in his everlasting love. Our guilt and fears, our sorrow and sighing, flee away when the God of our mercy rejoices over us with joy and with singing.—Zeph. iii. 17. O what love Jehovah has shown to us, poor sinners. He commended his love toward us, in that while we were yet sinners Christ died for us; and the love of the eternal God is yet further revealed by his separating us by his grace unto the knowledge of his pardoning love, flowing unto us through the sacrifice of Jesus, the Lamb of God, and still in full flowing streams his loving-kindnesses continue to this day to us, unworthy worms.

"It passes all telling, exceeds all our thought,  
The love of the Savior to his own-blood-bought;  
It's an ocean unfathomed, heights unexplored,  
O lovely Redeemer, by thy people adored."

The Lord has given you a place manifestly among and in the household of faith. This is a high privilege. The church of God is a home indeed; so I have found it, and so, my dear child, will you. I shall expect you to continue to write to me of your welfare, which I have in my heart.

I am your affectionate brother and pastor in the gospel of Christ,  
FRED. W. KEENE.

VERNDALE, Lewis Co., Wash.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—As I have in my care a letter written by Elder F. L. Riffe, of Swafford, Wash., to brother Conley Blankenship, of Dotson, W. Va., I think it would be well to have it published in the SIGNS.

You're in hope of a better land,  
that is, a heavenly,  
J. F. COLEMAN.

SWAFFORD, Wash., July 19, 1896.

ELDER CONLEY BLANKENSHIP—DEAR FATHER-IN-LAW, AND FATHER IN THE GOSPEL:—I received your letter of the 9th instant, and was glad to hear from you. I have just returned home from meeting, which I enjoyed very much. The text I tried to use was this, "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child."—Rev. xii. 13. I have a desire to offer you a few thoughts concerning the glorious plan of redemption; but whether it is of the flesh or of the Spirit judge you. I am almost afraid of wounding your feelings. If I should, it would grieve me very much. We want to understand who Christ died to redeem; whether it was the whole world, or only a part of it. It is certain that he accomplished just what he died for, for there is none that is able to hinder him. If he died to save or redeem the whole world, then without controversy the whole world is saved. But if he died to redeem a certain portion, then without controversy only that certain portion is redeemed or saved. Now the great cry is, that the great God is under obligation to give every man a chance to be saved. Let us consider what man's chance is when left to his choice. "The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas."—Matt. xxvii. 21. Here is a man's choice. Are we any better by nature than they, if left to ourselves? No, in no wise. We are the same. The choice is made by the Lord, and not by man. Yet some will say that Joshua said, "Choose ye this day whom ye will serve." But that choice was only offered between two sorts of false gods.—See Joshua xxiv. 15. I believe the great God has made a choice without human aid. I also believe that he will have his choice, in spite of the devil and his combined force. Now, if election be true, surely a limited atonement is also true. I do not understand that the word all means all the world of mankind; but often it only means all of God's children. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—Ezek. xxxiii. 11. Now mark well who this command is to. It was to national Israel, God's chosen people. "The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."—2 Peter iii. 9. I want to call your attention to two words or sentences in this verse, in order that we may understand just what the apostle was speaking of. One is "to usward;" the other is, "but that all should come to repentance." Surely

he meant, when he said "to usward," the children of his God. "But that all should come to repentance." Let us see if we can tell who this "all" is that he speaks of here. He says in the verse before this, "But, beloved," &c. Surely the children of the wicked one are not the beloved. If not, then they must have been the children of God that he meant when he said "all" in this sentence. Now let us see who Christ died to redeem. Mark well of whom the Lord by the mouth of his prophet is speaking, whether it be Israel or the world at large. "For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money."—Isa. lii. 3. "Ye are bought with a price; be not ye the servants of men."—1 Cor. vii. 23. "Remember these, O Jacob and Israel, for thou art my servant; I have formed thee; thou art my servant. O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy sins. Return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel."—Isa. xlv. 21-23. "Blessed be the Lord God of Israel; for he has visited and redeemed his people."—Luke i. 68. "Christ hath redeemed us from the curse of the law, being made a curse for us."—Gal. iii. 13. "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood."—Acts xx. 28. Read carefully Heb. ix. 12, 1 Peter i. 19, Rev. v. 9, Gal. iv. 4, 5, 1 Cor. i. 30, Psalm xxv. 22, Psalm cxxx. 8, Titus ii. 14. I could refer to many more passages of Scripture on this subject, but I think I have given enough to suffice. If my understanding serves me right, those people whom the Savior died for and redeemed were his people before he did redeem them. If this is a wrong idea I hope you have enough love for me to try to correct me in your next letter; but I believe this very people, the church, were chosen in Christ Jesus before the foundation of the world; and if so, surely every member of his body will dwell with him when worlds shall be no more.

I want to call your attention to one more figure of the church, which is mother Eve. We must admit that Eve was a forcible type of the bride, the Lamb's wife, and that Adam was a figure of him that was to come, which is Christ. Where was Eve created? Where was she when she received the law of the Lord? She was created in Adam, and was yet in Adam when the Lord said, "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," &c.—Gen. ii. 16, 17. Now we see that as long as Eve  
(Continued on page 287.)

## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 2, 1896.

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

## EDITORS:

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## AMOS II. 8.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—If it is not asking too much of you, please give your views or understanding of Amos ii. 8. Also, is it gospel order for the Moderator of a church to condemn a Deacon because his wife has died, and if he is not married again in seven months to moderate him from his office? After he has done all this, would it be order for him to take the wine the Deacon had furnished and drink it in commemoration of the suffering and death of our blessed Savior? If so, where is the consistency? Must it not, would it not, be drinking the wine of the condemned in the house of their God, and not in the church or house of Israel's God? If writing on the above is asking too much, please pardon a sinner saved by grace, if saved at all. I remain unworthy of the least of God's blessings.

## REPLY.

IN endeavoring to reply to the above request we desire to disclaim, first of all, any desire to enter into the merits of any dispute or difficulty which may exist and be known to our brother. In fact, we are not informed that any trouble does exist; and if there were, we desire to emphatically state that we do not consider the columns of the SIGNS any place in which to air disputes or difficulties, or in which to settle them. We do not believe that any good can grow out of publishing the troubles of one church in the hearing of all other churches. The closer a fire is buried the sooner it will die.

We desire to say a few words first concerning the Scripture to which our attention has been called. In this text (Amos ii. 8) and its connection the Lord by the mouth of the prophet drew a startling picture of the vice and crime that then existed among his people Israel. He declares that he will chastise Israel for her sins, and among these sins enumerates (verse 6) that they have sold the righteous for silver, and the poor for a pair of shoes; that is, they had shown themselves cruel to those who through debt were in their power, having no pity either upon the man who feared God or upon the poor. In the seventh verse he declared that they were so avaricious that they panted after the very dust that fell upon the head of the poor. These were the progenitors of those who "robbed widows' houses," against whom the Savior testified; and some who profess the religion of him who came not to be ministered

unto, but to minister, even in this day of "advanced christianity," have been suspected of the same practices. It is also charged against the people that they turned aside the way of the meek; that is, they do not allow them that which is justly theirs. See chapter v. 12. They also (verse 7) were guilty of the grossest forms of adultery, both son and father committing adultery with the same woman.

Now (in verse 8) they are charged with what we in this day would call embezzlement; that is, they used for their own purposes the clothes left in pledge of the payment of debts before the altar. It was as though the officials appointed by law to take charge of an estate, either in bankruptcy or being administered upon, for the sole benefit of the creditors or heirs, should divert the estate to their own uses. This is much worse than simple stealing would be, because it assaults and weakens the very foundations of society in the very temples where justice is supposed to reign. This is charged upon that people; and then it is said (verse 8) that they drank the wine which had been paid into the public treasury by way of fines, thus diverting the public funds to their own personal use; for this is the meaning of the expression, "They drink the wine of the condemned in the house of their god." Not content with embezzling that which belonged to the public, and was for public use, they used their ill-gotten gains in the worship of their god. No doubt this was a very pleasant salve to their conscience; at all events thousands of men find it so in these days. Let it not be forgotten that this is charged upon all Israel as a common thing, in which they all shared the guilt; and we learn from this that when the leaders of a people are corrupt, it is a proof that the whole body is evil. It is always true that the leaders are as good as the body of the people. The leaders are only the voice through which the heart of the people is known. Now, for all this Jehovah declares his severest judgments upon the people. They are his people, notwithstanding all the evil of which they have been guilty; and because they were his people he would punish them all the more severely.

Thus we have briefly sketched a few thoughts upon the text named by our brother. We cannot see that the wine referred to here is the wine used in the Lord's supper, because we find no reference to that supper which the Savior instituted in the Scriptures of the Old Testament; and as we have seen, it was the wine taken as a fine, and devoted to public use, which the officials had diverted to their personal use.

In response to our brother's questions we will briefly say that we do not know of any rule that gives to a pastor a right to depose a Deacon from office for any offense whatever. This right belongs to the church,

and to the church alone. The pastor has a right to advise and counsel the church, and of course his counsel will have great weight, if he be esteemed a faithful pastor; but he has no right beyond this. The church alone has authority to act.

But neither do we know of any authority for either church or pastor to depose a Deacon from his office because of the death of his wife and his failure to marry again. The absurdity of this will appear when by turning to 1 Timothy iii. 1-7 it will be seen that by the same rule an Elder or Bishop would also forfeit his office if his wife should die. But right here we desire to say that it is not our understanding of the language concerning Bishops and Deacons in the epistles to Timothy and Titus that it teaches that they must be married at all, but only that if married it shall be to but one wife, and that this wife must possess certain qualifications. It is needful that she should possess these qualifications; for if she does not, both the Bishop and the Deacon will be hindered in their office, and their work will be marred.

We do not understand that it is the place of the Deacon to furnish the bread and wine for the supper, but only to see that they are provided at the expense of the church. We do not know that bread made by the Deacon's wife is any more sacred than any other bread. Nothing is said, so far as we recall, about where the bread and wine shall come from; and bread baked by an infidel is just as much bread as that made by the wife of a Deacon. We mean to say only this, that it matters not where the bread and wine are made, so that bread and the fruit of the vine are used. They may as well be bought in the market.

We would also think that if a pastor should so far forget his calling, if he ever knew it, as to take it upon himself to depose a Deacon from his office for any cause whatever, he would be a proper subject for discipline himself before breaking bread for the church. The Deacon in such a case is no less a Deacon than he was before, for the act of the pastor in such a case is utterly void.

We do not doubt that it is a part of the work of a Deacon to see that this table is provided for, and to serve it; but this is but a very small, in fact the smallest part of his work. The special duty of the Deacon is to look out for the temporal affairs of the church (to serve tables), as it is said in Acts; while the duty of the pastor is to preach the word, and not be burdened with the tables, whether it be the Lord's supper, the tables of the poor, or the support of the pastor. The Deacon is not chosen to this office that he should do all this out of his own means, but that he should handle the funds committed to him for these purposes by the church, whether they be more or less. No man should be chosen to the office of Deacon in whose in-

tegrity and in whose discretion the church has not perfect confidence. His standing in handling his own temporal affairs should be such that it can be safely concluded that he will also be able to use the funds committed to him wisely. It is the place of a Deacon to keep a watchful eye over the temporal needs that will always arise in the church, even as it is the duty of a pastor to consider their spiritual needs. The Deacon ought to lay any case of destitution which may come to his knowledge before the church. If any member knows of any such case he should inform the Deacon; and then, when the circumstances become known, the church should be ready to respond according to their several ability to the appeal made to them. From the narrative given in Acts vi. it plainly appears that the duty of providing for the tables in the churches is but little less important than the duty of preaching the word; and we may also measure their importance by comparing the qualifications required of a Deacon with those required of the Elders or Bishops.

It has long seemed to us that in many places the office of a Deacon has been practically narrowed down to waiting upon the church at the supper with the emblems of bread and wine. This is to nearly altogether destroy the usefulness of this office in the church. The Deacon's place is to look out for all the temporal interests of the church; and he has no more right to shrink from his duty than the pastor has from his. If the brethren have become so carnal that they do not want to hear money matters mentioned in the church, there is all the more need that the Deacon should rebuke their carnality by mentioning such things. We know of no reason why the need of money for needful purposes should be spoken of with bated breath in the churches. Paul was bold, and minced no words in urging upon christians their obligations in these matters; and why should we not also be bold? It is the covetous who object to hearing these things. Let the Deacons, then, attend to their duty boldly and faithfully. So shall they have the approval of God and their own conscience, if not of other men. We trust that what we have written may be of use. We believe that it is according to truth.

C.

## NOW READY.

AS IT would take too much space to give a full description of all the Bibles and other books and publications for sale at this office, we have issued an illustrated catalogue giving complete information, which we will mail free to any one desiring to purchase any of the articles therein listed, consisting of Family Bibles, Pulpit Bibles, Oxford Bibles, Teachers' Bibles, Pronouncing Bibles, Young's Analytical Concordance, Cruden's Concordance, Hymn Books, Histories, &c., &c.

## THE KINGDOM OF GOD.

"AND when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or Lo there! for, behold, the kingdom of God is within you."—Luke xvii. 20, 21.

We would assure our beloved sister Coddington, whose communication will be found on page 287, that our long delay in replying to her request has not been because of unwillingness on our part, but because of a feeling of inability to write upon the subject; and even now we doubt our ability to satisfy her mind, although we feel willing to try.

The expression, "The kingdom of God," occurs in many places in the New Testament. Sometimes it was spoken of as something which was yet to come, and sometimes as being already in the midst of the people of Israel. That the kingdom of God was with the Jews in the days of the Redeemer's incarnation, and was to be taken away from them, is clear from the words of the Redeemer to the chief priests and elders of the people, as recorded in Matthew xxi. 43: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." God was the king of that typical nation, and from him came all the laws that were to govern them as a nation. To them the holy prophets were sent, and to them God said, "You only have I known of all the families of the earth." God ruled over them in a way and manner that he did not rule over the rest of mankind. It is true in a sense that his government was, and yet is, universal over all his creatures; and so it is written, "For the Lord is a great God, and a great King above all gods."—Psalm xciv. 3.

The kingdom of God which was within that fleshly and typical nation stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation, when the Messiah should come in the flesh, blot out all those carnal ordinances, take them out of the way, and in his resurrection from the dead ascend and take his seat as the King of the kingdom of God in its washed or regenerated state. Thus it is written of him in the second Psalm, "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. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." This new kingdom of God, this new order of things in his kingdom, and its extension among the Gentiles, was often spoken of by the holy prophets. Daniel had prophesied of the same, saying, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom

shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

The Pharisees, as well as all Israel, professed to be looking for the coming of this kingdom, and for the coming of the Messiah to reign as king over them in his kingdom. Doubtless some among them who possessed spiritual life and faith were looking for his coming and his kingdom as something spiritual, while those who were without that faith were looking for him as a temporal king, and his kingdom as a temporal kingdom. When the Messiah came, Israel was under the yoke of the Romans, which was very galling to them. They supposed that when the Messiah should come he would break that yoke from off their necks, and so restore them to their temporal prosperity and peace. Even the disciples of Jesus had indulged such carnal notion, and asked him on one occasion, "Lord, wilt thou at this time restore again the kingdom to Israel?" And after his crucifixion the two disciples who were on their way to Emmaus said, "But we trusted that it had been he which should have redeemed Israel." It was not until after the resurrection of Jesus that the disciples were given to clearly understand the nature of his kingdom and the necessity of his sufferings and death. "And he said unto them. These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, 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. And ye are witnesses of these things."—Luke xxiv.

As the Pharisees and others thought the kingdom of God which was to come would be of a worldly character, they looked for its coming with outward show and splendor, as something that would delight their natural senses. When they demanded of Jesus when the kingdom should come, they did not know that they were addressing the King of that kingdom, and that it was he who was then among them. When Jesus said to them, "Behold, the kingdom of God is within you," it is very evident that he meant that himself, who was the King of that kingdom, was then among them, and not that he was dwelling in them as individuals, as he dwells in his saints or members of his body. Because Jesus did not come with outward show, as they were looking for the Messiah to come, they had no

thought that it was he who was talking with them. God's royal majesty was among them in the person of Jesus, the despised Nazarene, who had been born in Bethlehem, according to the prophecy of Micah, "But thou, Bethlehem Ephratah, 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." John says of this King Messiah, "He came unto his own, and his own received him not." They did not know him. Said Paul, "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory."

Jesus said to Pilate, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." He is King of a kingdom which is spiritual, and hence does not come with observation, or by intense watching, as the word "observation" here means. This kingdom is not seen with mortal eyes; for Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." And, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Said Paul, "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." The kingdom of God, says the apostle, is righteousness, and peace, and joy in the Holy Ghost. "The kingdom of God is not in word, but in power." If we know anything about this kingdom, it is because the kingdom has been given to us, and is in us, and we in it. Said Jesus, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Its coming to any one is that which cannot be anticipated, no more than we can anticipate the coming of lightning in nature. "And the Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south."—Zech. ix. 14. If this kingdom has come to us, it has not come by observation, or intense watching. It does not come by observing the law, or because of any duties performed by us to merit it. It is the kingdom of grace. If we have received this kingdom, then the King dwells in us, and his laws are written in our heart, and we delight to do his will. If we have received this kingdom, then our prayer is that we may have grace, whereby we may serve God acceptably, with reverence and godly fear.

We do not understand, either from the Scriptures or our own experience,

that the receiving of this kingdom by the saints, even though it is set up within them, produces any change whatever in their Adamic, depraved nature; but by its presence the total depravity of their nature is known and felt by them, as they did not, could not, know it until they received that kingdom. Until they received that kingdom of God they were dead to everything of a spiritual character, neither knowing God nor their true condition as a sinner in his sight. This kingdom is a kingdom of life and light, and in its light we are taught that in us, that is, in our flesh, there dwells no good thing. And yet it is true, nevertheless, that Christ, who is a good thing, and his kingdom, which is a good thing, is in us, and abides in us, and shall never cease to be in us as long as we are here in the flesh. But our flesh, nor any part of our old self, is in the least changed by this indwelling of Christ and his kingdom. While this is true, it is also true that a change is wrought and must be manifest in our walk and conversation; and if at times it is not so, because of the infirmities of the flesh, yet must there be in us the abiding desire to do those things which are pleasing to God and in harmony with the Spirit of God which is in us. If there is not in us a desire to keep under our body, and bring it in subjection, where is the evidence that the kingdom of God is in us? There is in every saint while here in the world every vile principle that is found in those who have never received the kingdom of God. In our earthly nature we are all that we were before called by the grace of God. We want to insist upon this "no change" in the nature of those who are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. When for a time the saints lose sight of the depravity of their fleshly nature, and forget that it is by the grace of God they are what they are, forget that they are kept by his power, we sometimes see them acting the part of the Pharisees of old, and saying, either in word or act, or both, "Stand by; for I am holier than thou." This spirit of the Pharisee is as hateful to God when found in his people, as when found in those who are not his people. It is a work of the devil, and will eventually be destroyed in every one in whom Jesus dwells; for John says, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." The writer of the epistle to the Hebrews tell the saints that they shall experience a certain fearful looking for of judgment and fiery indignation, which shall destroy these adversaries that cause them to sin against God and militate against their peace and comfort.

In closing this imperfect reply to our dear sister Coddington, we will quote the words of the writer to the Hebrews, "Wherefore we receiving

a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire."

J.

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EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.

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## JOHN X. 12.

THERE seems to be some little obscurity in the construction of the sentence, "But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep;" still to our view it is quite evident that the sheep, instead of the shepherd, are caught by the wolf.

1. Such appears to be the evident meaning of the figure. Our Lord is in the text and its connection contrasting the conduct of the hirelings with his own faithful charge of the sheep. Hirelings, who are properly so called, are those who assume the charge of the flock merely for the sake of their hire, and not (like the good Shepherd) from a real love for and interest in the sheep; and when danger is apprehended, the faithlessness of the hireling is made manifest; for he will not hazard his own personal safety for the security of the flock; and in this they differ from him who layeth down his life for the sheep. This appears to us to be the design of our Lord's parable in this case.

2. By the wolf, we understand is intended the enemy of the sheep. The sheep have many enemies, and some of them are denominated wolves; and some of the wolves which prowl around are said to come to the flock in sheep's clothing, but inwardly they are ravening wolves. This class are known by their fruits, which are to devour and scatter the flock. Satan is called a roaring lion, seeking whom he may devour; but we do not know that he is called a wolf in any passage of Scripture. His coming is not very likely to frighten faithful and graceless shepherds. They are often routed by false teachers, who come in sheep's clothing, and who have more influence than the hirelings who occupy the ground, and these put them to flight, and then scatter the flock. But we do not wish to confine the application of the figure to the competition between the hireling shepherds and false prophets; for in the sense of our text we are persuaded that the wolf signifies anything that involves danger and distress to the flock in which the hireling apprehends serious danger to himself.

3. When a wolf approaches a flock it is not the shepherd that he is after, but the sheep; still if the shepherd be a good shepherd he will place himself between the sheep and the foe, and encounter the enemy in his own person; but if the shepherd be a mere hireling, and careth

not for the safety of the flock, he will run no risk himself; he fleeth, and leaves the flock unprotected.

4. The figure would not hold good were we to suppose in a case where the shepherd has run away from the flock, that the wolf would turn away from pursuing the sheep and run after the shepherd, for their object is to catch the sheep.

5. The pronoun "them" is plural, while the hireling is in the singular number; and the wolf catches "them," not him, and scattereth the sheep.

Hireling preachers of our day answer well to the illustration we have given; for however much interest they may pretend to feel for their respective flocks, their insincerity and hypocrisy is often exposed when the time of trial comes upon them; they will hazard nothing of their personal interest for those over whom they have shed floods of crocodile tears.

MIDDLETOWN, N. Y., June 1, 1853.

## JOHN III. 5.

"JESUS answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The words of this text were spoken by our Lord in answer to a question wherein Nicodemus betrayed his ignorance of the nature as well as of the necessity of the new birth, which in the third verse of this chapter is simply expressed as being "born again." Nicodemus being altogether unacquainted with any other than a natural or fleshly birth, had inquired, "How can a man be born when he is old?" to which question "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit," &c.; thus distinguishing the peculiar nature of the birth of which he was speaking, in distinction from anything of a fleshly or carnal nature. No fleshly production or operation can qualify men for the kingdom of God; because that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. No fountain can raise its waters higher than itself. The flesh can give no birth that is not in or of the flesh; hence we have the testimony in the first chapter and thirteenth verse, that those unto whom Jesus Christ gave power to become the sons of God, were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Many of our most enlightened brethren have differed in their understanding of the words "born of water," and we can scarcely hope to satisfy them with any view which we may give; and, indeed, we must freely confess that the subject is not as clear to our mind as we could wish. Some have supposed by being born of water, baptism was intended. But that view seems liable to serious objections. First, it is mentioned, in the order of the text, before being born of the Spirit; and if the birth of the water and birth of the Spirit

are not one and the same birth, the birth of the water must have the priority, which could not be the case if water baptism were intended, or John would not have required fruits meets for repentance, nor would the apostles have required faith in Jesus Christ as an indispensable prerequisite to the ordinance of baptism. Again, hypocrites are frequently baptized; and if baptism were intended, then they would be born of water, and thus far qualified to enter the kingdom of God; and in that case the birth of water could not distinguish between natural and spiritual qualifications.

Others have thought that the natural birth of the flesh was intended, as though Jesus had said, Except a man be born of the flesh, and then born again, of the Spirit, he cannot enter into the kingdom; but this view seems liable to the same objection, inasmuch as our Lord appears evidently pointing out the distinct and peculiar nature of the new, in distinction from the old or fleshly birth.

It is easier however for us to raise objections to the illustrations given by others, than to give an illustration in which others can see no defect. Should we only consult our own feelings, we would rather leave the subject here than to offer an interpretation of the sense in which the words were used; but as we feel bound to comply with the wishes of our brethren, so far as we are able, we will suggest for the consideration of a brother that the term water is used frequently in the Scriptures to signify spiritual, in distinction from natural life.

Hence our destitution of spiritual life is described as being in a pit wherein is no water. Israel in departing from the Lord and going into lifeless formality and idolatry are charged with departing from God as the fountain of living water, and hewing to themselves cisterns that could hold no water. Christ, who is the fountain of all spiritual life and blessedness to his people, is "unto them a place of broad rivers and streams." They who are so favored of God as to receive the water which he communicates, shall never thirst, or never die. The water which he giveth shall be in them to whom he giveth it, a well of living water, springing up into eternal life. And John says, "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." And this river, as well as that seen by Ezekiel in his vision, was not only called water of life, but carried life wherever it flowed. These are but a portion of the passages in which we understand spiritual life descending or flowing from Christ to the heirs of salvation is called water, water of life, &c. Now, if we are correct in supposing that the life which Christ gives to his sheep is here called water, we must understand the term water and Spirit, in this text, the same as

though it read, Except a man be born of the Life and Spirit, he cannot enter into the kingdom of God. Not that we think the life and the Spirit are different or distinct, but we regard them as the same, as Christ associated them when he said, "It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life."

If, then, we understand the words which Jesus utters, when the dead hear the voice and live, to be spirit and life, to be figuratively called water, it will not be difficult to perceive that to be born again of an incorruptible seed, by the word of God, is to be born of water and of the Spirit, and that in one and the same birth which results from hearing his voice, whose words are spirit and life.

We might enlarge on this subject, and speak of the kingdom of God, invisible to all who are not born of the life and Spirit of Jesus Christ; but as we have briefly considered the particular point on which our views were desired, we leave the subject for the present, hoping that the Lord may give us all the light which none but God can give, and none but those who are born of the water and of the Spirit desire to receive.

MIDDLETOWN, N. Y., June 1, 1853.

## CRUDEN'S CONCORDANCE.

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

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

CORRESPONDENCE.

(Continued from page 283.)

remained in Adam she did not transgress; but after she was taken out of Adam then the serpent beguiled her, or deceived her, and she transgressed. Now, was she Adam's wife before she transgressed, and also after she transgressed? Yes, she was surely Adam's, because she was created in him; for he 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," &c. Why did Adam partake of the same forbidden fruit? Was he deceived? No. "Adam was not deceived, but the woman [or church] being deceived was in the transgression."—See 1 Tim. ii. 14. Then love must have been the moving cause that moved Adam to partake of the forbidden fruit, that he might not be separated from his bride. Surely there was nothing but the strong tie of love that he had for his bride that would have caused him to leave that delightful place, the garden of Eden; and yet he was not deceived. O think of what was the moving cause of Christ Jesus our Lord leaving the high courts of heaven and immortal glory, and coming down here in this sin-cursed world, and taking upon himself a body of flesh like unto ours. It was because of the love he had for his people. "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins."—Matt. i. 21. This language was used by the heavenly messenger before Christ was born. So he did not come to give anybody a chance, but to save his people from their sins. They were his people before he was born; yea, they were his people before the worlds were, because they were created in him. They were his people after he suffered on the cross; and they are his people to-day, and will be for evermore. This thought almost makes my cup to run over; the thought of the great love wherewith he hath loved us. But I do not understand that the blessed Savior left the bosom of his Father and came down here to give Mystery, Babylon, nor her daughters, a chance. They have all the chance they want. But he came to save those who are weak, heavy laden, those who hunger and thirst after righteousness; and these he surely will fill. Let us see what the prophet Isaiah says; "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."—Isa. xl. 1, 2. Also Paul's charge to the Elders was, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of

God, which he hath purchased with his own blood."—Acts ii. 28. Also the apostle Peter's admonition to the Elders was, "Feed the flock of God which is among you."—1 Peter v. 2. These glorious truths are what my hope is based upon. If this is not a free salvation, I do not know what a free salvation is. If I am saved it will be wholly of free grace, and not partly of my good works.

I have written much more than I had any thought of writing when I commenced; but I hope you will read what I have written, carefully and prayerfully; and if you can see where I am in error, I hope you have love enough for me to try to correct me. I hope I have not said anything that will wound your feelings. If I am wrong I cannot blame any man, for I have not received it of man, neither have I been taught it by man. It may be that I will visit you all this fall. I do not know yet. I may sometime, if the Lord wills, write you some of my thoughts concerning our common or time salvation; but I hope you will not think that I am trying to teach you. I only want you to know my thoughts on these things. Farewell for this time.

F. L. RIFFE.

FREMONT, Neb., Feb. 20, 1896.

DEAR ELDER JENKINS:—I will address this letter to you, and will inclose two dollars, which I notice is due for my paper. It is always a pleasure for me to pay for the dear old SIGNS, for I truly would feel that I had lost a personal friend if it did not come regularly to me, and I anxiously await its coming. I cannot say, as some do, that the price is too high. I often feel while reading some particularly good, comforting and instructive communication, as they appear from time to time from the pen of gifted writers, that these alone are worth double the value of the subscription price to me. We sincerely hope and trust that God will strengthen and uphold the dear editors during these trying times financially.

And now, dear Elder, if it will not be asking too much of you, I would like for you to give your views on Luke xvii. 20, 21. How could Jesus say to the Pharisees, "The kingdom of God is within you?" Do you believe that any of the Pharisees were saved? which, it seems must have been the case, according to Jesus' own words. In denouncing them, was he only condemning the evil nature in them, as he still does to-day in his saints? for who is the favored one that does not carry about in their body the evil nature of the Pharisees, and in reproof hear the awful words, "How can ye escape the damnation of hell?" I have thought of it in that way, but I do not say it is the correct understanding. In what other way could he say, "The kingdom of God is within you?" I believe they were a representative people; but did they represent the truly impenitent, or the

Pharisee nature which is still in every child of God, and lusts against the Spirit of God which is in them, so that they do the things which they would not; and, like Paul, after the light of the knowledge of God had shined in his heart, he beheld and entered the kingdom of God; yet still he said that when he would do good, evil was present with him, and caused him to cry, "O wretched man that I am?"

Perhaps I have not made my inquiry plain to your understanding, but I have endeavored to do so. If you will answer this you will confer a favor on a poor, miserable sinner at the best, yet one who is sometimes trusting in the grace of God, and believing that the blood of the Lord Jesus cleanses from all sin. O! I am so glad that the dear Savior did not come to call the righteous, but the sinner to repentance. For I know that in me, that is, in my flesh, there dwells no good thing. And more than this, we feel that every day we stand before the judgment seat of Christ, and must give account of the deeds done in the body, whether they be good or evil. I will close.

Your most unworthy sister,  
ABBIE CODDINGTON.  
(Editorial reply on page 285.)

DURHAM, N. C., Aug. 21, 1896.

ELDER BENTON JENKINS—DEAR BROTHER:—I am nearly sick to-day with deep cold in my head and chest; but this morning I read your editorial on "Witchcraft," and it is so good to me I want you to know that there is at least one reader of the SIGNS benefited by reading your article.

Some quote, "Remove not the ancient landmark which thy fathers have set," as evidence that the customs and saying of those who have just gone before us should be adhered to by us. Some try to sustain the corrupt hymns in Lloyd's hymn book because they have been used for fifty years in our churches.

I cannot conceive of any fathers since the apostles fell asleep; neither can I take anybody's sayings since they completed the New Testament as any part of our rule of faith or practice. I think it idolatry to take up the writings of any man or men and to follow them, or teach other to do so, any farther than they strictly followed Christ. Even Paul required no more for himself than that.

Doubtless if many of our brethren would depend less on the sayings of "able brethren," and read more and carefully study 1 Cor. i. 26-29, they would get along fully as well as they do. Write more, as the Spirit gives you utterance.

Affectionately,  
L. H. HARDY.

YOUNG'S ANALYTICAL  
CONCORDANCE.

WE are now prepared to send the above named book, postage or expressage paid by us, to any address, at publisher's prices. All who are acquainted with the work will doubtless agree that it is well worth the price charged. See notice on last page.

THREE DAYS MEETINGS.

THE Old School Baptist Church of Mill Creek will hold a three days meeting, commencing on Friday before the third Sunday in September, just following the Licking Association. Brethren and friends are cordially invited, especially ministering brethren.

Those coming should come by way of Cincinnati, and take College Hill & Clifton electric car at Fifth and Elm to North Bend Road. Conveyances will meet brethren and friends at two o'clock on Friday, September 18th, 1896. If any further information is desired address me or A. J. Stout, Transit, Hamilton Co., Ohio.

WM. V. SATER, Clerk.

YEARLY MEETINGS.

OUR yearly meeting is appointed to be held at Rock Springs, Lancaster Co., Pa., commencing on Saturday before the second Sunday in September, 1896, at ten o'clock a. m., and to continue over Sunday. We extend a cordial invitation to all lovers of the truth to meet with us.

Those coming from Philadelphia or Baltimore, or intermediate stations, will take trains on the P., W. & B. R. R., on Friday, to connect with the 4:00 p. m. train at Perryville, on the Columbia & Port Deposit R. R., for Conowingo, where they will be met and cared for. Any one not being able to come on Friday will be met at Conowingo on Saturday morning by letting me know. My post-office is Lyles, Pa.

D. M. THOMAS, Clerk.

ASSOCIATIONAL.

THE Juniata Association will be held with the Needmore Church, Fulton Co., Pa., beginning on Wednesday before the second Sunday in October, 1896.

We will meet all brethren coming from the east or west at Hancock station, B. & O. R. R., on Tuesday. The trains generally meet. Coming from the east, leaves Washington about ten o'clock a. m., and reaches Hancock about two o'clock p. m.; but if we have notice given, any other train arriving at Hancock on Tuesday will be met. Direct such notice to Elder Ahimaaz Mellott, Needmore, Fulton Co., Pa. We extend to all our brethren, especially ministers, a most cordial invitation to visit us. We hope you will remember us and accept the invitation.

E. V. WHITE.

THE Virginia Corresponding Meeting will be held with the Frying Pan Church, Fairfax Co., Va., beginning on Wednesday before the third Sunday in October, 1896. Trains will be met at Herndon station, Washington & Ohio Division of Southern R. R., on Tuesday before. Trains leave Washington at 9:00 a. m. and 6:35 p. m. All who possibly can will come on the a. m. train; but both will be met. The morning train on Wednesday will reach Herndon in time for the meeting, and will be met if notice is given. Write to brother Isaac Long, Floris, Va. We hope to see and earnestly invite all who will come, feeling that the Lord is our God, and will be with us. Especially do we wish to see our ministering brethren.

E. V. WHITE.

THE Fellowship Association of Primitive or Predestinarian Baptists is appointed to be held with the Macedonia Church, Henderson Co., Texas, five miles northwest of Murchison, and eight miles north of Athens (both stations on the Cotton Belt R. R.), to begin on Friday before the second Sunday in September, 1896. Brethren, sisters and friends of our faith are cordially invited to be with us.

H. B. JONES, Clerk.

The Lexington Old School Baptist Association will be held, the Lord willing, with the church at Roxbury, N. Y., on the third Wednesday and Thursday in September (16th and 17th), 1896.

We cordially invite all lovers of the truth to meet with us. Those coming on Tuesday night before the meeting at Halcottsville and Roxbury, where they will be met and cared for.

JAMES AVERY, Church Clerk.

The Maine Old School Baptist Association is appointed to be held this year with the church at Whitefield, to commence on Friday before the second Monday in September, at 10:30 o'clock a. m.

Those coming from the south and west will change cars at Brunswick, Maine, and go to Bath, thence by Knox & Lincoln R. R. to Wiscasset, thence by Wiscasset & Quebec R. R. to Whitefield, arriving at 11 a. m. and 5 p. m., where teams will meet them to convey them to places of entertainment and to the meeting. All lovers of the truth are invited to attend.

J. H. LOWELL, Clerk.

The Sandy Creek Association will meet with the Sandy Creek Church, in LaSalle Co., Ill., on Friday before the second Sunday in September, 1896.

Those coming from the north by the Illinois Central R. R. will stop at Tonica, and those from the south at Lostant, where they will be met with teams to convey them to places of entertainment. A cordial invitation is given to all lovers of the truth.

JOHN DOWNEY, Clerk.

The Mount Pleasant Association will convene with the Beech Creek Church, October 14th, 15th and 16th, instead of September, as per notice given.

The brethren are building a new house, and the weather has been so unfavorable that their contractor has not been able to complete the work in time; hence this notice.

Beech Creek, our place of meeting, is two miles south of Waddy. Train due at nine o'clock a. m. Brethren and friends will be met with conveyance to take them to the meeting.

P. W. SAWIN.

The Roxbury Old School or Primitive Baptist Association will hold her next session with the First Old School Baptist Church of Roxbury, Delaware Co., N. Y., on the second Wednesday and Thursday (9th and 10th) of September, 1896.

As it is the church's centennial year, we would be glad to have a goodly number of our brethren, sisters and friends from sister associations with whom we correspond to meet with us, and especially the ministering brethren, to mingle with us in our joys and sorrows. Those coming by rail, both from Kingston and Stamford, will be met at Roxbury on Tuesday before the meeting.

WM. BALLARD, Church Clerk.

The Licking Old School Baptist Association will be held, the Lord willing, with the church of Mt. Carmel, Clark Co., Ky., beginning on Friday before the second Saturday in September, 1896, and continuing three days.

Those coming from the west or north will take the train at Lexington or Winchester, going east, on Thursday before the Association, arriving at Thomson at one o'clock p. m., where they will be met with conveyances. Those coming from the east will stop at Mt. Sterling, where they will be met with conveyances.

Brethren and friends are cordially invited to meet with us, especially ministering brethren of our faith and order.

W. D. THOMSON.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED EVERY WEDNESDAY,  
AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,  
MIDDLETOWN, ORANGE CO., NEW YORK,  
To whom all letters should be addressed, and  
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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, SEPTEMBER 9, 1896.

NO. 37.

## POETRY.

### A PRAYER.

Lines written by Mr. Cennick, of England, who carried them in his pocket-book, where they were found after his death, which occurred July 4th, 1755.

Now, Lord, in peace with thee and all below,  
Let me depart and to thy kingdom go.  
As earnestly, fatigued in journeys, I  
Have wish'd to see my town to lodge in nigh,  
So earnestly my weeping eyes I turn  
Toward thy house, and languish, pine and mourn.  
Nor can I help it; for within I feel  
A thirst to see thee quite insatiable.  
'Tis true thy blessings make my cup run o'er;  
I find thy favors daily more and more.  
When troubles me afflict and bow me down,  
I never am forsaken or alone;  
Thou kissest all my tears and griefs away,  
Art with me all night long, and all the day.  
I have no doubt that I belong to thee,  
And shall be with thee to eternity.  
This firm my heart believes, as thou art true;  
I am thy pleasant child, thy son, I know.  
But take it not amiss, O be not griev'd:  
I want from pilgrimage to be reliev'd;  
I want to be dissolv'd, and no more here  
A wanderer be, a banish'd foreigner.  
Sign my dismissal, with a tender sense,  
That thou with my retiring dost dispense.  
I would not thee offend (thou know'st my heart),  
Nor one short day before thy time depart;  
But I am weary, and dejected, too,  
O let me to eternal sabbath go;  
In no chastisement, darkness or distress,  
In no confusion, but with inward peace.  
With thy full leave and approbation I  
Entreat to lay my staff and sandals by.  
No sudden stroke or violent fever give,  
Which may me of my senses quite bereave,  
Lest I should with my lips offend or err,  
Or grieve such tender brothers as are near.  
No; let my fleeting love and my last word  
Confirm my assurance and exalt my Lord.  
Allow me this, and sign my glad release;  
Let my heart hear thee say, Depart in peace.  
I long to see thee, Son of man, and be  
A pardon'd part of thy dear family.  
As oft at sea, when wind and tide were fair,  
I've seen the less'ning mountains disappear,  
Exceeding sick, yet glad to move so fast,  
In hopes ere long on other side to rest,  
Till the glad sailors spy their native shore,  
And the land-breezes my lost strength restore.  
Then on the deck how pleased have I seen  
My port, and thought (as if on shore I'd been),  
I see my friends! I kiss them, and partake  
Their welcomes with their arms about my neck!

Till all is realized, and on the stand,  
Cheerful and thankful, lo, they see the land.  
Then I my sickness and fatigues forget,  
And what I fancied is real and complete.  
Just so I long my passport to receive,  
And have permission this sad world to leave.  
Like some poor wind-bound passenger I wait;  
He thirsts for home, nor food nor sleep is sweet.  
So I with love-sick anguish, tears and sighs,  
Oft (my heart melting) look toward the skies;  
No words express the throbbings of my breast  
To fly away and ever be at rest.  
If I am by when one in faith expires,  
Or hear their happy exit, it inspires  
My eager soul their footsteps to pursue,  
And fain that night I'd make my exit too.  
I scarce reflect they now are with the Lamb,  
But down my cheeks the salty riv'lets stream.  
I long to kiss that hand which once me bless'd,  
Those feet that travel'd to procure my rest,  
Those lips that me confess'd, and that dear head  
That bow'd when on it all my sins were laid.  
O Lamb! I languish till that day I see  
When thou wilt say, Come up and be with me.  
Now twice seven years have I thy servant been;  
Now let me end my service and my sin.  
Forgive all my mistakes and faults and shame,  
Neglect, and all things where I've been to blame.  
Let the same kiss my absolution seal,  
And power convey all that is bruise'd to heal.  
Then loose the silver cord with gentle pain,  
Whilst I on thy dear bosom smiling lean:  
Let the death-sweat, and sick and faintly chills  
(With cheering views of the eternal hills),  
And limbs grow cold, and breaking eye-strings tell,  
But a few moments, and thou shalt be well!  
Thine everlasting arms are underneath,  
Thy bleeding wounds disarm the tyrant death;  
Thy own cold sweat my clammy sweat wipe off,  
Thy cross my bed, and pillow then make soft.  
Thy ministers of flaming fire attend,  
And sing me sweetly to my journey's end.  
Them let me hear, then bid my friends adieu,  
Say to thine honor, "Thou art good and true!  
I've overcome! I live forevermore!  
My sorrows now, and pains and tears, are o'er.  
The angels wait, the Savior calls—farewell;  
I go with him in endless peace to dwell."  
Then let my breath grow short, my strength decay,  
The rattles low, and pulses die away;  
So fall asleep, and soaring, stoop and view  
The less'ning world now left, and all below.  
Meanwhile shall I awake in Jesus' arms,  
Above the reach of slanders, wrongs or harms;  
And with my dear acquaintance gone before,  
Stay with the Lamb, and go from him no more.

## CORRESPONDENCE.

Ghent, Ky., Aug. 14, 1895.

DEAR BROTHER DURAND:—Your very welcome letter of the 9th instant came duly to hand, in which you say, "Should you feel so inclined I would love to read from your pen some reminiscences of your spiritual life." Ah, dear brother, without a spiritual birth none who tread the green plains of earth can ever know anything about a spiritual life. The poet fully describes me in these words,  
"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.

When I experience call to mind,  
My understanding is so blind;  
All feeling sense seems to be gone,  
Which makes me think that I am wrong."

But in September, 1831, I was received into the Baptist Church and baptized. But alas! how few evidences have been found in my life since that date going to show that I was a fit subject for that most sacred ordinance. "When I would do good, evil is present with me," has been my constant experience.

Some months since I read a letter in the SIGNS written by brother J. W. Royster, of Lexington, Ky., in which he gave some of his christian experience. Having known him for a number of years, and having entertained for him a very high regard as a true follower of our dear Redeemer, I wrote him a long letter, in which I gave him some of my travels in this wilderness land; but I have heard nothing from him since. If I should in the near future be physically and mentally able to do so, I may give you in substance what I then wrote to him. At present I am quite feeble, but not suffering, except from the effects of age and the intense heat we have now.

You speak in your letter of my having been a companion of many of the faithful fathers who are now gone to their eternal rest. I do not feel that I was worthy to be called a companion of theirs; but I was blessed with a personal acquaintance with many of them, and of having had the great privilege of hearing them preach. Among those who have fed me with the precious truths of the gospel (that is, if I was capable of being fed) were Elders Wilson Thompson, John P. Bartley and Benjamin Jones, of Indiana, Elders Wm. Hume, Lewis Conner, Robert Ricketts, Thomas P. Dudley, John F. Johnson and John M. Theobald,

of Kentucky. I once attended the Spoon River Association in northern Illinois, where I heard several of the pioneer preachers of our order; among them were Elders Thomas H. Owen, Joseph Jones and Samuel Dark. The last named, I believe, is still living. All of these were able and sound preachers of the gospel. I can now call up in fond memory their manly forms as they stood upon a rudely built stand in that primeval forest and proclaimed the unsearchable riches of Christ. Ah, as I call up in memory what I then saw and heard, more than fifty years since, my eyes moisten at the precious thought that though earthly scenes and men change, yet the everlasting truth of the gospel never changes, and is as sweet and precious to the little babe in Christ as it was to the dear saints then who sat on rude logs and heard the beauties and glories of the great plan of salvation by grace proclaimed, which caused them to rejoice in Christ Jesus, having no confidence in the flesh. But I almost shudder at the expressions of confidence in me from dear brethren and sisters, such as you have expressed in your letter; for I realize that if you and they knew me as I know myself, that confidence would cease. It is no trouble to me to esteem others better than I am; and I know that if I am ever saved, it is a sinner saved by grace. These thoughts and feelings come up from the very depths of my being, and I know they are true. But glory to his holy name, Jesus came into the world to save sinners. There is all my hope.

Cannot you attend the Licking Association, to be held with the Bethel Church, in Shelby Co., Ky., beginning on Friday before the second Saturday in September, 1895? I have no hope of being able to be there, but I know the dear brethren and sisters would greatly rejoice at your again visiting them. Please pardon the length as well as the feebleness of this letter, and write me when you have leisure, and believe me affectionately yours,

H. COX.

Ghent, Ky., August 10, 1896.

ELDER SILAS H. DURAND—VERY DEAR BROTHER:—Your kind and truly interesting letter of the 2d instant came duly to hand; and as you seemed to be slightly worried about not having had a letter that I wrote you some time since published, of which I was very glad, I mailed

to you a copy of the SIGNS OF THE TIMES, which contained much upon the subject upon which I had written to you in my former letter. That subject was the dealings of the Lord with me; that is, if he ever had thoughts of mercy toward me. But standing as I am on the verge of an unseen world, that subject becomes of deep interest to me; and when I look to myself I find nothing but a dreary waste, on which some of the sweet flowers of hope spring up and grow. Hope is one of the precious gifts bestowed freely upon all the redeemed by him who is love. It is not the product of earthly toil. It is one of the sweet and precious odors that is exhaled by the dear saints in their near approach to their glorious Redeemer. Then they cry out in the language of the bride, "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?"—Song iii. 6. Then to them how rich and fragrant is the smell of his garments. He is then emerging from the wilderness, having gifts for men. He has been down in the wilderness, suffering all the rigors of that holy law of God which his bride had violated; but he comes like pillars of smoke perfumed; yes, sweetly perfumed with faith, hope and charity. How glad and joyous are all the redeemed when they inhale these sweet perfumes. They know that they are not of earthly growth, but are brought to them when the great Bridegroom comes out of the wilderness. Then he is prepared to bestow upon them those great and wonderful gifts, faith, hope and charity; and how sweet, invigorating and heavenly is the perfume that surrounds them. But how dark and gloomy was that wilderness in which the Bridegroom wandered, "A man of sorrows and acquainted with grief." But how deep and unchangeable was the love he bore for his bride. He loved her with an everlasting love, and suffered that he might draw her to him, and secure to her the glories of his eternal kingdom. But when he came out of that wilderness of suffering, sorrow and death, to his bride he was obscured by those pillars of smoke. O yes, the glory that then surrounded him was so bright and effulgent; yet it was called smoke, because it obscured the glory that shone forth in a risen Savior. His disciples who had witnessed his mighty power in healing the sick and raising the dead could not by any power they possessed penetrate that pillar of smoke that to them obscured the effulgent glory that surrounded their risen Lord. Thomas, who had been assured that his Lord had risen from the tomb, could not believe, because the bright glory that surrounded his risen Lord was too effulgent for mortal eye. Thomas said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my

hand into his side, I will not believe." But eight days after, the Lord appeared again to his disciples, and said 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." Then Thomas from the depths of his inmost being, and no doubt with a joy to which he had hitherto been a stranger, cried out, "My Lord and my God!" Then the smoke that obscured the vision of that disciple was driven away, and he beheld with unclouded eyes his risen Lord. So it is, my dear brother, with all God's dear people. They often grope in darkness, and the great glory that shines forth in their risen Lord is obscured; but the sweet perfumes of faith and hope are graciously bestowed on them, and in those precious gifts they are enabled to run with patience the race set before them, looking unto Jesus, the author and finisher of their faith; and for their comfort in that journey their Lord said to Thomas, "Because thou hast seen me, thou hast believed. Blessed are they that have not seen, and yet have believed." In these many centuries the saints have not seen with their natural eyes their risen Lord; but for their comfort while traveling in this wilderness of sin and sorrow their glorious Lord has left on record this blessed assurance, "Blessed are they that have not seen, and yet have believed." But they have inhaled the sweet perfume of faith and hope and love, and thus they are enabled by grace divine to press toward the mark for the prize of the high calling of God in Christ Jesus. This is the experience of the saints while in this wilderness journey. Sometimes a bright and effulgent ray is given them from the person of their risen Lord. Then they cry out, "My Lord and my God!" At other times they have the sweet odors given to them in redeeming love. It is thus they travel onward toward their future and eternal home, kept by the power of God through faith unto salvation, ready to be revealed in the last time. But O! my dear brother, what a great and glorious revelation that will be when this mortal shall have put on immortality, and death is swallowed up in victory; the great and wonderful victory secured by our risen Lord for all his redeemed when he arose in glorious triumph from the tomb.

But, dear brother, you will please pardon me for offering to you in this letter so much of my feeble musings. I am glad you expect to be at the Licking Association. I know it will afford the dear brethren and sisters very great pleasure to meet you there; but I shall not be able to share with them that pleasure. Age and infirmity forbid my having any hope of being present at that blessed convocation of saints. With warmest christian love to you, sister Durand and sister Bessie, I subscribe myself,

Truly yours in affliction,

H. COX.

PINSONFORK, Ky., Aug. 7, 1896.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN IN CHRIST:—I inclose you two letters, one of them written by brother T. J. Bevins, and the other by Mary A. Bevins his wife. I have read them with so much comfort and interest that I thought it would be for the honor of God and the comfort of his people to have them published in the dear old SIGNS OF THE TIMES. They are precious and worthy members of the Primitive Baptists, and are living among the Arminians, but have not bowed the knee to the image of Baal. May we all ever regard in like manner the divine injunction, "Little children, keep yourselves from idols."

Yours to serve,

W. J. MAY.

BENT BRANCH, Ky., Aug. 8, 1896.

ELDER W. J. MAY—DEAR BROTHER IN THE COVENANT OF GRACE:—I have been impressed with a feeling that I should write to you. I am now blessed with the opportunity of gratifying my desire. I have been made to feel my weakness so much that I feel to exclaim, "O wretched man that I am! Who shall deliver me from the body of this death?" God alone is able to deliver his children from every snare, temptation and trouble that awaits them. He delivered Daniel from the lions' den. He delivered the three Hebrew children from the fiery furnace. Well might we say, "There is no other God that can deliver after this sort." Jonah said, "The waters compassed me about, even to the soul; the depths 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." No difference where one of God's little ones may go, God is with them. David says, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Then there is never a time when God is not with his children; for he has said, "Lo, I am with you alway, even unto the end of the world." And he signs it with an Amen. Yet we very often feel like his mercies are clean gone forever, when we are down in the valley and are groveling in darkness. But when it pleases him to let the light of his countenance shine in our dark and benighted minds, then we are made to exclaim, like David of old, "The Lord hath done great things for us, whereof we are glad."

Dear brother May, I am compelled to believe in the predestination of all things. I believe it was as much the purpose of God that Jonah should go down into the belly of hell, and there

remain three days and three nights, as it was that he should go and preach to the Ninevites. I believe it was as much the predestination of God that Joseph's brethren should sell him down into Egypt, as it was to deliver the children of Israel out of bondage. How could the children of Israel have been delivered out of bondage, and God been glorified, unless they had first been in bondage? Well might the apostle say, "All things work together for good to them that love God, to them who are the called according to his purpose." It is clearly taught in holy writ that God works all things after the counsel of his own will. He made all things that were made; therefore he had a purpose in all he made, and everything he made fulfills the very purpose for which he made it. He made man for his own glory, and he must be glorified in him. He says by the mouth of the prophet Isaiah, "This people have I formed for myself; they shall show forth my praise." "This people are doing that very thing that God from the beginning intended they should, and it is impossible for them to do otherwise. On a certain occasion when these people were praising God, the Pharisees came and said, "Master, rebuke thy disciples. And he answered and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out." Therefore it is as much impossible for them to hold their peace as it is for the rocks of the mountains to cry. If it were left to us, as Arminians say it is, we certainly would be lost, world without end. Paul says, "For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) there dwells no good thing." I would like to ask, How can the dead sinner, who is dead in trespasses and sins, please God, in order to get God to give him his Spirit, when the Bible plainly tells us that without the Spirit of God it is impossible to please him? I understand that God's dear children, who have been born of the Spirit of God, can do nothing, in a spiritual sense, only as they are wrought upon by the power and Spirit of our Lord Jesus Christ. Men of old spake as they were moved by the Holy Ghost. God is our Leader, and we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. "As many as are led by the Spirit of God, they are the sons of God."

My dear brother, I am confirmed in the idea that our time salvation as well as our eternal salvation is secured in Christ. I know that Paul says, "Work out your own salvation with fear and trembling; for it is God which worketh in you both to

will and to do of his own good pleasure." Then if God works in us both to will and to do, and works all things after the counsel of his own will, I do not see how any person can hinge any part of their salvation on the obedience of poor puny man. I think Solomon settled that matter when he said, "The preparations of the heart in man, and the answer of the tongue, is from the Lord."

Dear brother, pray for me, that I may be enabled by grace divine to contend for the faith which was once delivered to the saints. With love to you and family, I remain your brother, I hope,

T. J. BEVINS.

BENT BRANCH, Ky., Aug. 1, 1896.

ELDER W. J. MAY—DEAR BROTHER IN CHRIST:—It has been on my mind for some time to write to you, but have failed to do so until this morning. I have thought of you many times since our communion meeting and have thought I ought to write to you, but have felt too unworthy to write to such an obedient child as you are. I enjoyed the meeting very much, and do believe with all my heart that the presence of the Lord was there. I love to hear God's ministers proclaim the riches of God's grace to poor, fallen man. How beautiful upon the mountains are the feet of those that preach the gospel, and bring glad tidings to the hungry soul. Dear brother, I am made to look back over the precious seasons I have had in your presence. It is Christ in us the hope of glory that causes us so much to love. How far it is above all natural love. It is a love I once knew nothing about. It is a love I have no control over. It is like a well of water within me, springing up into everlasting life. It is a well that never runs dry, no matter how lifeless I feel. It is a love that goes out to all God's little ones. The Lord says by the mouth of the prophet that he will give water in the wilderness, and streams in the desert, and make the desert blossom as the rose, and make the lame man leap as the hart. I know that nothing but the power of God can do this, or even give the desire that it should be done. I believe that all power belongs to God, and without him we can do nothing. O what a dear Savior we have! O how precious he has been to me! He watches over us, and his everlasting arms are underneath us, to bear us up. He is good from first to last. He saw the end from the beginning. He died and rose again for his people. What more could our dear Redeemer do? O what a precious Savior! How I feel to praise his holy name. He has led me along through dark and dreary seasons, when away down in the valley. O what words of comfort he has spoken to me when sinking in despair. He has said that he will never leave us nor forsake us. I sometimes think I will never doubt

his love any more; but before I am aware of it doubts and fears come over me. I know I am a sinner, and do so fully know and realize that if I am saved it is by grace alone. I want every one to know that I am a sinner, for I do not want to deceive any one. I must give to God all the glory. The way has seemed so dreary until the last few days. I have had many doubts and fears, but I have never doubted the Primitive Baptist Church being the church of Christ; or that all for whom Christ died will be saved. I sometimes doubt whether I am one of them, yet I would not take the world for the little hope I have. O how often our way seems hedged up, just like the children of Israel when they came to the Red Sea. O what a comfort, when in this condition, to feel the Lord's presence. There are many clouds to pass through, but Jesus has passed through them all for our sakes.

Dear brother, how we ought to love each other, and forgive one another in love. Surely we ought, when we hope that Jesus has done such wonderful things for us. O how good it is to have a hope through grace. There is nothing to be compared to it in all this life. The Lord says, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." I believe all God's people are drawn by his power. O how could I but love him? Who would not praise him? He hath said, "Because I live, ye shall live also." I truly feel that I am poor and afflicted; but our dear Savior is rich and perfect, and in him may all his afflicted ones trust. Thanks be to God that it is by grace we are saved, through faith, and that not of ourselves; it is the gift of God. I am glad that my salvation is not left to me, who am too weak of myself to feed upon the crumbs which fall from the Master's table. He alone can prepare the heart to receive and feed upon those precious promises. O how good he is to me in all my wanderings, to remember me in mercy. His mercy endureth forever, while I have been so unfaithful in keeping his commandments. My prayer is, Give me a pure heart, and create within me a right spirit, that I may walk humbly before thee. Suffer me not to stray from thy paths. My desire is to follow in his footsteps and keep his commandments.

Dear brother, I have been afflicted for many years; but I know it is the Lord's will, or I would not have been thus. We ought to bear our afflictions willingly, for he does all things well. He says by the mouth of the prophet Isaiah, "In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them and carried them all the days of old."

I must bring my scribble to a close. Give my love and best re-

spects to your dear companion and all the family, and remember me in your prayers. I would love to read a letter from you, as we are so lonely here.

Your unworthy sister,  
MARY A. BEVINS.

TALLULA, Ill., July 30, 1896.

DEAR BRETHREN EDITORS SIGNS OF THE TIMES:—I have a desire this morning to write a few thoughts for the SIGNS, if you think them worthy of publication. There has been on my mind for several days the portion of Scripture recorded in Matthew i. 21, "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins."

"She shall bring forth a son." This language of the angel is positive. Now let us find out whether this "shall" was fulfilled or not; for if this shall has been fulfilled, the other two shalls are as sure to be fulfilled. If one of these three shalls has not been fulfilled, then the other two are equally certain not to be fulfilled. Let us see if we can find any evidence to prove that the first is fulfilled. "And it was 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 into the temple; and when the parents brought in the child Jesus to do for him after the custom of the law."—Luke ii. 26, 27. "His name was called Jesus."—Verse 21. I consider this testimony sufficient to prove that the first shall is fulfilled, although there is plenty more evidence. The first two shalls are fulfilled, for she did bring forth a son, and they did call his name Jesus. The Scriptures being true, one passage bearing on a point is sufficient.

I will now take up the last sentence of the text, "For he shall save his people from their sins." Here is discrimination—his people. If his people spoken of here are the whole race of mankind, as Arminians claim, then salvation is universal; for the language is positive and cannot fail. But I do not understand the words "his people" to mean the whole Adamic race; but it draws a line of distinction between two classes of people. One class the Lord calls his people, the same as prophesied by Daniel, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people," &c. Here is the same discrimination that we find in the last clause of the text, "He shall save his people." Daniel says the kingdom shall not be left to other people; thus showing there are other people, and that the kingdom or church was not set up for them. It seems from the Scriptures that there are two classes of people, and the one class the Lord calls his people. Now, as the words "his people" cannot mean the entire race of mankind, let us find out if we can who God claims as his people. "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."—Rom. ix. 11. "According to election." Then we conclude it is the elect that Jesus came to save. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 4. Chosen us beforehand. Elected, chosen, before there were any of them. The election or choice was not on account of anything foreseen in them that was better than was seen in those that were left out of the covenant of grace. Jacob and Esau represented the two classes, the elect and the nonelect. They were twin brothers, children of the same parents. Esau was, according to nature, as good as Jacob. Then it is not because of anything that we have done or can do that we are the people of God; for his people are sinners as other people, and as such Jesus came to save them from their sins. Now the question is, Did he save those whom he came to save? Let us hear what the Savior himself says: "For the Son of man is come to seek and to save that which was lost." According to this language of Jesus himself they were lost. I will endeavor to show that if, as the worldly preachers claim, salvation is conditional, then there are none in a lost condition. If one is cast into a wilderness, and he can find his way out, he is not lost; and if those who are in the wilderness of sin can find their way out, they are not in need of Jesus as their Savior. He came to save that which was actually lost, and had no way to escape their lost condition. He came to seek, to search out and find. Did he accomplish the purpose he was sent into the world for? I believe with all my heart he accomplished the purpose, and that every one he came to save he has saved.

"Which was lost." The word "was" is in the past tense. But now they are saved. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Then it certainly was the mission of Jesus into the world to save sinners.—1 Tim. i. 15. Paul says that Jesus came to save sinners. The sinners Paul alludes to are "his people," spoken of in the text. The angel said he should save them from their sins. Then we must conclude that the people Jesus came to save are saved; and though they be not born for thousands of years, yet the atonement is made for their sins. I understand that the word atonement means a satisfaction on the part of the one offended, which was God. He was the offended party. His people had violated his law, and were condemned by that law. God said to Adam, "For in the day that thou eatest thereof thou shalt surely die." I believe that the very moment Adam partook of  
(Continued on page 294)

## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 9, 1896.

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

## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
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Middletown, Orange Co., N. Y.

## CONSTITUTION OF CHURCHES.

BROTHER J. M. Griffin, of Cottonwood, Texas, has asked us to write editorially upon the above-named subject. In substance his questions are as follows:

Can a church be constituted or organized in gospel order without a presbytery? Is it right for the officials to be charter members of the said church thus constituted without a presbytery? Is it in keeping with the word of inspiration to form a presbytery of the church officials, that is, of charter members of the church to be constituted? Would what is stated in the above questions be Baptist usage, or is such a course a departure from the gospel? Or is there no direct scriptural rule for constituting a church? If such a constitution of a church be unscriptural, is then all her work null and void? Our brother desires not only to hear from us, but also from other readers of the SIGNS.

Any question which may arise concerning the doctrine or order of the church of Christ on earth should be considered carefully, since here there are no trifles or things indifferent. Yet there are some things more important than others. It seems to us that the questions proposed by our brother are worthy of careful consideration.

The main question, and that which ought first of all to be settled, is this, What Bible rule or Bible example is there for constituting a church? Is there any express form given, or is there not? Is the general custom among us in this matter according to a scriptural rule, or is it only a custom which has grown up, as other customs do, out of the circumstances which surround us, and our own sense of what seems proper and right? It is not questioned that churches were constituted by the apostles and others who preached the word, but did they do so by any express rule or form? If there be any such form laid down we shall be able to find it in the Acts, if we find it anywhere; and in Acts ii. 38-47, viii. 12, x. 47, 48, xi. 21, xiii. 48, xvi. and xviii. 8 we will find all that is recorded there concerning this particular matter. The first-named chapter (Acts ii.) contains the only full account of this matter. The other places say nothing that is in

any way contradictory, and neither do they add anything to the matter set forth there. We shall therefore call attention to what is said in the second chapter alone. This chapter contains the record of what took place upon the day of Pentecost at Jerusalem, fifty days after the crucifixion of Jesus, where, according to his command, the disciples had tarried until, as he had said, they should be endued with power from on high. We need not here repeat all this narrative, as it is familiar to all Bible readers.

Here we have the account of the establishment and organization of the first gospel church that the world ever saw. This was, as has been said, upon the day of Pentecost, and when the disciples had been endued with power and with wisdom from on high. The Holy Ghost was with them, so that what they did was according to his dictation. It was the express will of God. Here, if anywhere, it is evident that we must look for the divine pattern of a gospel church. All truly gospel churches in all time will be organized upon the same principles and in the same way. We have long regarded this as the pattern by which we must all be measured as to our standing as churches. Now, what do we see here in this pattern? First, there are disciples waiting the fulfillment of the promise of the Lord, and they are gathered with one consent in one place. Here is a public gathering unitedly waiting upon the Lord for his blessing. If people be of one heart and mind, and are in earnest about anything, it will tend to bring them together. It was so then. Then the Holy Spirit came upon them, and they spoke the wonderful works of God. It is manifest that where the wonderful works of men are the theme, there the Holy Ghost has not come. The one work of the Holy Ghost is to testify of Jesus. Then there was a wonderful sermon preached by Peter, and many were convicted, and cried out, "What shall we do?" We learn from this that two things are needful for church membership, viz., an understanding of the truth, and a conviction or personal experience in the heart.

Then Peter preached salvation through faith in Christ, and set before those who believed the duty of baptism. It really reads as though Peter was a Baptist who believed in salvation by grace and in believers' baptism. Now, in response to this it is said that they who gladly received his word were baptized, and the same day there were added to them about three thousand souls; and it is added in the narrative that they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. So far as we can see, there is no account here of anything formal, more than what we have named; and the same is true of all the other Scriptures to which we have referred.

All that we read about in either place is that the word of truth was preached, and more or less of the people believed it, and immediately joined themselves to the disciples and to one another; and these were united, not by compliance with some outward form, but spontaneously, as those who were inspired by love for one common thing. If the love of Christ does not bring people together, all other ties and all initiatory rites are wholly vain. We have in none of the places named any record of more than this, of one heart and one mind producing a spontaneous coming together and dwelling together. We read in no instance of any presbytery or charter, or public or formal declaration that this was a church of Jesus Christ. So far as these examples go, it would seem that all that is needful to constitute a church of Jesus Christ is for a body of believers to dwell in one place, and to love the cause and one another well enough to gladly associate themselves together, and to meet often for worship. Such a body of believers is a church, whether any minister or any other church has said so or not. All that any minister or any other church can do in any case is to extend the tokens of their christian fellowship and love to such a band of brethren; but this does not make them any the more or any the less a church of Jesus Christ. Such a band of brethren thus united are competent to attend to all that belongs to the worship of God, and to the affairs of his kingdom on earth.

It is evident that in order to the orderly and decent conduct of business and worship in this band of brethren there must be stated times for meeting, a stated order of procedure, and the choice of some one to preside over the meetings, and of some one to keep the needful records. All this is simple and plain, and will easily settle itself as circumstances arise. Concerning the order of church business or worship, we have but one rule given, so far as we have been able to learn, viz., "Let all things be done decently and in order." Sobriety and quietness, as well as solemnity, should characterize all the assemblies of the saints, and all that is done among the people of God. Here, if anywhere, it should be seen that sobriety abounds.

Returning now to the more special consideration of the questions presented by our brother, we would say that a church is a church before any minister or body of ministers can declare her to be so. A presbytery cannot constitute a church. At the most they can only look upon the order of the church, and express their fellowship for her; and their account of her order will have weight when reported among other churches of the saints, if they be men whose judgment is sound in the view of other churches. But they absolutely have nothing to do as an official body with the constituting of a

church. A church is just as much an orderly gospel church before a presbytery has visited and declared her to be so as afterward. She is qualified to do business in the kingdom of God, whether she has ever seen a presbytery or not. It is but seemly that a body of brethren thus organized or constituted should seek for recognition and fellowship from other churches. To this end she may invite them to come and see her order. This is all that a presbytery can lawfully do, and their report will have weight, of course, with the churches generally; but the church is a church without and before this.

We suppose the next two questions to mean in substance this: Is it right for the original members of a church to constitute themselves into a presbytery for their own organization? We reply that, as we have said, it is our understanding that no presbytery is needed at all. If the word is preached and received among that body of people, all that is needful is for them to come together, and in an orderly way attend to the affairs of the kingdom of Christ in that place. All the acts of such a body of people are valid if done according to the word of God. We know of no New Testament rule for a presbytery, except in the ordination of those who are called to the ministry of the word.

As to the question whether this would be in accordance with Baptist usage, we cannot undertake to speak for our people generally. It may be true that usage in many places has been wrong. Of this we feel sure, that there is no rule in the Scriptures requiring a presbytery in order that a church may be constituted in a valid manner; and the only use that we can see in such a gathering is that the newly constituted church may be received into the hearty fellowship and recognition of the churches around her. We must not be understood as condemning the usage of the churches in this matter, if it be clearly understood that the gathering of ministers and members from the churches in the vicinity be solely for the purpose of recognition and fellowship, and not to constitute the church; and every lawful purpose would be just as completely met if the body of believers in any locality should meet and organize upon gospel principles, and afterward should solicit a fraternal visit from their sister churches and a recognition from them. It cannot be too clearly stated that all real power of every sort under the King himself is vested in the church, and not in a presbytery of visitors nor anybody else.

Every scriptural work or ordinance done by such a body in the name and fear of the Lord would be valid, and other churches would reject it at their own peril. While we do not know that any such thing has ever taken place, yet we would say that if any body of believers should be so much under the influence of the flesh

that they should meet and organize with no regard nor wish for the brotherly recognition of other churches, and therefore should not invite other churches to come and behold their order and give them good counsel, this would betray an evil spirit; and a church thus born in the spirit of selfishness and enmity could not thrive, nor could she expect the favor of other churches. In this, as in all else pertaining to the gospel, the form is but little; the spirit is everything. A right spirit will soon clothe itself in a becoming form. While there is, so far as we have seen, no rule for calling a presbytery in constituting a church laid down in the New Testament, yet if the refusal to call upon brethren to be present when the organization takes place arises out of any ill-feeling or envy or strife, this is all wrong, and cannot be too severely condemned. In such a case the command to love one another is broken.

These are such views as commend themselves to us, and we freely present them. As the brother suggested, we would be more than glad if others would also write upon the subject.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

MATTHEW XXIII. 37.

"O JERUSALEM, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

At the request of an esteemed brother and correspondent we will offer a few remarks on the above text, and submit them to the consideration of our readers.

Immediately preceding this text we have a record of the judgments pronounced by our Lord against the scribes, lawyers, Pharisees and hypocrites which dwelt in and about the city of Jerusalem. According to the prediction of Zechariah, he had entered the city upon a colt, the foal of an ass; and entering the temple he rebuked the wickedness of those who had made that consecrated building a den of thieves, drove them out of the temple, overturned their tables, and commanded the removal of their merchandise from the place. Those ancient, like many of our modern stock-jobbers in divinity were greatly displeased, and demanded by what authority he performed those things; but as they failed to tell him whether John's baptism was from heaven or of men, he refused to tell them by what authority he did those things. He took occasion to rebuke the hypocrisy of their high sounding pretensions to piety, and in connection with the denunciation of judgment on them he also upbraided Jerusalem, or the inhabitants and representatives of that place, for their long cherished hostility to the principles of true holiness, and to the

servants of God who had faithfully declared to them the word of the Lord. No city on earth made higher pretensions to zeal for the Lord than Jerusalem; her missionaries compassed sea and land in promulgating her doctrines and in making converts to her faith. Her priests consumed the tenth part of the productions of the nation, and her people were religiously exact in paying tithes of all they possessed. They fasted often, prayed long and loud, standing in market places and public thoroughfares, where their pious examples might be duly observed and fully appreciated. So ready were they to do all that the law required, they added to it all the traditions of their fathers; and lest they should overlook or forget any part of the law, they made broad their phylacteries, on which were written portions of the law which they professed to venerate and obey. So very pious were they that even the doctrine of God our Savior, when uttered by himself personally, was condemned as blasphemy, and his morals were criticised, and he was by them denounced as a wine bibber, a Sabbath breaker, and a friend of publicans and sinners. Their religion, however, was all of a legal, work-mongrel kind; and, as is always the case with that kind of religion, it led them to persecute the people of God, to stone the prophets, and kill those who were sent of God unto them. Nor did their wicked persecutions cease with the slaughter of Zacharias, the son of Barachias, whom they slew between the temple and the altar; for they zealously and madly persisted in the same course until they had nailed the great Messiah to the cross of Calvary.

In full view of all this, the words of our text were uttered by him whose omniscient eye could look into the secrets of all hearts, and at a glance survey all things from the creation to the great burning day. In this text he refers to the past and alludes to the future history of that people and place. "O Jerusalem, Jerusalem." Not that holy city, the New Jerusalem, which John saw coming down from God out of heaven, adorned as a bride for her husband. Not that Jerusalem which is above, is free, and which is the mother of all new testament saints; but that Jerusalem which in the allegory of Paul (Gal. iv. 22-26) is typified by Hagar, and is in everlasting bondage with her children; the Jerusalem answering allegorically to Mount Sinai, in Arabia. Our Lord practically defines the Jerusalem intended: "thou that killest the prophets, and stonest them which are sent unto thee." These characteristics are totally inapplicable to the New, the heavenly Jerusalem. The church of God has never stained her hands with the blood of the prophets, nor of those whom God has sent unto her. She wants no other gifts or ministers than those by him supplied, who are

called to the work, as was Aaron to the Levitical priesthood; and the more of them he is pleased to send, the greater is her joy. But these were so palpably the traits of the Jerusalem addressed, that when our Lord challenged them they could not tell of any of the prophets which their fathers had not killed; and Jesus on one occasion sent word to Herod that it could not be that a prophet should perish out of Jerusalem. Whether we are to understand this literally, that all the prophets were slain within the precincts of that city, or not, it is certain that that city then represented and embodied (representatively at least) the generation on whom all the righteous blood that had been shed from the beginning of the world should be avenged, and the day of her judgment was at hand. It was also a remarkable fact that none of the prophets, apostles, or people of God, have ever been put to death for the testimony of the truth as it is in Jesus Christ by any other hands than those of the legal or work-mongrel orders of religionists which are embraced in the allegory of Paul to the Galatians, as the children of that bond woman, Hagar, which answereth to Jerusalem which is in bondage with her children. In her is found the blood of all the martyred saints, and she is now "spiritually called Sodom and Egypt, where also our Lord was crucified."

But the part of the subject on which we presume our brother more particularly desires us to dwell is the strong contrast between the will of Christ and that of Jerusalem. "How often would I have gathered thy children together," &c., "and ye would not." The Arminians seldom, if ever, quote this part of the text correctly. They generally render it thus, How often would I have gathered thee together, as a hen gathereth her chickens under her wings, but ye would not. Their version materially changes the sense as well as the grammatical construction of the sentence. And what is still worse, they apply it as though our Lord had addressed himself to the unregenerate sinner, or sinners, signifying to them that he had long entertained a will, or willingness, or desire, to save them from sin and death and hell, but they would not suffer him to do so; and now his patience was exhausted, and their day of grace had elapsed. It is frequently quoted in defense of free will and in opposition to the doctrine of salvation alone by the sovereign, eternal, immutable grace of God. They greatly prefer to represent that Jesus Christ stands wooing, entreating, waiting and desiring to obtain the consent of sinners to allow him to save them, "but they will not;" and hence they infer, as sinners will not, the almighty Savior cannot save them. Before we proceed to give our view of the true meaning of the text, we beg leave to submit the inquiry, If the Lord Jesus

wishes to save sinners, but cannot because of their opposition, is it probable that if he should change his mind and will and conclude to damn them, that they would be any more willing, or that he would be any more potent in the one case to act independently than in the other? We confess that to us the thought of limiting the power of God is awful; but to represent him as being thwarted and hindered from executing his will, involves the most glaring blasphemy. He is in one mind, and none can turn him. He has power over all flesh, that he should give eternal life to as many as the Father has given him. The dead hear his voice, and they that hear live. He commands, and it stands fast. He speaks the word, and it is done. Can Arminians who contend for such views entertain any higher idea of the eternal power and absolute Godhead than do the Arians or deists? If they admit that he is really God, they must admit that he has all power in heaven and in earth; but if he has not power to do his pleasure on the earth, then he cannot be the omnipotent Jehovah. But, to return.

It was not Jerusalem, but her children, the children of Jerusalem, that Jesus said he would often have gathered together; not to make children of them, but to protect, shelter and comfort them. How and for what purpose does a hen gather her chickens under her wings? There are at least two instinctive objects manifested by the hen, and probably as many ways of accomplishing these objects:

1. To protect them from birds of prey. When she sees the hawk or any other deadly enemy approach, she gives a peculiar signal which is well understood by the chickens of her charge, and they immediately seek a shelter under her wings.

2. She collects them under her wings to protect them from the cold, and to minister comfort to them. But let it be remembered they are chickens before they are thus gathered together, and when gathered together they are still chickens. They are her own chickens; no hen will attempt, unless by mistake, to gather any but her own under her wings; and should any but her own run to her at her call, she will generally detect and repulse them. But who ever knew a hen to gather her chickens under her wings to make chickens of them, or to convert them from chickens to doves? Let us then keep in view the figure, and the manner in which it is used in our text. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings." How often would he have protected them from their enemies, according to the provisions of the covenant of works which they as children of Jerusalem were under, and afford them that temporal succor and defense which would have been for their comfort; and how often did

he thus gather them and shield them under the protection of his wings. In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he carried and bear them all the days of old. The opposite will of Jerusalem had not deterred him from ministering to the comfort of his people when mingled with the carnal Israelites under the legal covenant. "As the new wine is in the cluster, and one saith, Destroy it not, for a blessing is in it," so has he done in time past by Jerusalem, for his servants' sake which are embodied in that nation; and for the sake of his elect among them, that guilty nation was preserved; and for the elect's sake the days of the extreme tribulation of that city were shortened; and for the elect's sake the world standeth, and shall continue to stand until all of his elect are gathered out of the world, as they were out of Jerusalem before that devoted city could be destroyed.

"Behold, your house is left unto you desolate." A house left desolate is when left by its living inhabitants; and now the living children of God were called out by grace from the Jerusalem which then was, and was in bondage with her children, leaving the house of Israel uninhabited by any of the quickened sons of God. They being now completely gathered together under the wings of the Almighty, sitting down under his shadow with great delight, as well as in great security, and gathered, or brought into the banqueting house of the gospel kingdom; the old habitation left old and desolate; and, as the apostle said, "Now that which decayeth and waxeth old is ready to vanish away." And shortly after the calling of the children of the kingdom of our Lord Jesus Christ out of Jerusalem and Judea, and the regions round about Jordan, the gospel church was organized, and the deserted Jerusalem was destroyed. But in all this discriminating grace and sovereign goodness of God to his chosen people, the will of carnal Israel was opposed. It was their will to trust in horses which were swift, chariots which were strong, to go down to Egypt for help, and to trust to their own means—using inventions, rather than put their trust under the shadow of the Almighty.

MIDDLETOWN, N. Y., July 15, 1853.

#### NOW READY.

AS IT would take too much space to give a full description of all the Bibles and other books and publications for sale at this office, we have issued an illustrated catalogue giving complete information, which we will mail free to any one desiring to purchase any of the articles therein listed, consisting of Family Bibles, Pulpit Bibles, Oxford Bibles, Teachers' Bibles, Pronouncing Bibles, Young's Analytical Concordance, Cruden's Concordance, Hymn Books, Histories, &c., &c.

#### CORRESPONDENCE.

(Continued from page 291.)

the forbidden fruit he did die, though he lived a great many years afterward; but he died to the enjoyment of the life he lived before the transgression. He thereby involved the entire race of mankind in the same condemnation. Paul says, "By the offense of one, judgment came upon all men to condemnation." By the transgression of Adam all were condemned. The law of God was violated. From this condemnation man is not able to extricate himself. He is so depraved that he cannot advance one step toward God. This is, I understand, the condition of men naturally; and all the preaching in the world cannot extricate one from under the condemnation of the law. But God has a people that he chose in Christ before the world began, who were ever in his mind to save; and this was the mission of Jesus into the world, to save his people. As I have said, the atonement is made for the sins of his people. The salvation of his people is to be revealed to them. I understand that salvation is revealed to them when they are born again; born into the life which Paul said that God, who cannot lie, promised before the world began; and in this birth man has nothing to do in order to be born again. John says, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." In this declaration free agency is forever cut off. John says it is of God. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter i. 23. I know there are thousands who think that by obeying the gospel they became children of God. If my neighbor's children would come to me and live according to the rules and commands that my children are governed by, I would not thereby have any more children or heirs. Heirs must be children. So it is with the heirs of heaven. God must be their Father. They must be his children before they can obey. His commandments are to none but the children of God. The law of Moses was to the Israelites, who were a type of the church in the gospel day; and there was no other nation of people that were under that law. So it is to-day; the law of Christ is to no other people but to the church of God, which is the kingdom or church that Jesus set up on the earth. That is the Primitive Baptist Church, and no one can successfully dispute it.

Your brother in hope,

JOEL HUGHETT.

WILLIAMSTON, N. C., March 20, 1896.

ELDER F. A. CHICK—MY HIGHLY ESTEEMED BROTHER IN CHRIST:—I am all alone a little while this morning, and feel disposed to write you a few lines, and again expose my weakness. I have many thoughts

running through my mind this morning, and do not know how to bring them out. Your dear, good, precious letter of December 2d came duly to hand, and was gladly received. I cannot answer such a dear letter, but I will let you know that I received it with gladness, and felt to wonder how you could take time from your many cares and labors to write to unworthy me. You are not living in vain. What a blessing this is. And you are not living and laboring for this world alone. No. The cause of the precious Savior is the vineyard in which you are called to labor, and I believe you are seeking to serve your blessed Master faithfully. May you ever realize the strong arm of his power holding you up in every danger and every strait, continually realizing that his strength is made perfect in your weakness, like Paul. He alone can give his servants wisdom to guide them aright. His blessed Spirit teaches and leads in the right way, so that his servants and children need not err in the path he would have them to walk in. Many times they are left in such straits that they have to cry in agony, "Lord, what wilt thou have me to do?" Is not this the case, dear brother? I have realized this many times to be my case in over eighty years of experience.

Your dear letter came to us in the hour of affliction and bereavement. My son Walter and wife lost their son Walter, nineteen years old. He died on the first of December. A very painful trial. He was sick three weeks, and suffered much. Poor, dear child, he begged for mercy in the most pitiful terms, and felt that he was too great a sinner to be forgiven. When he was told by his Aunt Sally that it was sinners Jesus came to save, it seemed to quiet him. I feel that the blessed Jesus has taken him home to himself. He is a mighty Savior. Blessed be his holy name. He came to save lost sinners; and when he leads them to cry unto him he will then have mercy. Do you not think so, dear brother? What a Savior is Jesus! The works of men all flee apace and leave Jesus as the all-conquering Redeemer. So preach him with all the ability which he gives you, and never grow weary. You will reap if you faint not.

To-day carries me back forty-seven years, when I was united in marriage to Mr. Hassell. What changes, what changes, since that memorable day! How sad to reflect on the many painful changes! Yet the mercy of God has been manifested in all. Elder Hartwell performed the ceremony, Elder Beebe prayed, Elder Benedict stood close before us, and Esquire Burt. And now just think, they have all been taken to their heavenly home, and my precious, dear husband also, and I am left yet to battle with the trials and ills of this mortal life. I cannot tell why, but it is enough for me to know

that it is my heavenly Father's will. Could I tell the many joys and the many sorrows I have realized in those fifty-seven years it would fill a volume, and then not be told. But I have seen so many tokens of my Father's care and love, shall I now doubt it? It would be sinful beyond degree. Yet I am a doubting Thomas still. Blind unbelief often errs, and scans God's work in vain; but our dear Lord is his own interpreter, and will make it plain. I feel, my dear brother, that I still need great grace to sustain and hold me up amid the trials of this mortal state. This I still realize. But he is a great stronghold. Pray for me, that grace may abound, so that I may exalt my dear Lord and Savior. I am truly weak and helpless in myself. Jesus and his cause is precious to me, let me be what I may, and I so often feel to adopt the language of the poet,

"Mid scenes of confusion and creature complaints,  
How sweet to my soul is communion  
with saints."

The blessed truth that God reigns, and that all things are under his divine control, is a most soul-comforting doctrine. It is of more value than all the gold of Ophir. It is a firm rock on which to build; and this rock cannot be shaken by all the powers of earth and hell. I desire to be taught more of the things of God and his wonderful salvation. Eternity will alone unfold that boundless ocean of love and mercy. Mines of untold riches and glory are in the great unknown. If we reach that blessed place all our poverty will be forgotten.

I must stop my rambling thoughts lest I weary your patience before you get to this point. \* \* \* My dear brother, I hear that you expect to go to Hopewell. Is it so? I am sure the churches will be greatly pained to give you up. We know and believe that God holds his servants as stars in his right hand, and he will dispose of them as it may seem unto him good and for his own glory. I trust you realize him to be your great Leader and Captain. If he goes before you all will be well. I am sure that dear sister Purington will be delighted, as well as others. I do hope you will not forget to visit old North Carolina, let you go where you will. You have many here who love you and your preaching.

Now, my dear brother, will you forgive me once more for writing you such an uninteresting scroll with my imperfect sight? I think your mantle of charity will cover all. I hope this will find you and yours in health and prosperity. I would say that the dear brethren and sisters generally with us are in usual health, with some exceptions, and all desire to be remembered to you when I write you. I am now at my dear son-in-law's Mr. Slade. All have cause for gratitude if we can be up. I feel a little tottering. This casket must fall some time. My love to

sister Chick and all your dear children. If at any time you should see a few moments to spare, and can write me, I will be so delighted; but I hardly can expect it with all your duties both public and private.

With much christian love and fellowship, your aged sister in Christ, I hope,

M. M. HASSELL.

NEWARK, Del., July 12, 1896.

EDITORS SIGNS OF THE TIMES—

DEAR BRETHREN:—I feel like writing a few lines, to express to you the comfort and edification I derive from reading the dear old SIGNS. All the letters in the last number were very sweet to me. I am always glad to see Elder Keene's letters in the SIGNS. They are all to the lifting of Jesus on high. I was very much pleased with Elder Chick's editorial on "The letter and the Spirit," and would like to express a few thoughts in connection with it, if the Lord will direct my mind in that way; for without him I can do nothing. With me there is a vast difference in knowing things and being able to express them. I know that the dear Redeemer is unto me a place of broad rivers and streams, wherein goes no galley with oars. No works of my own are mingled with the salvation that is in him.

"Nothing in my hands I bring;  
Simply to his cross I cling."

Neither doth a gallant ship pass thereby. I rejoice in him with joy unspeakable and full of glory. I cannot tell it to others. We must experience these things first, and then we can speak one to another of them. Jesus is all and in all. Paul said, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." So we see that Christ Jesus is that Spirit which giveth life. Christ is the life of the church. He is the Vine, and his people are the branches. The branches receive their life from the true Vine, and bear fruit to the honor of the Vine. One of the Lord's children does not teach another; but they are all taught of the Lord, from the least of them to the greatest of them. If this is the truth, what is preaching for? It is a testimony to that which we have been taught of the Lord. The preachers tell us the things we have passed through, the waymarks that we have passed, and the Ebenezers we have raised. If they should tell us something we did not know anything about, it would have a tendency to kill our enjoyment, and to lead us into confusion. It is true the ministers feed us with knowledge and understanding. They open up the Scriptures to our understanding; but we find we already knew it, but were not aware that we knew it. There may be a Scripture that is

mysterious to us, but when it is expounded to us we find ourselves right in it. I truly believe there is many a poor soul that has a hope in Christ, and does not know it. They are still looking for more evidence, and still hold to that old notion that this old nature must be changed; that the lusts of the flesh must be put away. They think they must have an experience like Paul's, and be caught up into the third heaven, and hear things unlawful for a man to utter. But they should remember that the Lord does not raise up many apostles in these latter days. Sometimes they think they love the Lord's people, and then again they doubt it, and think they do not love them with a pure heart fervently. They think that perhaps because their parents loved them they also love them. They often cry out, "O that I knew how they felt, and just what they have passed through." Sometimes they hear a sinner talk that has told them all things that ever they did. "Are not these exercises," says the inquiring soul, "christian experience?" Thus he reels to and fro, like a drunken man. Thus the Lord brings all his people through the wilderness, his preachers included; and we should always be ready to give an answer to every one that asketh a reason of the hope that is in us, with meekness and fear. The question with the child of God is, "Is it thus with you?" I say we should ever be willing and ready to tell them as plainly and as simple as we can, for fear we exaggerate, and lest we deceive the inquiring one. The Lord raises up able ministers of the new testament, to comfort such as are above described; ministers not of the letter, but of the Spirit. They are to speak comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, and that she hath received of the Lord's hand double for all her sins. And how can they do this? Why, they have experienced it, and they love to tell it. They tell it in the Spirit, not in the letter. The letter kills, but the Spirit giveth life.

Your brother in a precious hope,  
EDWARD F. ROUNDS.

CHURCH LETTERS.

BROOKE, Ont., July, 1896.

ANOTHER year has rolled around, and in the providence of God the "Beulah Church" was permitted to meet once more as a little band for the purpose of commemorating the death of our Lord and Savior Jesus Christ, and to worship God, as we trust, in spirit and in truth. Our dear brother, Elder William L. Beebe, met with us on Saturday morning, July 4th, 1896, and also in the evening, and preached unto us "the unsearchable riches of Christ," which was food and drink to our hungry and thirsty souls. Our meeting on Sunday morning was well attended, the school-house being well

filled by an attentive and appreciative audience. Our brother was given liberty to open up the Scriptures, and to us ears were given to hear the glorious gospel of the Son of God, proclaimed in all its rich fullness, and joyfully received. Our hearts were made glad to hear the joyful sound of gospel truth. In the afternoon we again met, and Christ and him crucified was the theme. The congregation seemed deeply impressed and highly interested in the preaching, and the little church edified, to the praise of our God, who is love, and who has given a new commandment to his disciples, "That ye love one another: as I have loved you, that ye also love one another." "By this shall all men know that ye are my disciples, if ye love one another." "Love is of God, and he that loveth is born of God." Happy thought, that love is of God, and not of us. Were it of us, it would be like us, fickle, cold, often misplaced, and frequently changing its object.

After the congregation was dismissed the church met to commemorate the death of our dear Lord and Savior. The following Sunday Elder Beebe preached to a large and appreciative congregation, admonishing the church to endeavor to keep the unity of the Spirit in the bond of peace, forbearing one another in love. After the preaching an opportunity was given to any who felt moved to cast their lot with us, when a young man came forward, related his experience, was received, and baptized on profession of his faith, and was given the right hand of fellowship. It was a time of rejoicing when seeing the scattered sheep gathering into the fold. The Lord works, and no man can hinder. They shall come from the north, and from the south, and from the east, and from the west, and sit down in the kingdom of God.

Our dear Elder Vail visited us last winter, and preached unto us the gospel of the kingdom, not with enticing words of man's wisdom, but in demonstration of the Spirit and power. We were comforted by his coming. We were made to rejoice in God our Savior, and felt to thank and praise his holy name for remembering us in our lonely and destitute condition, by sending us one of his ministers to proclaim to us the gospel of his dear Son. We hope that Elder Vail may find the way open to visit us again soon. We also extend an invitation to any of Christ's ministers to visit us; and we pray the Lord that he may open a way by which his servants may be directed to spend a few days amongst us, to behold our order, and by which we may be instructed in the things of the kingdom of our Lord and Savior Jesus Christ. "Let brotherly love continue." "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man

have a quarrel against any: even as Christ forgave you, so also do ye. And above all things put on charity, which is the bond of perfectness; and let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." So would the apostle Paul exhort his Colossian brethren. Finally, brethren, farewell.

ARCHIBALD McALPIN, Clerk.

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MARRIAGES.

On August 20th, 1896, by Elder Benton Jenkins, at his residence, Middletown, N. Y., Mr. Porter O. Pelton and Miss Mary Mitchell, both of Otisville, N. Y.

On Wednesday afternoon, Sept. 2d, in the Cow Marsh Baptist meeting-house, by Elder E. Rittenhouse, Mr. Samuel J. Meredith, of Lancaster Co., Va., and Miss Martha Gooden, of Kent Co., Del.

THREE DAYS MEETINGS.

THE Old School Baptist Church of Mill Creek will hold a three days meeting, commencing on Friday before the third Sunday in September, just following the Licking Association. Brethren and friends are cordially invited, especially ministering brethren.

Those coming should come by way of Cincinnati, and take College Hill & Chilton electric car at Fifth and Elm to North Bend Road. Conveyances will meet brethren and friends at two o'clock on Friday, September 18th, 1896. If any further information is desired address me or A. J. Stout, Transit, Hamilton Co., Ohio.

WM. V. SATER, Clerk.

YEARLY MEETINGS.

OUR yearly meeting at Cow Marsh will be held on the fourth Saturday, Sunday and Monday in September, commencing at two o'clock p. m. on Saturday.

Those who come by rail will be met and cared for. From the southward come by the Delaware R. R. morning Mail Train to Felton. From the northward Mail Train to Woodside. The trains arrive in time for the Saturday meeting. Those from the neighborhood of Smyrna and Kenton might go down the branch road to Hartly and Henderson. We are hoping for a good meeting, one that it will be worth while for the friends who can to attend.

E. RITTENHOUSE, Pastor.

A YEARLY meeting is appointed to be held, the Lord willing, with the Columbia Primitive Baptist Church, Jackson Co., Mich., commencing on Saturday before the first Sunday in October (3d and 4th), 1896. We extend a cordial invitation to all lovers of the truth to meet with us.

WM. L. BROWN, Clerk.

## ASSOCIATIONAL.

THE Pilgrim's Rest Association of Old School Predestinarian Baptists will, the Lord willing, hold her next session with Gilead Church, four miles south of De Soto, at the Union Chapel meeting-house, Johnson Co., Kansas, commencing at two o'clock p. m. on Friday before the second Saturday in October, 1896.

Those coming from the south, on the Ft. Scott R. R., will come on Thursday evening to Olathe, change cars, stay over night, and take the early morning train on the Santa Fe R. R. to Holliday. Those coming from the west will come on the Santa Fe R. R. to Holliday, and all change cars at Holliday for De Soto. Those coming through Kansas City or Lawrence can come to De Soto on Friday morning. All will have to come on the early morning trains to reach the association in time on Friday; but trains will be met morning and evening at De Soto. We invite all lovers of the truth.

WM. L. HALL, Clerk.

THE Lexington Old School Baptist Association will be held, the Lord willing, with the church at Roxbury, N. Y., on the third Wednesday and Thursday in September (16th and 17th), 1896.

We cordially invite all lovers of the truth to meet with us. Those coming on the cars from the east will stop off on Tuesday night before the meeting at Halcottsville and Roxbury, where they will be met and cared for.

JAMES AVERY, Church Clerk.

THE Mount Pleasant Association will convene with the Beech Creek Church, October 14th, 15th and 16th, instead of September, as per notice given.

The brethren are building a new house, and the weather has been so unfavorable that their contractor has not been able to complete the work in time; hence this notice.

Beech Creek, our place of meeting, is two miles south of Waddy. Train due at nine o'clock a. m. Brethren and friends will be met with conveyance to take them to the meeting.

P. W. SAWIN.

THE Virginia Corresponding Meeting will be held with the Frying Pan Church, Fairfax Co., Va., beginning on Wednesday before the third Sunday in October, 1896. Trains will be met at Herndon station, Washington & Ohio Division of Southern R. R., on Tuesday before. Trains leave Washington at 9:00 a. m. and 6:35 p. m. All who possibly can will come on the a. m. train; but both will be met. The morning train on Wednesday will reach Herndon in time for the meeting, and will be met if notice is given. Write to brother Isaac Long, Floris, Va. We hope to see and earnestly invite all who will come, feeling that the Lord is our God, and will be with us. Especially do we wish to see our ministering brethren.

E. V. WHITE.

THE Juniata Association will be held with the Needmore Church, Fulton Co., Pa., beginning on Wednesday before the second Sunday in October, 1896.

We will meet all brethren coming from the east or west at Hancock station, B. & O. R. R., on Tuesday. The trains generally meet. Coming from the east, leaves Washington about ten o'clock a. m., and reaches Hancock about two o'clock p. m.; but if we have notice given, any other train arriving at Hancock on Tuesday will be met. Direct such notice to Elder Ahimaaz Mellott, Needmore, Fulton Co., Pa. We extend to all our brethren, especially ministers, a most cordial invitation to visit us. We hope you will remember us and accept the invitation.

E. V. WHITE.

# THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED EVERY WEDNESDAY,  
AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,  
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To whom all letters should be addressed, and  
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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, SEPTEMBER 16, 1896.

NO. 38.

## POETRY.

### PSALM XX. 1.

In trouble, Lord, I come to thee,  
Make haste for my release;  
Do thou my strength and comfort be,  
And bid my weeping cease.  
The scornful foe besets me round,  
Sharp arrows pierce my soul,  
My spirit bleeds from many a wound,  
While conflicts o'er me roll.  
But thou wilt put my foes to shame,  
And gaffe all their art;  
I'm sheltered safe in thy great name,  
And graven on thy heart.  
In steadfast trust I wait on thee,  
Thou art my God, my Friend;  
Thou wilt my rock of refuge be,  
And swift deliverance send.  
In thee, O Lord, I will rejoice,  
And count thy mercies o'er;  
I praise thy name with heart and voice,  
I trust thy mighty power.

C.

## CORRESPONDENCE.

### PARABLE OF THE HOUSEHOLDER.

"For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard," &c.—Matt. xx. 1-16.

I understand that the parables of Jesus were spoken under the law dispensation, in which parables he used illustrative natural figures to show forth the church under the law. Jesus came under the law covenant as a prophet in the close of that dispensation, being himself born of a woman, made under the law, to redeem them that were under the law, and was circumcised the eighth day, according to the Abrahamic covenant. The parable therefore has direct reference to the church under the law; for the regeneration of the church from under the law had not been accomplished until after the resurrection of Jesus, when the gospel kingdom was set up by apostolic authority. Thus I understand this parable of the householder to be a type of the church under the Abrahamic covenant, the servants employed in the vineyard to be paid a certain reward, beginning at the first hour, unto the eleventh. When that dispensation closed, it was then the householder of the vineyard instructed his steward to settle up the account, which he did, beginning at the last called to work in the vineyard, unto the first; which to my mind portrays Jesus as the steward working under the old covenant, in settling up that dispensation; for the parable says the old laborers complained because they were paid last, and did not receive more pay than the eleventh hour laborers. Jesus

says unto them, "Is it not lawful for me to do what I will with my own?" Thus showing, to my mind, that all his dealings with men are equal, and that the Jew is not preferred above the Gentile, though they be Abraham's seed and heirs according to the covenant God made with him. The price of their labor was a penny a day; which penny, if it was spiritual reward, would mean the gift of eternal life. But the Jews did not seem to understand the spirituality of the parable. They were brought up as a people under the work system, and expected to be paid according to the work of their hands; for which service they thought God was under obligation to them to pay the old laborers more than those that came in at the eleventh hour; and it was upon these grounds they supposed they should receive more, and murmured against the steward of the vineyard. Thus we see the same spirit that was manifested against all the parables of Jesus is manifest to-day under the gospel dispensation by all the religious denominations who look for salvation by the works of the law.

The parable I understand to be a type of the kingdom of heaven; for Jesus says, "The kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard." Thus the type is not presented as a spiritual kingdom under the old covenant; for there were divers laws, rules and regulations to be observed, such as teaching every man his neighbor to know the Lord, the priestly office &c. But under the new covenant all these observances are done away, and the laborers in the vineyard worship in spirit and in truth. The pay is the same, a penny a day, which represents a good hope through grace, which is an anchor of the soul, both sure and steadfast, anchored to that within the veil. For Jesus says, "My kingdom is not of this world." Therefore his kingdom must be a spiritual kingdom, and the reward secured by the laborers for their work must be spiritual money, just what a lost and ruined sinner needs to pay for divine favor. The works of the law under the old covenant could not wash away sin. The sentence of that law was, "The soul that sinneth it shall die." The sacrifices under the old covenant were types. The blood of beasts and the divers washings looked forward to the anti-type, wherein an offering to God

would be accepted, and divine justice be satisfied. The law demanded the death of the offender. The work under the law was the sacrifice of the blood of beasts, in which there was no soul, as a substitute for the man; therefore divine justice could not accept the offering. It had respect unto it as unto the offering of Abel, the blood of the lamb. Abel offered the lamb as a type, the apostle says, through faith. All the ancient worthies did likewise. Abraham, Isaac and Jacob made their offerings through faith. They, to my mind, were the first laborers in the vineyard, in which agreement was made. Their blessings were an earthly inheritance, with the promise that in the seed of Abraham all the families of the earth should be blessed. Thus we see through all that prophetic dispensation these laborers looked forward to the promise. The prophets all prophesied that the Messiah was to come to restore Israel. Malachi, the last prophet, says, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Thus we see in the type the parable of the householder who went out early in the morning to hire laborers into his vineyard. In this parable it is said, "The last shall be first, and the first last; for many be called, but few chosen." Jesus, I understand, was the last prophet that arose under the prophetic dispensation. He was the seed that was to come, to redeem Israel. He was the steward of the vineyard, who was to sit as a refiner and purifier of silver, to purify the sons of Levi. His parables and all he said had direct reference to the kingdom of heaven. He was the last and the first in the kingdom; for he said, "Is it not lawful for me to do what I will with my own?" These laborers which he had employed had spoiled the vineyard, and they needed purification; therefore he made them last in the kingdom of heaven. He took away the vineyard from

them, and gave it unto the Gentiles, a people prepared of the Lord to show forth his praise. He said, "Many be called, but few chosen." The children of Israel he called as his favored people from out the nations of the earth; but he chose few of them in the setting up of the gospel kingdom. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." Thus the parable was fulfilled in the days of his flesh. The Gentiles went into the kingdom of God, while the Jews were left out. The last became first in the kingdom, to work in the vineyard of the Lord. Before Jesus came the Jews held the vineyard and the oracles of God. When Jesus set up his gospel kingdom he took from them the vineyard and gave it unto the Gentiles. The Jews from that day to this have been a scattered people, dispersed through the nations of the earth. They hold on to Judaism in form, but their light has gone out, and they are no more recognized as the favored people of God. Jesus chose his apostles from among them, that the promise made unto Abraham might be fulfilled, and turned his hand upon the little ones. How true are the words of Jesus in all that he spake while in the flesh.

I feel like saying a few words about the antitype or gospel kingdom; for the type was a shadow of the antitype, or gospel kingdom. The same householder reigns and rules over the vineyard of the Lord. He has only changed laborers, but has the same steward, who is lord of the vineyard. The law remains in force, saying, "The soul that sinneth it shall die." The apostle calls it a schoolmaster unto Christ. Its demands must be satisfied to the very letter. Jesus said he did not come to destroy the law, but to fulfill it. Therefore every subject called into the vineyard to work in the gospel kingdom must know the law in an experimental sense. He must become dead to the law by the body of Christ. In other words, he must experimentally die before the law as being just in the sentence of death of him as a sinner before God, and be experimentally raised again, by the body of Christ, his Savior and Redeemer, the blood of Christ atoning for his sins. His calling amounts to nothing unless he has been experimentally raised from the dead. Jesus himself had to go down to the grave, and be raised again, before

he could satisfy the law. All his followers must drink this cup experimentally before they can work in the vineyard of his kingdom and become servants of the householder. The words of Jesus cheer the poor christian when he says, "The first shall be last, and the last first." What was your experience, my brother, my sister? Your first experience under the law covenant of works seemed to you to be the way of salvation. You tried the law, hoping you might find hope that you were a subject of divine favor; but what was your experience? The law said, "Pay me that thou owest." All your works became as filthy rags, and you became dead before the law, a criminal awaiting divine vengeance. This was your first experience; and in that death you realized your helpless condition. Did you become dead to the law? Yes, you gave up all hope. What was your next exercise of mind? The old commandment was weak in the flesh, and you found out there was no salvation by the deeds of the law. In this condition the new covenant was revealed to you, that Jesus was the Savior of sinners, that he had fulfilled all the demands of the law for every one that believeth in him. The last covenant now became first in your thoughts. A ray of light had shined in your heart, a little hope sprang up within you, and you began to think, Can it be possible that such a sinner as I can be saved? The last hope now became first. The new covenant seemed to suit you; that is, salvation by grace; that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Thus your experience ran until Christ was revealed to you as the way of salvation, and the dead was raised up to praise his holy name. Thus the last became first, and the first last, and you went on your way rejoicing. "Many are called, but few chosen." I reckon that these words of Jesus have caused more thought than many others that he spoke while in the flesh. The general idea is, if one is called they are also chosen. Then why did he use the words, many and few? There seems to be no doubt that the gospel call is sown broadcast upon the waters. Christ and the apostles preached to the multitudes. The prophets prophesied unto the masses. One declaration is, that this gospel of the kingdom shall be preached in all the world, for a witness to all nations. It would seem that the gospel of the Son of God, which is salvation by grace, stands as a witness before all nations. There is no other name under heaven given among men whereby we must be saved, but the name of Jesus. Moses was a prophet, and he testified of Jesus as the one the Lord would raise up to give redemption unto Israel. All the prophets under the Abrahamic covenant bore the same testimony of the Messiah that was to come. Now Jesus says in the

parable, "For many be called, but few chosen." The question arises, If a son or daughter of Adam be called to know Jesus as their Savior and Redeemer, are they chosen as subjects of his love? He says, "Many are called, but few chosen." It would seem the many might embrace a vast multitude, while the few would only be a small body. To my mind there is no conflict in the language used by Jesus. In all earthly governments the many comprise all the inhabitants of that country; but in the government of that country there are certain ones chosen to administer the affairs of that country. The gospel kingdom, to my mind, is set forth in the twenty-second chapter of Matthew which reads, "The kingdom of heaven is like unto a certain king, which made a marriage for his son," &c. This parable, it seems to me, is figurative of the gospel kingdom; for it sets forth the church under the Abrahamic covenant as finished. The blood of beasts had been shed, his fatlings and oxen had been killed, and all things were now ready for the marriage of his son. A new dispensation was about to be ushered in, and he sent forth his servants to declare the joyful news. But the scribes and Pharisees under the law made light of the words of Jesus, and went their way, one to his farm, and another to his merchandise, and the remnant of his servants they slew. To me this parable seems a picture of the Jews as a people in the day when Jesus spake these words as they appear in the narrative. A prophetic declaration, as made by wisdom, in Proverbs ix. 1-6, reads thus: "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. She hath sent forth her maidens; she crieth upon the highest places of the city, Whoso is simple let him turn in hither; as to him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding." Also in Daniel ix., where he speaks of Messiah the Prince, "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." I have cited these Scriptures to show that they were prophetically declared long before the coming of the Messiah, and are a fulfillment of the parable of the marriage of the king's son. "And he sent forth his servants to call them that were bidden to the wedding; and they would not come." It would seem that the Jews as a nation were called to the wedding feast; as it is written, "He came unto his own, and his own re-

ceived him not. But as many as received him, to them gave he power to become the sons of God." Thus fulfilling the saying, "Many are called, but few chosen." This would imply that the call to the marriage feast was first made unto the Jews, as a people. The second time he also sent forth his servants, saying, "Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them." Now let us compare the same spirit that was manifested in the days of Jesus with the present time. The gospel of the Son of God has been preached for nearly nineteen hundred years. The call has gone forth, bidding them to the marriage; but the many have turned a deaf ear to the call. Only those that are found in the highways are gathered together to-day, both bad and good. If you go to-day into the religious world, and bid them come to the marriage feast, they will only make light of it, as they did in the days of old. "Many are called, but few chosen." It would seem there is a great difference between the two characters as expressed in the parable. It was so in the day when Jesus spake in parables on the earth, and it is equally so to-day. Unless one is called by the Spirit of God they are not chosen to go into the marriage feast. Those that are called are always found in the highways, where the servants of the Lord find them, and bid them to the marriage feast. The question may be asked, If one is called, are they not subjects of grace? As stated in the parable, he sent forth his servants to call them that were bidden to the wedding; and they would not come. The Jews as a people were bidden to the wedding, but they made light of it, and went their way. They proved by their action that they had no interest in the marriage feast; no more than the worldly religionist has to-day. It was only those characters in the highways, who were outside the Jewish tents, that were gathered together as the guests at the marriage feast. They were characters both bad and good. When the king came in to see the guests he saw there a man which had not on a wedding garment. In other words he found one who had not been bidden to the wedding. All those that were bidden had special invitations to the feast, and were welcome guests, called and chosen to partake of the supper. The wedding garments they received from the king by the hands of his servants. It was a message from the king to be present at the marriage of his son. These characters his servants found in the highways. They were both bad and good; just like every poor sinner found by Jesus, bad and good.

They all bring the same message of the King when they come to the King's house to partake of the feast. This is their wedding garment. If that poor man that was found amongst them had been favored with the message from the king, he would not have been cast out, but would have been a welcome guest at the king's table. The apostle Paul in his letter to the Romans, chapter eleven, says, "The gifts and callings of God are without repentance." Paul knew this to be true in his calling to a knowledge of the truth; for at the time he was called he was on the highway to Damascus to persecute the saints. He little thought when he started on that mission that he would receive a message to the marriage of the King's Son. Repentance, as I understand it, always follows the calling of God. A man cannot repent unless he sees the error of his way. Paul experienced this as a truth, and so does every one that is called and chosen and brought to a knowledge of the truth. They are vessels of mercy, as the apostle declares, chosen in Christ before the foundation of the world. Therefore the choice precedes the calling, and the calling is only the manifestation of the choice. This "Many are called, but few chosen," does not apply in a general sense to Adam multiplied, a vast multitude, as we see them on the earth to-day; because it means a definite number, embracing the called and chosen to which the king sent his servants with a message to bid to the wedding of his son, which message was a wedding garment, the porter at the door admitting them to the king's dinner. Now the characters who were present before the king were bad and good; a fit picture of the guests at the King's table to-day; both bad and good. Bad in themselves, as unworthy guests. Good in the garment of salvation in which they are robed. The word many comprises an indefinite number, as also the word few. They are not limited. "As many as the Lord our God shall call" is an expression of Scripture that would comprise the whole number of subjects bidden to the wedding feast; thus using the contrast between the children of Adam as a whole, and the children of grace, called and chosen out of Adam's posterity. We find in comparison that many of the offspring of Adam are chosen vessels of mercy and guests at the marriage feast, while in number they would be very small indeed to the vast multitude of his offspring. But I will bring this closer in a collective sense. Take the professed followers of Jesus as they stand before the world to-day. They are all claiming salvation through his name. Here again we have many professed christians claiming to have been bidden to the wedding; yet in the presence of the King would they have the wedding garment on? This garment, I understand, is salvation by grace. No other garment

would be recognized in the assembly of the King's guests; for all his guests were taken from the highways, outside of the schools of men. Thus it would seem that many are called, but few chosen, from amongst the inhabitants of the earth. If I should undertake to show who are the called and chosen ones, I would be lost in contemplating the subject. None of Adam's posterity have superiority over another. They are all the production of sin and the lusts of the flesh, and all stand on one common level. The gifts and callings of God are without repentance. The babe at the mother's breast is as much an object of his love as the man grown up in years. There is no difference so far as this life is concerned. All rests upon the mercy of God. One thing is certain: all those that were created in Christ Jesus before the world was will inherit eternal life, whether they be many or few. It may be that many of the subjects of his love are called home to glory without making an open profession of his love before men, while only a few of the many are chosen to openly confess his name, as witnesses upon the earth of his redeeming love to the chief of sinners. This is the Lord's work, and he worketh all things according to his own will and pleasure.

What I have written is only my view of the subject, which I find is very imperfect. I have not made the subject as clear as I would like to, owing to my weakness and dull understanding of spiritual things. I will close these scattering thoughts, and submit them to my brethren.

Affectionately,

JOSEPH BRODERS.

ALEXANDRIA, Va.

BLUM, Texas, May 17, 1896.

DEAR BRETHREN EDITORS:—

Inclosed I send you the experience of brother John F. Hilton. I hope it will be profitable to the readers of the SIGNS of the TIMES; but I leave it to your better judgment whether to publish or not.

Yours in hope,

W. L. ROGERS.

HILLBORO, Texas, Feb. 17, 1896.

DEAR BROTHER ROGERS:—After so long a time I attempt to write you. I have thought for a year that I would write you, but have been so much of my time away down in the valley that it seemed I could not pick up courage to write. It has seemed that in my experience I had caught at the substance and only caught the shadow; yet when I get to thinking over the past I am given a little hope. O that it were with me as it was when I first got acquainted with you, and when Harmony Church first began to be built up. What a joyful time we then had, when the candle of the Lord shone so brightly around us. I often think of our union meeting, and what a joyful time we had when the love of God flowed in our hearts. O how we did run for a season, and

it seemed that the love of God would thus remain with us all the time. I remember you said it was the time of singing of birds, and that spring and summer would pass away, and then winter would come. O! my precious brother, have we not realized it long ago? What an awful winter we have had. I hope the Lord will restore unto us our first love, and that we will be made to walk in the light of the Lord, and not become weary. If you deem me worthy I hope you will write to me. I hope the Lord will bless you, and enable you to stand on the walls of Zion, to cry aloud and spare not. I know we have been looked down on because of the stand we took on the subject of Predestination; but that does not matter with me, for I believe it is a Bible doctrine.

I will in my weakness try to tell you of some of the dealings of the Lord with me, a poor, unworthy creature. My father and mother were Primitive Baptists. My mother was raised a Methodist, but joined the Baptists when I was a child. My parents taught me to be moral and upright, and to treat everyone with respect and kindness. They told me there was a Savior, that all the human race were sinners, and that the Savior came into the world to save sinners. My mother would tell me of the Savior, and how he loved his people, and that he would take his children to dwell with him in heaven. Before she died she called me to her, and told me to be a good boy, and that she hoped to meet me in heaven. This made a deep impression on my mind. I went on in sin and folly for some time, often thinking of how my mother had talked to me. When I was about eighteen years old I saw that I was a sinner in the sight of God, and would try in my weakness to ask God to have mercy on me, a poor sinner. I dreamed that I was going to be cast into hell, and my mind was so troubled that I told my father about my dream. He said, "Son, there is hope for you yet to be saved." Time passed on, and the war came on, and I went into the Confederate army. I often had serious thoughts about dying, and when I would have to face the enemy I would always try in my weakness to ask God to keep me from being killed. Almost every night when I would lay down I would try to ask the Lord to watch over me and protect me through the night. When the war was over I went to Pulaski County, Missouri, where I had an uncle and aunt, and also a sister living with them. They were all Missionary Baptists, and I attended their meetings, but could not get any relief. I would go to the secret grove, and there fall on my knees, and try to ask God to have mercy on me, a poor sinner; but it seemed like my prayers fell to the ground. When the Missionaries would call for mourners I would go to the mourners' bench, but could not get any relief. Then I would go

again to the grove and ask God to have mercy on me, a poor sinner; but it seemed like there was no relief for me. My burden of sin and condemnation grew heavier and heavier all the time. I would read the Bible to see if I could find any relief there, but it seemed that everything I read condemned me. I was working for my uncle at the time. One day I sat down to the table, but could hardly eat anything. My uncle asked me what the matter was, but I could not make him any answer. I got up and went to the grove, fell upon my knees, and tried to ask God to forgive me, a poor sinner; but it seemed there was no forgiveness for me. One day I was plowing in the cornfield, and my burden was so heavy that it seemed I could not bear it. I was in tears when my uncle came out where I was. He asked me what the matter was, and if he had done anything to hurt my feelings. I told him he had not; but I could not tell him what the matter was. Sometimes my troubles would seem to wear off, but would return heavier than ever. In October I was married to Mary F. Cox, who was a member of the Missionary Baptists. I attended their meetings, and they would talk to me, and tell me to exercise faith in Jesus. But how could I exercise that which had not been given me? I went on in this way until some time in November, when it seemed to me I was forever lost, and that my doom to torment was sealed. I went with my father-in-law to do some work on the house of a neighbor, and while there one night I went to bed with my burden on me. After trying to ask God to have mercy on me, I fell asleep, and dreamed there was a bright light that shone around me. I awoke praising the Lord for his goodness and mercy to me, a poor, unworthy creature. My soul was filled with joy that I never knew before. My burden of sin was gone. But my rejoicing did not last long, for doubts and fears came into my mind, and I was made to doubt the reality of what I had felt. I thought that it might have been only a dream, and that I was deceived in the matter. I went on in this way for nearly a year. Sometimes a little hope would spring up in my soul for a short time, and then I would have doubts and fears again, and would feel much cast down. Sometime in August the meeting came on again. I thought I would not attend it at that time, as it was their conference day, so I went to my work. Just before I got to work it seemed to me that all the members were in prayer for my salvation. My load was removed from off me, and I was made to rejoice in Jesus Christ my Lord. I went to meeting, and there were some to be baptized. I went to the baptizing, and while they were baptizing it seemed that I could hardly keep back. They had a meeting that night, and gave an opportunity for any one that wished to join the church. I went forward for member-

ship, and told them some of the dealings of the Lord with me. I was received, and on the fourth Sunday in November, 1868, was baptized. After I was baptized I seemed to enjoy the meetings very well for a while; but when I began to read my Bible I began to see that the Bible and my experience did not altogether accord with their preaching, and so I became dissatisfied. But I did not know where to go. I was in sympathy with the Old Baptists, but remained with the Missionaries four years; but it was only now and then that they would preach anything for me. When any of their preachers would preach a doctrinal sermon it seemed I could feast upon it; but that was not often. In the year 1872, I think, I moved away from that church, and after about a year my wife and I called for letters, and they were sent to us, but we never used them. I was not satisfied with the way I was living. I tried to believe the Campbellite doctrine, and also went to here the Methodists, but could not go with them, and would tell my wife I did not believe it was right for me to go to hear them preach. We moved to Bolinger County, Missouri, where I found a few Old Baptists. They were a small church, and I went to their meeting and enjoyed the preaching. Brethren John and James Ham were their preachers, and they preached a doctrine that I loved to hear, because I believed it to be the doctrine of the Bible; but I could not get the consent of my mind to join them. In 1882 we moved to Hill County, Texas. I could not hear of any Old Baptists when I came here, but after a while I heard there was a church in Hood County, some forty miles away. In July I went there, and you, brother Rogers, were the first Old Baptist I heard preach in Texas. On the third Sunday in November I went back there to meeting, and after the preaching an invitation was given for membership. I offered myself to the church, and tried to tell some of the Lord's dealings with me. I was received, and was baptized on the third Sunday, with my daughter Sarah.

Now, brother Rogers, if this is not an experience of grace I have none; and after you read it, if you do not think it is, consign it to the fire, and all will be right with me.

JOHN F. HILTON.

GOLDEN SPRING, Buchanan Co., Va.

DEAR BROTHER CHICK:—I have thought for some time that I would write you. I have read so many of your editorials in the SIGNS, and they are so sweet to me, it gives me a love to you that I sometimes think is that love that never dies; but I feel so poor and feeble in mind and spirit, and so illiterate, that I do not feel worthy of addressing myself to you as a brother. Now, dear brother, I do not want you to think by this that I pin my faith to any man; but I am so

(Continued on page 302.)

## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 16, 1896.

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

## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
 F. A. CHICK, HOPEWELL, N. J.  
 B. L. BEEBE, MIDDLETOWN, N. Y.

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

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

## JEREMIAH XIX. 5.

I AM not a member of any denomination, but have been searching for the truth about ten years. I have thought often of writing you for your views upon certain passages of Scripture, and nearly every time some one else would ask for the same in the SIGNS. The Bible says that God foreknew all things. Now I wish that you would please give your views through the dear old paper upon Jeremiah xix. 5, which reads as follows, "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind."

I am respectfully yours in search of truth,

W. B. WOOTEN.

THROCKMORTON, Texas.

## REPLY.

WE suppose that the one question in the mind of our friend from Texas is how to reconcile this language quoted from Jeremiah with the Bible truth of the unlimited foreknowledge of God. The fact that the Bible teaches that Jehovah foreknew all things that ever shall come to pass, our friend confesses to be Bible teaching; and indeed were it not a truth taught in the Scriptures directly, reason itself would irresistibly lead us to the conclusion that an infinite mind must embrace all things and events from eternity. To say that Jehovah began to know anything, or that he knows something now that he did not always know, is to at once dethrone him, and degrade him as far as our thoughts can do, to the place of a creature. Let his foreknowledge arise from what source it may, it must be unlimited and have no beginning, or else he is not the infinite God. No matter how vast the wisdom and power which we ascribe to any being, if we fix in our minds any limit whatever, we can straightway imagine or think of power and wisdom still greater, and at once we cease to render supreme worship to that being. If we are therefore to worship God supremely, we must fix no limit to any of his attributes; and the knowledge that embraces all things in all the universe, and in all the past, the present and the future, is one of his attributes.

But it is said that to believe this involves great difficulties. To this we answer that to deny it involves still greater difficulties, and among them that to which we have referred,

viz., that to deny his foreknowledge is to say that Jehovah is not the infinite Being to whom supreme worship is to be paid; and no fancied conclusion to which our finite minds may come can be one-half so horrible as this. Let us steer clear of this rock, no matter what other shoals and quicksands may appear to lie in our way. No more terrible fault was ever charged against the chosen people than this, that they limited the Holy One of Israel. Concerning all objections which may seem to arise against the truth of God's unlimited foreknowledge, we ought at once to say that they arise out of our own finite minds. They do not really exist; they only appear to exist. If the Bible teaches the infinitude of the knowledge of Jehovah, all that seems to rise against its truth, or to be inconsistent with it, is but the result of our ignorance, our limited understanding, or our sinful perversity of heart. We frankly confess that we cannot now and never expect to solve all the apparent objections that arise in our mind against not only this truth, but also against almost every other principle of truth that is taught in the Bible concerning the being and attributes of Jehovah; and we would solemnly confess that if we could comprehend any attribute of Jehovah, or explain all the apparent contradictions attaching to these things, or clearly see through all the wonderful mystery, we should know at once that this being whom we could thus comprehend was not the God of the Scriptures. Nothing displays the daring pride and self-sufficiency of men more than the boast embraced in these words, "I will not believe any statement of the Scripture that I cannot see through or comprehend;" or, "I will not believe a statement of Scripture because I cannot reconcile it with my ideas of what is right or what is wrong."

Out of this truth of the unlimited foreknowledge of God arises another consoling reflection, viz., that nothing can ever transpire save what was embraced in that foreknowledge, and that nothing can fail to transpire that was embraced in his foreknowledge. This fixes in its place and renders certain everything that God foreknew. Nothing can hinder that which he foreknew. Could we conceive that anything which he foreknew would not transpire, this would only prove that his foreknowledge was really not foreknowledge, but only supposition. It would prove that the knowledge of Jehovah was a finite thing like ours. It would prove that our God is not acquainted with the future, only as like men he may draw conclusions from what has been or now is. Surely every devout and reverential spirit must start back with horror from such a conclusion as this.

Sure and abundant proof of the foreknowledge of God is found in every prophecy of holy writ. The prophecies are all delivered with

authority. They are all positive statements. They all are sealed with the wills and shalls of Jehovah. They are not given as the conclusions to which the mind has come as likely to be the result of what has been or is. They are not possibilities nor probabilities, but certainties. Jehovah by the tongue or pen of a man says that such and such things shall be; and it is safe to say that no power in earth or hell can say they shall not be. They embrace not only the things relating to Christ and his salvation, but thousands of temporal events also, as the death of men and the destruction of cities, the crowning of kings, and the metes and bounds of the habitations of men, with what manner of life they shall lead; and these things known of God and declared by him must be. It was prophesied that Judas should sell his Master for thirty pieces of silver, and forthwith no power in the universe could avail to hinder the sale. "The Son of man goeth as it is appointed for him, but woe to the man by whom he is betrayed."

We have dwelt thus lengthily upon the foreknowledge of God, not because our friend doubts it, for he says it is a Bible doctrine, but because it must be a pleasant theme to him, as it is to us. How it exalts and glorifies God! How strong an assurance does it give to the believer that all is and shall be well with him in time and in eternity! What believing heart can dislike a truth so fraught with comfort and hope to toiling, weary, sinful, sorrowing souls! Among the contemplations which we may have concerning the God of Israel, what more delightful theme can we find than that of a knowledge that can know no increase and no diminution, and that is from eternity to eternity the same?

But it is said, "Do not certain texts seem to array themselves in opposition to this doctrine? How can we reconcile these Scriptures with those that teach his foreknowledge?" We do not now and here have in mind professed skeptics, whose sole object it is to discredit the testimony of the whole Bible, but we would speak to those who hold the whole Bible in reverence as the word of God, and as being infallibly true in every word. To hearts like these any seeming contradiction in the Scriptures is very painful, and it perplexes and disturbs their minds. We would take all pains as far as is in our power to comfort and encourage such ones, by showing that there is no real contradiction in the Scriptures when they are rightly understood. We suppose, as we said before, that this is the one thing which our friend had in mind, and so we shall speak of the Scripture to which he has called attention no farther than it seems to bear upon this question. In the text proposed the God of Israel said concerning their horrible idolatries that he had not commanded it nor spoken

it, and neither had it come into his mind.

It will appear from reading the connection of this Scripture that Jehovah was here speaking of Israel concerning their miserable transgressions, especially in the matter of worshiping Baal, by offering their own sons upon the altar of burnt offering to him; and he says that this he had not commanded, nor in any way called upon them to do, and neither were they fulfilling his will in doing so. Instead of fulfilling his commandment by so doing they were transgressing it; and it is manifest that it had not come into his mind as a thing which he should enjoin upon them. It had evidently come into his mind as a thing foreknown, and as a thing that was done; but it had not been his revealed will or commandment to them. That this must be the meaning of the text is manifest from the fact that elsewhere the Lord had himself declared concerning the Jews that he knew that they would rebel, and not keep his commandments; therefore the text does not mean that our God was ignorant of what they would do, but that what they did was not according to his law which had been given them. Elsewhere he declares that the purpose for which he had raised them up was that they might glorify him by showing forth his power and praise; but instead they had been, as he had said they would be, rebellious and disobedient.

It may seem to us a mystery how it could be that Jehovah could foreknow all their rebellion, and yet Israel be disobedient; but the word of infinite wisdom declares both, and the failure to see the harmony of these truths is owing to our limited understanding. We cannot see harmony, where all is clear to infinite wisdom. Let us humbly believe and confess our lack of knowledge, as is becoming to the creatures of a day, who are but worms, and not men.

C.

## PLEASE BE SURE

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

EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.

MALACHI III. 10.

"BRING ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

We have no special light on this passage on which a brother has desired us to write; we will however offer a few remarks, which may perhaps call out some brother who may be able to elucidate the subject more fully.

This passage was addressed to the people of Israel in their national character, and as then existing under the covenant requiring of them, among many other things, the tithes of all the increase of their lands, flocks, &c., for the support of the Levitical priesthood. In this chapter the nation stands charged with the crime of robbing God, by appropriating to other purposes the tithes and offerings which belonged to him, or by withholding them. The old, legal covenant of works not only provided for tithes, but also for offerings.

By the tithes we of course must understand the tenth part of the increase of their substance, which God required them to bring; and by the offerings, the sacrificial offerings upon the altar, and the free will or voluntary offerings, which were also defined and required of them by the covenant of works under which they existed. Israel were to be blessed for obedience to the requisitions of the covenant, and cursed for disobedience. But we should not forget that both the blessings and the curses of that covenant, for obedience or disobedience, were temporal. No spiritual blessing was ever promised to man on condition of works; but all spiritual blessings are in heavenly places in Christ Jesus, according as God hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.—Eph. i. 3, 4. The law of carnal or fleshly commandments was administered to them as a carnal and fleshly people, whose circumcision, and consequent assumption of the obligation to do the whole law, was only in the flesh, and not in the heart. The temporal blessings of that people were given or withheld according to their works. If they were willing and obedient, they ate the good of the land. For their obedience, their corn, wine and oil were increased, the Lord fought their battles for them, shielded them from the aggressions of surrounding nations, &c. But for their disobedience, he sent the sword, famine and pestilence, delivered them into the hands of the enemy, and consumed them as a people. This latter condition Israel was in at the time this message by Malachi came. They were cursed with a curse. The bless-

ings of peace, safety, health and abundance were withheld, and the curse resting on them as a nation would soon blot out their name from the list of nations, and they should be not only reduced to pay tribute to the Romans, but utterly broken up and scattered to the four winds of heaven. Now these calamities were not impending because, or to indicate, that God was mutable; for it was because he changeth not that Jacob was not consumed. But it was because the whole nation had robbed God, in tithes and in offerings. They had transgressed the covenant, and the curses of that covenant rested on them. And to this day, as many as are of the works of the law are under the curse. Israel complained that God's ways were not equal; but their subjection to the curse was not because of inequality on the part of God. When they obeyed the precepts of the covenant, they had always been temporarily blessed; and when they transgressed, they had always been temporarily cursed. And to force this conviction on them, they are called upon to prove the Lord by obedience, and see if he would not fulfill and verify the promise which rested on that condition. "Bring ye all the tithes into the storehouse, and prove the Lord therewith." See if he will not be as good as his word. See if he will not from the windows of heaven pour out a blessing.

The church of God, as his spiritual or anti-typical Israel, are under the new or better covenant, the blessings and promises of which are independent of the will and works of men; all that it contains is Yea, and Amen, to the glory of God, and not yea and nay. The priesthood of the new and better covenant is not established like the Levitical, on a law of carnal commandments, but by the power of an endless life. Yet the things written aforetime were written for our instruction; and in the spiritual application of the text under consideration we may perhaps without violence to the primary designs of it, learn that God has bestowed blessings on his christian church which are to be improved for the general and common benefit of all the saints. That *in not for* the use of them it is often the good pleasure of our covenant God to pour down from the windows of heaven divine blessings on his children. He has enjoined on us, as his disciples, to speak to ourselves in psalms and hymns and spiritual songs, to bring our gifts to the altar, our tithes, our offerings (or those gifts and praises which were prefigured by the tithes and offerings under the law) should ascend as incense of a sweet savor unto our God. Let us not depart from the law of our Lord, which he has written, not on tables of stone, but on the fleshly tablets of our hearts. Let us hold fast the profession of our faith without wavering, and stand fast in the liberty where-with Christ has made us free, and

not be again entangled with the yoke of bondage.

MIDDLETOWN, N. Y., August 1, 1853.

MATTHEW IX. 15.

"AND Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast."

These words were spoken by our Lord in reply to some of John's disciples, who had inquired of him, "Why do we and the Pharisees fast oft, but thy disciples fast not?" In this reply, our Lord signified to them the reason why his disciples fasted not, and also foretold that the time and circumstances should come in which his disciples should fast; but he gave them no other reason why they and the Pharisees fasted oft, than what might be inferred from the fact that his immediate presence inspired such joy as to prevent mourning and fasting. There are different reasons for men's fasting, and we presume the cause of John's disciples fasting was very different from the cause of the Pharisees' fasting. The ancient as well as modern Pharisees fasted to be seen of men, and to make themselves more holy; and the prophet charged the carnal Israelites that they fasted for strife and debate, to smite with the fist of wickedness. But Christ had instructed his disciples, when they fasted, to fast not as the hypocrites did, but to so fast as not to appear unto men to fast. They certainly were not at liberty to call on the governors, or presidents, or kings of the earth to appoint, proclaim, or even recommend a fast, as that cannot be done without appearing unto men to fast. The fasting of the disciples of Christ is a matter between themselves and their God. We know of no other reason why the disciples of John fasted more frequently than the immediate disciples of our Redeemer, only that implied in his answer, namely, that they did not enjoy the personal and immediate presence of Christ, as did the disciples of our Lord; because the time was coming when they should fast, and probably as often and as appropriately as the disciples of John did at that time.

In the figurative language in which this answer was given, there is a beauty which is full of instruction and comfort to the disciples of the Lord Jesus at this, as well as to those of that day.

John the Baptist had himself used the same beautiful figure of the bridegroom and the bride, and it had also been used by the prophets and in the Canticles; and John has explained to his disciples that Christ was himself the bridegroom of his church. He had said to them, or in their presence, "He that hath the bride is the Bridegroom; but the friend of the Bridegroom standeth without, and rejoiceth because of the Bridegroom's voice: thus my joy is fulfilled." It is also fully implied in the words of our Lord in the text. He evidently de-

signed to convey the idea, and the disciples understood him to mean, that he was himself the Bridegroom of his church, and his disciples which were then with him were children of the bridechamber. The bridechamber is the place where the marriage is consummated, and in which they are identified as one; the bride being the bone of his bones and the flesh of his flesh.

As a bridegroom, Christ was prefigured by Adam, whose bride was created in him, and existed in him before she was made manifest by her distinct formation, and that manifestation did by no means destroy or impair the relationship or identity; for said he, "This is now bone of my bones and flesh of my flesh; she shall be called woman, because she was taken out of man." We are also informed that the church of God was created in Christ Jesus; that she had a created, preserved and chosen existence in him before the world began.—See Eph. ii. 10; 2 Tim. i. 9; Eph. i. 4.

But now the manifestation of this union, for which the glorious Bridegroom had descended from the bosom of the eternal Father, robed his eternal Godhead in garments of humanity, and appeared in the bridechamber of his incarnation, to take his bride by the hand, and in the presence of heaven and earth proclaim the nuptial bands, and give the solemn pledge that he will support, protect, love and cherish her as his own body, flesh and bones; that he will never leave her nor forsake her; and that she shall see the glory which he had with the Father before the world began. In this wonderful manifestation the bride, the Lamb's wife, appears coming down from God out of heaven, adorned as a bride for her husband; the tabernacle of God is now seen with men; the marriage of the Lamb is come, and the bride has made herself ready.

The children of the bridechamber are those who are peculiarly interested in the marriage of the Lamb. The bride is called Jerusalem, which is above, is free, and is the mother of us all; that is, of all the members of the gospel church. Hence Paul says, "We, as Isaac was, are children of the promise;" not children of the bond woman, but children of the free. They are called in our text children of the bridechamber. While the Bridegroom is with them they cannot mourn. Jesus, as the Bridegroom, was personally and visibly present with them at the time alluded to; but the time was at hand when he should be delivered up and crucified; and when, after his resurrection from the dead, he should ascend up to heaven, and be no more with them in the same manner that he was then with them, then they should fast. The subsequent history of the church has shown the truth of the prophetic words in our text; and down to this day the disciples of Christ have frequent occasions to

know that in his presence there is joy; but when his presence is withheld, they have lamentation, mourning and fasting. Nothing in earth or heaven can supply the lack or make up for his absence. There are times when they have indeed to say with the spouse, "My Beloved had withdrawn himself and was gone. I sought him, but I could not find him; I called him, but he gave me no answer." At all such seasons the children of God do fast. But when they can again realize his presence with them, when he is made known to them in the breaking of bread, he brings them into his banqueting-house, and his banner over them is love.

What we have written we submit to our readers generally. May they compare what is written with the divine and infallible standard, and hold fast only that which is sustained by the Scriptures of truth.

MIDDLETOWN, N. Y., August 1, 1853.

#### CRUDEN'S CONCORDANCE.

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

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#### CORRESPONDENCE.

(Continued from page 299.)

glad to know that it is the will of God to bless poor mortal men with his sweet and comforting Spirit to write in the SIGNS so many good things, to edify and comfort his dear children. I will now try, if God will enable me, to tell a little of what I sometimes think the great God of heaven has done for my poor soul; or in other words, what he did in the annals of eternity, and revealed to me when it pleased him.

I was raised in the mountains of Virginia. I had heard but very few sermons preached until I tried myself to preach. I knew nothing but sin, and hardly knew what sin was, although my kind old mother was a Primitive Baptist. I was the youngest of ten children, and was born in her fiftieth year. She would often talk to me, and would ask the Lord to have mercy on her baby; but I would curse her, and would think she was an old and foolish woman. At the age of seventeen years I was married, and about three years afterward a little baby girl was born to us. It grew to the age of three years, and I thought there was nothing on earth like it. I was still a very wicked, swearing and drinking man, and went into all kinds of bad company. I was in a saloon one day, drinking with several others, when some one stepped to the door and said, "Children, your baby is dying." Something said to me, "You are damned." I had about three miles to go. I do not know when I left the place, and do not remember anything that happened until I got home. When I stepped into the house I saw my little girl in the lap of one of my sisters-in-law. She burst into tears and said, "Your baby is dead." I went where it was, and saw its eyes were sunk in its head. I bent down over it, raised its little arms, threw them around my neck, and said in a strange voice, "Lord, have mercy on my baby." It sank back, and never drew another breath. O what a condemned wretch I thought I was. I bade it adieu forever. I thought the time had been when I could have repented, but it was too late now. I hardly remember when the child was buried. I commenced trying to pray, but the more I tried the worse I got. I could neither eat nor sleep, day nor night. I got to be like a wild man. I would roam in the mountains and cry, saying, "Have mercy on a poor sinner, Lord." My dear wife, whose body is now under ground, and also my dear mother, who is now gone, would get around me and weep, and ask me what the matter was with me. I would tell nothing. I could hear my neighbors saying, "He is crazy. He will have to be sent off, or he will destroy himself." I at last got perfectly willing to be sent to hell, for I saw it was just, and that God could not be just and save such a sinner as I was. I told my wife and my mother one day that my

brother John was at Jeffersonville, and I would go and see him. They tried to keep me, but I would go. I thought I was going right to hell at once, but did not want them to know it. I went on, perfectly resigned, as I saw it was just. When I got there it was afternoon. I went to the hotel and had my horse put up, and registered my name, and called for a room. I went to my room and lay down on the floor. I could see, as I thought, the very smoke of hell boiling up at my feet, and hear the screams of the damned. Just about the time I thought I was to sink, I asked the Lord if he would let me thank him for what he had already done. Just about this time I turned my head and looked out of a window. I saw a door open, and the Savior standing, with his arms spread wide, and blood streaming from every pore. I saw thousands of angels with him, dressed in white robes, and my little daughter with them. Then there was a lapse of time, and I cannot tell you what passed. The next thing I knew the room was full of people, and some of them had hold of me. When I sat down some of them asked me several questions. They asked me if I was given to those spells. I answered them that I was not. Then they asked me if I knew what was the matter with me. I told them that the Lord had saved a poor, lost sinner. If I have ever had any call to the ministry it was right there shown me. But I must come to a close, for fear I weary you. I would love to tell you of my call to the ministry, if I have had any.

Now, brother Chick, if I never see you in this world I hope we have a building not made with hands, eternal in the heavens, where we will see Jesus as he is, and ever praise him. I am so glad to hear the brethren and sisters say, "Salvation is of the Lord." I have no works of my own to plead. I tried them, and got worse. But I want to show by my works that I am a child. We do not work to make ourselves children, but good works prove that we are children of God.

Your very unworthy brother in the Lord, I hope,

J. J. CHILDERS.

COBLESKILL, N. Y., Aug. 1, 1896.

EDITORS SIGNS OF THE TIMES:—

I am a reader of our dear family paper, and find great comfort in hearing from the brethren and sisters from far and near, although many of them are strangers to me in the flesh, but not in the Spirit, I trust. I am very weak, but the strong must bear with the weak. I have a hope that I am a child of God, but at times can see my faults so plainly that I am made to feel I am the least of all, and wonder how the children of God can bear with my imperfections as they do. But I do love the dear people of God; and when I go to hear the gospel preached I look at them and think that if I were as good as they I

would be satisfied. It is with me as it was with Paul, "When I would do good, evil is present with me." I thought when I joined the church and was baptized that my troubles were over; but, alas! they are many, and I often murmur. O that I could be more submissive to the will of God. I feel my unworthiness so much, and get so low down, I feel that I have deceived the loved ones; but when I hear them talk of their trials and troubles I am comforted and drawn to them in love. May God help us to love one another more. In my experience I could see how the Lord could save others, but could not see how there was any hope for me. I felt forsaken, and like one alone. Had not the Lord begun the work and finished it, I would to-day be without hope. At an unexpected time Jesus was revealed to me as my Savior. O what a mercy to such a one as I! The joy was unspeakable. I have passed through many dark scenes since then, as well as many bright ones. "Mixtures of joy and sorrow I daily do pass through." I often feel ashamed of myself, and think I will talk less and listen more; for I realize that I am weak and ignorant, and slow to understand the Bible, so that I have mourned over it. If I am a child of God why is it thus with me? I do love to sit and hear the brethren explain the Scriptures, for I feel my weakness so much.

"In weakness, Lord, to thee I turn;  
Do thou my every moment bless;  
And on my fearful, needy heart  
Thy grace, thy light, thy love impress."

Dear brethren, I have already written much more than I intended when I took up my pen. The one thing I was going to write was a request that you republish the following verses in the SIGNS, as they speak so much of the way in which I have been led for some time past.

All the way seems dark before me,  
But my Father holds my hand;  
Though no pathway I can see,  
On I go at his command.

Though my feet with thorns are torn,  
Though I through a strange road go,  
He who leads hath much more borne,  
And doth all my pathway know.

He who saved me by his grace  
Will, I know, keep me alive;  
Where he hath for me a place  
I shall in his time arrive.

Naught have I to call my own,  
All I have must come from him;  
Ere the world was he has known,  
Though my path to me is dim.

If he, who is all in all,  
In the pathway shall me lead,  
Though I stumble I can't fall,  
But shall in his pastures feed.

Then what could I ask beside—  
I, a weak worm of the dust?  
May I in his love abide,  
Only in his name to trust.

Are there idols in my heart?  
Let them be cast far away;  
Sooner would I from all part  
Than from God to stay one day.

Your little sister in hope,

LINDA TATOR.

ROME, Pa., Aug. 10, 1896.

DEAR AND MUCH LOVED EDITORS OF OUR PRECIOUS PAPER:—Yes, loved for the glorious truth you so earnestly contend for. I cannot tell you how it comforts my poor heart to read in our paper just what I so much love to hear. I am deprived of going to my own dear church-home, as I am too feeble, and I do believe I am thankful for your precious paper which is sent right to my door. It is indeed comforting, and like cold water to my poor, doubting, hungry soul. I cannot get any food to satisfy my heart in the popular churches of the day. I often think of what my dear departed father used to say, that he believed it was wrong for him to go to such meetings where they did not give God all the glory of our salvation. I feel the same. Yes, all glory to Jesus is due, and not one thing that weak mortals ever did do or ever can do. I do believe that the dear Jesus taught me this glorious truth in my youthful days, when I was but a child, and I do want to praise his great and precious name for it. I believe he taught me that salvation is of the Lord, and that weak man has nothing to do in saving mortals. I believe the work was finished when dear Jesus died on the cross, and said, "It is finished." It does seem so strange to hear intelligent people say so much about God striving and so much desiring to save us if we only would let him. But, dear brethren, I believe we have not so learned Christ. We believe that his children are eternally saved, and there is no danger of one of them ever being lost, nor of one being added to the number by all the prayers or anxious seats of fallible man. This is what I believe, and I cannot think that my mind will ever be changed from this truth, as I have now passed my seventy-first year. My only trouble is, am I one that Christ died for? If I am I know I shall be kept through faith unto salvation, ready to be revealed in the last time.

Yours in christian love and fellowship,

SARAH HORTON.

KALAMAZOO, Mich., Aug. 30, 1896.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—I find that my subscription is overdue, and herewith send in my little mite. It would be very lonely for us without the SIGNS, as we seldom get to meeting. We enjoy the communications so much that it would be like losing a dear friend to give up the paper. Each year it becomes more dear to us, as we become familiar with its editors, and feel as if we personally knew them, and also those who help to fill the pages of the paper. How it raises our drooping spirits to feel that there is some hope for us, when the faithful ones have the same trials that we have. But Jesus has promised to be with us in all our trials, and has said that he will never leave us nor forsake us. Although our

hope grows very dim sometimes, yet we never entirely lose sight of it. At times we are made to cry out, Lord, teach us thy will. We have no strength of our own.

May the Lord continue to help you, dear servants, to feed the little lambs in due season, is our prayer.

"We long to see thy churches full,  
That all the chosen race  
May with one voice and heart and soul  
Sing thy redeeming grace."

D. D. McALPINE.

NOW READY.

AS IT would take too much space to give a full description of all the Bibles and other books and publications for sale at this office, we have issued an illustrated catalogue giving complete information, which we will mail free to any one desiring to purchase any of the articles therein listed, consisting of Family Bibles, Pulpit Bibles, Oxford Bibles, Teachers' Bibles, Pronouncing Bibles, Young's Analytical Concordance, Cruden's Concordance, Hymn Books, Histories, &c., &c.

OBITUARY NOTICES.

ENTERED into rest, August 31st, 1896, at her summer home, Lowell, N. Y., Maria Jenkins, in the 81st year of her age. "Blessed are the dead which die in the Lord."

LOWELL, N. Y., Sept. 3, 1896.

In the providence of God our dearly beloved brother, Deacon Silas G. Supplee, has been called away from the turmoil and sorrows of this life, to realize the full fruition of that spiritual life of which while here he had but a foretaste.

Brother Supplee was in his eighty-fourth year. A ripe old age, esteemed and loved by all who were privileged to meet him in our solemn assemblies and in all his daily walk. As an example to the followers of Jesus he had a good report from without. He loved the truth for the truth's sake. His life was an open book, declaring a knowledge of the glory of God in the person of his gracious Redeemer. Early in life he received a hope in the manifold goodness and mercy of God toward him; and during all the years of his christian pilgrimage he manifested in his heavenly calling that meek and lowly spirit which is so beautiful as it is displayed in the saints of God. His loss is deeply felt by his kindred in the Lord with whom he was in church relationship.

Elder S. H. Durand preached to our comfort and upbuilding from Luke ii. 25, 26, on the occasion of his funeral, which took place on Monday, Sept. 7th, 1896.

B. F. COULTER.

PHILADELPHIA, Pa., Sept. 8, 1896.

Deacon James T. Sutphin, a member and Deacon of the First Hopewell Church, departed this life July 25th, 1896, at his residence near Mount Rose, Mercer Co., N. J. His age was 71 years, 8 months and 13 days.

His disease was a cancer, developing first in the hand, and afterward in his side, from which he suffered about two years before his release came. About two years before his companion had also passed away from the effects of the same dreaded disease. He was buried at Hopewell on the 27th, where a large concourse of friends gathered, witnessing to the esteem in which he had been held. He leaves three children to mourn their loss of a kind and devoted father. One son

lived with him, and did for him all that mortal could do in all the weary months of his suffering.

He was baptized about forty years ago by the late Elder Philander Hartwell in the fellowship of the First Hopewell Church. For about fifteen years past he served the church as one of her Deacons with acceptance. He used the office of a Deacon well, and purchased to himself a good degree and great boldness in the faith of Christ. For many years he had been hard of hearing, but yet he was faithful to be at the place of worship at the appointed time, glad to meet his brethren if he could not hear what was said. Real love of the truth and real interest in the cause will always overcome many hindrances, and make mountains of difficulty seem as small as mole-hills. No more quiet and mild and peace-loving man ever lived. Of him it might be said that he followed the rule that the best way to heal trouble was to make no trouble. His memory must ever be precious to his children, to his friends, and to the church; for he was a kind father, a good friend, and a humble follower of the Lamb. By the grace of God he was what he was, and he loved to exalt that grace.

C.

ELDER G. BEEBE'S SON.—Please publish the obituary notice of Mrs. Maggie A. Wilson, and also of little Charley Wilson, mother and son, who died Sept. 2d, 1896, at their late home near Neponset, Bureau Co., Ill., aged 39 years and about 3 years and 5 months respectively.

Mrs. Wilson's maiden name was Phalen. She was a niece of my wife, and came often to our place, and quite frequently attended our meetings at Barren Grove, in Henry County; but I think she never made any public profession of religion. In June, 1892, she married Mr. L. M. Wilson, and they have made their home on a farm until the fateful day of their most sad and tragic death.

For some time Mr. Wilson had shown strong symptoms of melancholia, and in this condition he took deeply to heart what seemed to him insurmountable financial troubles, but to a sound mind they were really not very embarrassing. Some of his family friends had felt quite anxious about his condition for some time, but all were totally unprepared for the grewsome sight that met and confronted the hired man when he returned from his day's work, about six o'clock in the evening of September 2d. There, in the feedway of the cow-stable, at the back end of the barn, lay the whole family, each with a bullet-hole in the right temple, cold and stark in death, so close together that a bed-sheet would cover them all. The husband and father held with a deathlike grip a revolver in his right hand, with four empty chambers, two balls having entered the mother's head, and one each the head of child and father. On the morning of September 3d I received a brief message from our nephew, Robert Phalen, brother of Mrs. Wilson, and took the first train for the scene of the tragedy.

Just here allow me to draw the curtain, and close this brief but sorrowful narrative by saying that they were buried on the 4th, the husband and father in one grave, and the mother and little Charley side by side in another grave, in the Osceola cemetery, to await the pleasure of the Lord.

SMITH KETCHUM.

CHAMPAIGN, Ill., Sept. 7, 1896.

OUR much beloved brother, Deacon Benson Henry Owens, departed this life at his home in Attala Co., Miss., June 17th, 1896.

He was born in Lawrence Co., Miss., August 18th, 1822, and moved with his

father, Joseph Owens, in 1838, to Attala Co., Miss., where he was reared to manhood, when he married Permela A. Temple. To them were born seven children. During this time he obtained a hope in Christ, and united with the Old School Baptist Church at Lebanon, in the above named county and state, and was baptized by Elder I. McWhorter. Shortly after this his wife, sister Owens, died, leaving him with several children. He was then married to Mrs. M. E. Musselwhite, and to this union were born two children. They lived happily together to the day of his death. Brother Owens was a model man and Baptist. Early after he united with the church he was chosen Deacon, which office he filled to the entire satisfaction of his brethren. He was kind and gentle to all men, and all who knew him had great respect for him as a man, although they did not believe his doctrine. He always filled his seat at his church meetings, and to my certain knowledge was prompt to look after and administer to the necessities of his pastor. He lived so that there never was any complaint made against him, either by the world as an honest man or as an orderly Baptist. He set by his most exemplary life an example worthy of emulation. On the day of his burial the entire community came to see for the last time their loving and benevolent neighbor, their good and useful citizen, the church a most devoted member, a kind and loving father, and a most tender and devoted husband; but we mourn not as those who have no hope, feeling that our loss is his eternal gain. He leaves a wife and six children, the church and entire community, to mourn his departure. May the blessings of the dear Savior sanctify this sad bereavement to their good, is our prayer.

A. B. MORRIS.

THREE DAYS MEETINGS.

THE Old School Baptist Church of Mill Creek will hold a three days meeting, commencing on Friday before the third Sunday in September, just following the Licking Association. Brethren and friends are cordially invited, especially ministering brethren.

Those coming should come by way of Cincinnati, and take College Hill & Clifton electric car at Fifth and Elm to North Bend Road. Conveyances will meet brethren and friends at two o'clock on Friday, September 18th, 1896. If any further information is desired address me or A. J. Stout, Transit, Hamilton Co., Ohio.

WM. V. SATER, Clerk.

YEARLY MEETINGS.

A YEARLY meeting will be held at Indiantown, near Powellville, Wicomico Co., Md., commencing on Wednesday after the first Sunday in October, 1896, and continuing two days. If there are any who wish us to meet them at Pittsville, please drop me a postal card at Powellville, Md. We would be glad to meet all who desire to attend.

L. A. HALL.

OUR yearly meeting at Cow Marsh will be held on the fourth Saturday, Sunday and Monday in September, commencing at two o'clock p. m. on Saturday.

Those who come by rail will be met and cared for. From the southward come by the Delaware R. R. morning Mail Train to Felton. From the northward Mail Train to Woodside. The trains arrive in time for the Saturday meeting. Those from the neighborhood of Smyrna and Kenton might go down the branch road to Hartly and Henderson. We are hoping for a good meeting, one that it

will be worth while for the friends who can to attend.

E. RITTENHOUSE, Pastor.

A YEARLY meeting is appointed to be held, the Lord willing, with the Columbia Primitive Baptist Church, Jackson Co., Mich., commencing on Saturday before the first Sunday in October (3d and 4th), 1896. We extend a cordial invitation to all lovers of the truth to meet with us.

WM. L. BROWN, Clerk.

### ASSOCIATIONAL.

THE Pilgrim's Rest Association of Old School Predestinarian Baptists will, the Lord willing, hold her next session with Gilead Church, four miles south of De Soto, at the Union Chapel meeting-house, Johnson Co., Kansas, commencing at two o'clock p. m. on Friday before the second Saturday in October, 1896.

Those coming from the south, on the Ft. Scott R. R., will come on Thursday evening to Olathe, change cars, stay over night, and take the early morning train on the Santa Fe R. R. to Holliday. Those coming from the west will come on the Santa Fe R. R. to Holliday, and all change cars at Holliday for De Soto. Those coming through Kansas City or Lawrence can come to De Soto on Friday morning. All will have to come on the early morning trains to reach the association in time on Friday; but trains will be met morning and evening at De Soto. We invite all lovers of the truth.

WM. L. HALL, Clerk.

THE Mount Pleasant Association will convene with the Beech Creek Church, October 14th, 15th and 16th, instead of September, as per notice given.

The brethren are building a new house; and the weather has been so unfavorable that their contractor has not been able to complete the work in time; hence this notice.

Beech Creek, our place of meeting, is two miles south of Waddy. Train due at nine o'clock a. m. Brethren and friends will be met with conveyance to take them to the meeting.

P. W. SAWIN.

THE Virginia Corresponding Meeting will be held with the Frying Pan Church, Fairfax Co., Va., beginning on Wednesday before the third Sunday in October, 1896. Trains will be met at Herndon station, Washington & Ohio Division of Southern R. R., on Tuesday before. Trains leave Washington at 9:00 a. m. and 6:35 p. m. All who possibly can will come on the a. m. train; but both will be met. The morning train on Wednesday will reach Herndon in time for the meeting, and will be met if notice is given. Write to brother Isaac Long, Floris, Va. We hope to see and earnestly invite all who will come, feeling that the Lord is our God, and will be with us. Especially do we wish to see our ministering brethren.

E. V. WHITE.

THE Juniata Association will be held with the Needmore Church, Fulton Co., Pa., beginning on Wednesday before the second Sunday in October, 1896.

We will meet all brethren coming from the east or west at Hancock station, B. & O. R. R., on Tuesday. The trains generally meet. Coming from the east, leaves Washington about ten o'clock a. m., and reaches Hancock about two o'clock p. m.; but if we have notice given, any other train arriving at Hancock on Tuesday will be met. Direct such notice to Elder Ahimaz Mellott, Needmore, Fulton Co., Pa. We extend to all our brethren, especially ministers, a most cordial invitation to visit us. We hope you will remember us and accept the invitation.

E. V. WHITE.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED EVERY WEDNESDAY,  
AT TWO DOLLARS A YEAR,  
BY GILBERT BEEBE'S SON,  
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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, SEPTEMBER 23, 1896.

NO. 39.

## CORRESPONDENCE.

NORTH BERWICK, Maine.

**BELOVED OF GOD:**—There are moments when everything in the gospel of Christ is precious and comforting to our souls. Christ and the church are to us the delightful land. Here we roam, every prospect pleases, all is fragrant and fruitful with the loving-kindnesses of the Lord. There is a preciousness in Emmanuel's sufferings, a sweetness to us in his death; and as we view him in his triumphal ascension over our sins, death and hell, to the right hand of the Majesty in the heavens, all is comforting and glorious.

For a little season I have been musing upon some things in Christ's gospel; and as I do not care to keep all to myself what I have gleaned and tasted, I will spread before you some of my meditation. It has been both bitter and sweet. Like the eating of the passover lamb, the tribes of Israel were commanded to eat it with bitter herbs.—Ex. xii. 8. Our dear Redeemer said, "My flesh is meat indeed, and my blood is drink indeed." To this day all true believers in him have found it so. The words in Hebrews v. 7 have been in my thoughts, and as I pondered them in my heart the bitter and sweet I tasted: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." This is our beloved Intercessor, the Son of God, our great High Priest after the order of Melchisedec. This verse presents a theme for sacred musings. O that a little while our heart's affections might be drawn to ponder over the sufferings, cries and tears of the Son of God, the Head of the church. Surely no sorrow is to be weighed with his. His griefs are beyond all telling.

"So fair a face bedewed with tears!  
What beauty e'en in grief appears.  
He wept, he bled, he died for you:  
What more, ye saints, could Jesus do?"  
It is a wonder of wonders that the Son of God should be made flesh and dwell among us. He who is the brightness of the Father's glory, and the express image of his person, upholding all things by the word of his power; unto whom Jehovah the Father saith, "Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." This glorious One, the eternal Son of God, took upon him the seed of Abraham. He was found

in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Mighty to save, he by himself purged our sins, and sat down on the right hand of the Majesty on high. All this was provided for, and was in fulfillment of the everlasting covenant, ordered in all things and sure. The apostle Peter tells us that Christ, the Lamb of God without blemish and without spot, by whose precious blood we are redeemed, was verily "foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."—1 Peter i. 18-21. "Wherefore, when he cometh into the world he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." This covenant is the counsel of his own will, the good pleasure of Jehovah that he hath purposed in himself.—Eph. i. 9. This covenant cannot be broken, cannot miscarry, cannot be frustrated, but it stands fast to this day, and to eternal ages will remain unbroken, to the praise of the glory of his grace. Great and rich and abounding is the grace of God given us in Christ Jesus before the world began. Jehovah the Father will not repent of bestowing this gift of grace unto the church; "for the gifts and calling of God are without repentance." "The grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." I trust we are included in this "many." "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Grace came unto us by Jesus Christ. It is the sovereign grace of our beloved God that bringeth salvation to us, poor, unworthy sinners. Trace all the streams that flow to cherish, nourish, comfort and save with an everlasting salvation the church of the living God. Their fountain is the bosom of Jehovah the Father, Son and Holy Ghost.

"A monument of grace,  
A sinner saved by blood,  
The streams of love I trace  
Up to their fountain, God;

And in his sacred bosom see  
Eternal thoughts of love to me.

"Before thy hands had made  
The sun to rule the day,  
Or earth's foundations laid,  
Or fashioned Adam's clay,  
What thoughts of peace and mercy flowed  
In thy dear bosom, O my God."

It was in his character as the Mediator, the Surety, the High Priest of the church, that our beloved Intercessor offered up prayers and supplications, with strong crying and tears unto the Father. His merits, his obedience, his atoning sacrifice, his precious blood, are the ground of his prevailing intercession. "He made intercession for the transgressors."—Isaiah liii. 12. O how comforting precious this has been to me! In such oneness, in such relationship, is Christ and his body, the church, that her sins Jehovah imputed to him. He bare our sins in his own body on the tree. "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." Such is the comforting and glorious doctrine of the Holy Ghost by the mouth of the prophet Isaiah. O when our Redeemer for the elect's sake made himself an offering for sin, what anguish was his! Before he came into the world, before he suffered, he knew the cost. Before he drank he knew (what no finite being can know) what was in the cup he was to drink. "The cup which my Father hath given me, shall I not drink it?"—John xviii. 11. Did he say, How can I pay such a price to redeem the church? Did he for a moment think, She is not worth such a sacrifice; I will yield her up a prey to eternal justice because of her transgressions? Never, O never! The church is his by eternal election, by eternal donation from the Father. In the everlasting covenant he possessed them as his bride, his flock, the members of his body. Such is the glorious mystery of the eternal purpose in Christ Jesus that the elect, his people, the church, were accounted his. He possessed them, he owned them, he was related to them, before they sinned in the loins of Adam. It is a misunderstanding of the doctrine of the eternal election of the church, and the gift of the church to Christ, to represent the church in her transgressions being chosen and given to Christ. It was

not a flock of sickly, lost sheep that was given to Christ. He owned them, as the gift to him of the Father. He was their Shepherd before they went astray. In the everlasting covenant he was the owner; and when his people, the elect, by the disobedience of one were made sinners (both the elect and the non-elect sinned in Adam), Jesus the Shepherd of his people came after his own; he came to seek and to save that which was lost. Again, the bride of Christ is not to be viewed as though she were a vile, polluted sinner, given by the Father unto his Son to be his bride. The King made a marriage for his Son. God the Father chose the bride of Christ and gave her unto him. The church was his before she sinned, and no less his when she sinned in Adam. The Son of God did not come into the world in order to become the owner of a flock of sheep; but because the sheep were his, he laid down his life to redeem them. Ponder the meaning of that precious word "redeem." Would he forfeit his ownership of the flock of God? No; in his love and in his pity he redeemed them. It was the bride of Christ that sinned, and he would not put her away. He gave himself for her, an offering and a sacrifice to God for a sweet-smelling savor. The church is the body of Christ, the fullness of him that filleth all in all.—Eph. i. 23. In the eternal purpose, in the everlasting covenant, Christ and his body, the church, were one. His members sinned in Adam. Would he, their Head, be severed from them, or would he atone for their transgressions? I hope I may be understood (with all reverence I speak it), there could be no church without Christ, and no Christ without the church; for the church is his body, his fullness. As the Lord's Christ (and such he was in the covenant before the foundation of the world, for the eternal purpose Jehovah purposed in Christ Jesus our Lord—Eph. iii. 11) he could not be full without his people. No husband is he that hath no bride. He is no shepherd that has no flock. So Christ, the Head of his body, the church, would not be complete, would not be full, without all the members of his body. Ponder in your hearts, dear children of God, this blessed doctrine declared as it is in the following Scripture, "Christ is the head of the church: and he is the Savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in

everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband."—Eph. v. 22-33. This is unspeakably wonderful, glorious and comforting, that Christ the Son of God should be revealed in such relationship and oneness with his people. Such was Christ's love to the church, though she sinned and was polluted, and in her transgressions was under the curse of the law, he came in the fullness of the time to redeem her from all iniquity, to wash away her guilt in his own blood; and thus he was able to present her faultless, holy, unblamable, unreprouvable, and in immortal youth and beauty before the presence of his glory with exceeding joy.—Jude 24; Col. i. 18-22; Rev. xiv. 5; Psalm xlv. 10, 11. God is the exceeding joy of the church (Psalm xliii. 4), and the church is the exceeding joy of our Redeemer God. Her name is called Hephzibah; for the Lord's delight is in her.—Isaiah lxii. 4.

In the covenant of grace the Son of God counted the cost, and came in the fullness of the time, saying, "I delight to do thy will, O my God: yea, thy law is within my heart." In the days of his flesh, in his life of obedience and sufferings for the redemption of the church, he often poured forth his soul in prayers and supplications unto the Father. We read of Jesus that "he went out into a mountain to pray, and continued all night in prayer to God."—Luke vi. 12. In Mark i. 35 also we read, "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." We read of Jesus sighing deeply in his spirit.—Mark viii. 12. He wept over Jerusalem, and at the grave of Lazarus; but what grief was his when he poured forth his soul in supplications in the garden of Gethsemane. There he began to be sore amazed, and to be very heavy, and said unto the three disciples, "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch."—Mark xiv. 34. "Pray that ye enter not into temptation. And he was withdrawn from

them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."—Luke xxii. 40-44. With strong crying and tears he prayed unto him that was able to save him from death, and was heard in that he feared. He cried out in his redeeming sufferings, "Be not thou far from me, O Lord: O my strength, haste thee to help me. Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns."—Psalm xxii. 19-21. The church is the only one, the darling of Christ Jesus. The salvation of Jesus, the Son of God, from the sorrows of death was the salvation of his people. The deliverance of the Head, Christ Jesus, his victory over sin, death and hell, and his triumphant ascension on high, was the exaltation in eternal perfection of all the members of his body, the church. Jesus said, "Go ye, and tell that fox [Herod], Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected."—Luke xiii. 32. The Captain of our salvation was made perfect through sufferings. His sufferings in behalf of the elect were for the removal of all their sins, all their blemishes, that he might present the church to himself in "the perfection of beauty." In the days of his flesh he bare all our iniquities, all our infirmities, all our blemishes; and only by the pouring out of his soul unto death could they be purged away. No tongue can express, words fail to tell, the sufferings of Christ to redeem us from hell. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." With strong crying and tears our Redeemer interceded for us. In the depths of his humiliation he cried for the salvation of his only one, his darling. This strong crying denotes the fervency, the vehemence and prevalency of his prayers and supplications. Ah, those tears! Were they shed before God for me? For one so base, so sinful, so unworthy? For one whose heart is sometimes so hard, so careless, so lifeless? O to have a humble, contrite heart, a melting heart and streaming eyes over my sad, sinful, unspiritual state; to weep with and for the bleeding, suffering Lamb of God.—Zech. xii. 10. Those precious tears of the altogether lovely Savior are in God's bottle and book (Psalm lvi. 8) treasured up, a memorial before the Lord forever. Our Redeemer has gone into heaven itself with his own blood, and also maketh intercession for us.

"The blood which as a priest he bears  
For sinners was his own;  
The incense of his prayers and tears  
Perfumes the heavenly throne."

"My beloved Intercessor  
Stands before the throne of God,  
Pleading for a vile transgressor  
His atoning, precious blood.

Precious Jesus!

O how sweet to live on thee.

"On his fullness, by believing,  
Daily I obtain supply;

He my glorious Head is living,  
Sure his members cannot die.

Precious Jesus!

Peace and pardon flow from thee."

FRED. W. KEENE.

[We gladly publish the following letters, believing they will prove of interest, and the fellowship of all those who are spiritually minded will go out to the writers. It ought to be said that when written there was no thought of their publication in the minds of the writers. We have sometimes thought that letters written in the freedom of private correspondence come nearer to the hearts of the people of God than when meant for publication.—EDITORS.]

AT HOME, July 19, 1896.

MISS ELVIE HILL—DEAR SISTER-IN-LAW:—I have been filled with a desire to write to you, and have put it off; but that desire has not left me, so I will try to write a few lines. I do not know that I can say anything that will be of comfort to you. Surely I cannot if God does not direct my thoughts; for in and of ourselves we can do nothing. I have often thought how little you thought you were touching my poor heart when you penned Lizzie those few lines; but they were a comfort to me. These words have been upon my mind, "For I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Then the Savior says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I felt what a great blessing it would be to feel that we have given meat and drink unto one of these poor, hungry and thirsty ones. Your words were meat and drink to my poor soul. Again he says, "If ye love me, keep my commandments." "He that taketh not his cross, and followeth after me, is not worthy of me." Now, Elvie, are you keeping his commandments? This appears to my mind to be his commandments, to follow him down into the watery grave (and what a beautiful emblem of his death and resurrection), and to meet and commune with the brethren in fellowship. In another place it says, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Now you may say, They will not want to hear what I have to say, I am such a sinner. If you were not a sinner we would not want to hear you. This

is the reason we want to hear what you have to say. The world are not sinners. If they are, they will not admit it; and if they do, they do not feel it from their heart. You spoke of your mind being dark. You know the Lord has said, "I will make darkness light." If it were not for the night we would not know what day was, in a natural sense; and it is also true in a spiritual sense. If it were not for the darkness of our minds we could never know the light of God's love. When we go down into the valley of darkness, and are raised up out of darkness, how bright the sun of his love does shine. O what a glorious light! Surely you know something of that light, or you would not have these dark seasons. I do hope you may get a word of comfort out of these scattered thoughts. If so, give the praise unto God, not unto me. I am often filled with a desire to write and talk; but if I try to do either, my mind is so mixed up that I cannot say anything to the comfort of any one. Then I am made to realize my own weakness, and how dependent we are upon God, who is the giver of all things.

Your brother-in-law,

D. W. SHEPPARD.

MISS ELVIE HILL—DEAR SISTER-IN-LAW:—I will try and write you a few lines if God will so direct my mind. These words have been on my mind for some time, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." You will find them in 1 Corinthians xi. 9. I will try to tell you about what I hope God has revealed of them unto me. I believe they have been a hindrance to many of God's children. I know they were such to me for nearly a year. I do not understand them to mean that we must feel worthy and righteous, that we are good, that we are not sinners, but that we are not to feast or eat and drink as the worldly do; for they eat as the glutton, and become drunk; but we are to feel that we are not worthy to partake of his shed blood and broken body, and to partake of it with soberness and fear. He said, "This do, as oft as ye drink it, in remembrance of me." Many times I would get the Bible and read these words over and over, and try to understand their meaning; but it was a long time before it pleased God to show it unto me. It was in his own good time. He does all things after the counsel of his own will. How well it is that he does not counsel with us. Now, Elvie, I cannot make you understand it, but I pray that God may give you grace to understand its true meaning.

You asked me to write you my experience. I do not feel that I can. I often think I have never had any. I think sometimes that I have deceived the church. O how dark my mind has been for some time, until last Sunday at meeting. Since then

I hope I have been led beside still waters and in green pastures. The Lord says he will lead his sheep beside the still waters and into green pastures. You know that in nature down in the valleys between the mountains is where the fresh waters run, and the green pasture grows, and there is where the sheep and cattle like to feed. And there is where the good Shepherd leads his sheep. If he did not lead us down into the dark valley we could not find the still waters and green pasture of the Savior's love. There is where his sheep feed, where his love is fresh and green. But when we are down in the dark valley how often we, like John in prison, begin to doubt. "Am I his, or am I not?" "Do we look for another?" But when the good Shepherd calls to us then we run like the sheep. Then we are lifted up out of the valley. But he soon calls us down there again. I believe it is not good for us to be on the top of the mountain all the time, for then we would soon begin to trust in our own selves and our own righteousness. How good it is that we are not our own leaders. How well it is that God directs our footsteps, and what a great blessing to feel it. I believe you know something of this blessing, and have for a long time. You may feel that you have wandered from the fold, but you will never get so far away that the Saviour cannot find you, nor so far away that he cannot make you hear. When he calls you will hear, and he will lead you back. When he speaks, it is done. When he commands, it stands fast. I believe I know this from experience; for none can wander farther than I did; and I yet hope sometimes that he called me. Then again I doubt, and feel that I am mistaken.

Now, Elvie, I will close, lest I weary you. If you get any comfort out of these few lines give God the praise; not unto me. I want to go to the meeting to-night. Good-by. Your unworthy friend,

D. W. SHEPPARD.

AUGUST 17, 1896.

DEAR ELDER CHICK:—I have thought so many times about you all, so to-night I feel that I want to tell you so, and to let you know by writing to you. I have been well a part of the time while here, and part of the time miserable. I guess that intensely hot wave did not allow any one to feel well.

Well, dear brother, I cannot begin to describe my terrible suffering of mind last week, feeling so alone, so distressed, so forsaken, so very doubtful, and feeling to almost deny that I knew of any spiritual things. Brother Terry said, "Well, Mary, this has been one of the longest forenoons I have ever known; fourteen men in the field, and yet I alone. Did you ever know anything about being alone, even when with the brethren?" I told him I had experienced a great deal of it; and, as usual, tears

choked all utterance; and I felt it would make such a sad time for me to weep, as every one looked so sad; so I made a remark about something else, and said no more about that. But how sorry I was afterward, and I suffered all the week; for at the very time brother Terry asked me the question I was feeling so alone, and feeling that no one ever felt as I did. Where was my hope? It seemed to me it was so covered with the rubbish of the vile nature, and all fleshly sin, that scarcely a spark of it could be seen; and when I tried so hard to see my hope, and felt I had been deceived in feeling that I ever had one, my love for my brethren raised up some, not fully, and I thought, What would I have left if they were all gone? Then I most surely would be alone; for I had nothing to cling to beyond them, and what they were contending for. Well, I was in this distress until Sunday, in meeting. On Sunday morning sister Terry asked me if I was going to meeting. I told her I hardly knew, but supposed I ought to, as I knew it was my duty; but I felt I really had no desire; yet I went. As soon as I met with brother Coulter I felt glad to meet him. Brother Foraker opened the meeting by reading hymn No. 801, and also read, I think, the 86th Psalm. Then brother Coulter said he had visited brother Supplee in the afternoon before, and he desired him to read hymn No. 804, and the last six verses of the eleventh chapter of Matthew, and also desired him, if he was so enabled, to speak of them. After reading as brother Supplee had desired, brother Coulter said he felt he wanted to read it all, and did so, and explained as he read. It was certainly grand, glorious; and I, wretched I, was lost for a time to all the turmoil of this world, and its terrible wearings (for I do feel it is so, so much of the time), and was feeding on those divine words and their teachings. When I was again awake to myself I could but feel thankful for one more foretaste. After the meeting I went home with brother Coulter, and remained until this morning. It was a continual meeting, for the doctor was filled from that wondrous store. It was not only instructive, but I was given much comfort. Then I felt that I ought at all times to be thankful for God's wonderful manifestations to me, one so vile, so unworthy to even call on him for mercy. How many blessings he has bestowed upon me! When I feel in this state I do feel that even my troubles are blessings, and that they are answers to prayer, so often I have asked to be made humble, to be made to have a feeling of lowliness, and to have my pride abased; and you all well know I did have. Of course, when I asked for these things I did ask for the trouble to come, that they might come; but I see that God knew best how to take away my pride, how to humble me; and now when I look back and see the work of his hand I feel that

I would not have it otherwise. But how long such sweet submission will last he himself only knows. I do know it is not best for me to dwell in this glorious light too long, or I am apt to forget the sufferings of him by whom the Father is revealed to the children. I was so anxious to be at home with you all last Saturday and Sunday. I know God's will has been done, and I am anxious to hear what it was. I find my love for the church, for the brethren, has increased in the past few months, and it encourages me so much when I can see it.

I have written so much now that I will not tell you more. Remember me to all your family. I hope to be with you all very soon. May the Lord continue to bless you in all your labors, and give you enjoyment in it while feeding the listeners.

Yours, so very unworthy of a name with the church,

MARY S. HILL.

EPHESIANS II, 8, 9.

"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."

Grace is divine favor bestowed upon the unworthy and the undeserving. He who is worthy of grace is also worthy of that salvation that is of grace; for salvation is of grace. Grace is also unmerited favor, and he who merits grace also merits salvation. If by any one salvation is merited, he who merits it is deserving of it, and it cannot in justice be withheld from him. Because he has merited it he deserves it, and therefore it must be given him as his due. God would be under just obligation to give it to him who had merited it, and unjust if he did not; in which case neither grace nor salvation would be free, but of necessity. So also would salvation be of works, which by the apostle is denied. "Not of works, lest any man should boast." All boasting must be excluded, and nothing but grace will do it. That which may be merited by us is not of grace, but is of works. Neither does it make the matter better for it to be said that we have but little to do; for if we have anything to do in the matter, then it proves it is all of works, and is not of grace at all. For "If it be of works, then it is no more grace." Salvation must be either of grace or of works. We cannot suppose with any degree of consistency that it could be of both grace and works; for works of all kinds, even the best, are excluded by the law of faith; so that salvation is "of faith, that it might be by grace, to the end the promise might be sure to all the seed." "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God." It is not of works; for all the works of man, even those of his righteousness, are as filthy rags, and surely such could not by any sane person be thought to merit salvation. If

salvation should be suspended upon works at all, it must be upon works of obedience, which none of the Adam family are capable of performing; for "they are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one."

Now, if salvation is conditional, and the conditions require sinners to be in the way, or to be profitable, or to be righteous, or to do good, then salvation is put upon such conditions as that no sinner can be saved. Such conditions may be and would be conditions, not of salvation, but of damnation; for upon such conditions the whole human family would be lost.

It is evident to my mind, both from the Scriptures and christian experience, that salvation is of grace. If salvation is obtained by anything to be done by the sinner, in word, deed or thought, even in the slightest degree, then salvation is not of grace, but is of works. But the apostle testifies it is "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." The sinner is dead. How can the dead comply with conditions that require action of any kind? The dead cannot hear, see, feel nor understand. No dead substance can act. Life precedes action. Now, who does not see the impossibility of the sinner complying with any kind of conditions? There are two classes of sinners; one is of dead sinners, and the other of living sinners. Living sinners are such as have been born again, regenerated, or to whom Christ has given eternal life; while those to whom he has not given it are dead sinners, and such can absolutely do nothing to be saved; but those to whom he has given eternal life are thereby saved, and shall never perish, shall never come into condemnation, but are passed from death unto life; and to them Jesus says, "Because I live, ye shall live also." Living sinners are such as are exhorted to repent, return unto the Lord, to be baptized, and, in short, to obey or observe all things whatsoever Christ has commanded. These and all such commands are addressed to the living, and not to the dead sinner. To be born again is to be born of the Spirit, or born of God; and Jesus says, "He that is of God heareth God's words." That is, he that is born again heareth God's words. But to those who are not born again he says, "Ye therefore hear them not, because ye are not of God," not born again, not regenerated. Paul's testimony is of the same import: "The natural man receiveth not the things of the Spirit of God, for they [the things of the Spirit of God] are foolishness unto him; neither can he know them, because they [the things of the Spirit of God] are spiritually discerned." Then, if the

(Continued on page 310.)

## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 23, 1896.

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

## THE GOD OF THIS WORLD.

2 Corinthians iv. 4.

IN response to the request of brother G. A. Messick, of Laurel, Delaware, we will give such views as we have upon this subject. Our brother particularly wishes to know what is meant by the phrase, "The god of this world."

The Scripture referred to above is, so far as occurs to our mind, the only place where this expression is used, though we doubt not that the same being is meant in John xii. 31, John xiv. 30, John xvi. 11, and Ephesians vi. 12, where the following expressions occur, "Now shall the prince of this world be cast out," "For the prince of this world cometh, and hath nothing in me," "Of judgment, because the prince of this world is judged," "The rulers of the darkness of this world." If these Scriptures refer to the same malevolent being, we learn from them that his end is to be cast out, that he had nothing in common with the Savior, that he is judged or condemned, and that he rules in the darkness of this world, and has no dominion in the kingdom of light.

But without pausing longer upon these similar expressions, we will call attention to some reflections which seem to us to be connected with the text referred to by our brother. By referring to the connection we learn that Paul was speaking first of his ministry in the gospel, and that in this ministry by grace he had not fainted nor faltered, that he had renounced all that was hidden because of its shame, that he had not walked in craftiness, nor had he handled the word of God deceitfully, but had clearly and plainly set forth the truth; thus commending himself to every man's conscience in the sight of God. Then, in the third verse, he declares in substance that if the gospel which he had preached was hid, it was hid to the lost. To the consciences of some it was made manifest. These were those who had experienced the power of its salvation in their hearts and were saved. If it was hidden, it was hidden not because he had failed to plainly and honestly declare it, but because those to whom it was hidden were lost; that is, they were yet in the darkness of sin and death, and

therefore could not understand it. Paul, in the third verse, does not say that these should be lost by-and-by, but they are lost; that is, this is the condition they are now in, and it is the condition they have always been in. By nature they were in a lost condition, and have never been born of God. Whatever may be true of these characters in the future, as yet they were dwelling in the kingdom of darkness and death.

From this we learn, among other things, that whenever any one hears and knows the gospel sound they are no longer in a lost condition. "Blessed are the people that know the joyful sound," said the psalmist. Whenever the name of Jesus and the sound of his salvation is delightful to the ear, there is an infallible mark of redeeming grace. This is one of the sure evidences of experimental religion. The gospel is a hidden thing to the lost; it is a revealed thing to the saved. It is hidden to the lost, just as sound is hidden to the deaf, and light is hidden to the blind. It is not hidden in the sense that men are seeking for it and cannot find it; but it is hidden in the sense that men do not know anything about it, and feel no need of it.

Now, in the fourth verse, Paul gives the real reason why the gospel is hid to the lost. The god of this world hath blinded their minds; and he hath so blinded their minds that they cannot see the light of the glorious gospel of Christ, who is the image of God. Now, we would notice first the contrast between the statements of this fourth verse and those made in the sixth verse. In the one we have the god of this world presented, in the other the God of heaven. In the one we have blindness, in the other seeing. In the one we have a hiding of the truth presented, in the other a revelation of it. The one blinds the vision of Christ, the other reveals Jesus, and Jesus only.

We would notice, second, that as in the sixth verse the light is said to shine in our hearts (not into, but in); so in the fourth verse the blinding is within. The god of this world is no more to be understood as standing without, and throwing a veil over the eyes that are striving to see, than is the God of heaven to be thought of as standing without and shining into the heart. The presence within the soul of the Spirit of God is manifest by the shining. He is within, and he shines within and shines out. So the god of this world from the beginning dwells in our heart, and his presence is darkness, and holds the soul in darkness. The god of this world is in all men, and rules in all men, except where grace conquers and the true light shines. When this true light shines, the darkness flees apace.

We are not to think of the god of this world, then, as a new foe, or as an outside foe. He is and has been within all the time; and by nature we are all worshipers of him and

gladly serve him. He is the enemy of Christ. The apostle here seems to teach that his special effort is against the cause of Christ. Devils in the days of Jesus' flesh, when he drew near, raged with special violence. So the peculiar enmity of the god of this world is directed against the gospel of Christ. Take notice that the apostle says that the god of this world hath blinded the minds of them that believe not, lest (or for the special reason) the light of the gospel of Christ should shine unto them. This is not a new thing. The spirit ruling in the world has always been opposed to Christ and his gospel. He that is of the flesh, in whom the god of this world rules, has always persecuted him that is of the Spirit. Thus Cain hated Abel, and Ishmael opposed and mocked Isaac, and Saul sought to take David's life away, and the first Herod sought the young child's life, and the later Herod and Pilate and the rulers of the Jews compassed the crucifixion of the Savior, and antichrist still rages against Christ; and even in the bosoms of the children of God this mighty warfare still goes on between light and darkness, between the rulers of the darkness of this world and the Prince of light, between the flesh and the Spirit.

We are persuaded that our brother need look no farther than his own heart to find the warfare still going on. The god of this world, we feel sure, is still making his presence felt, not only in the heart of our brother, but in the hearts of all who believe. In the children of God he is cast down, but not out. He does not reign, or have the dominion, but he still rebels against the reign of King Immanuel; and the people of the King all feel and lament this warfare. This is the same "god of this world" who has the rule over all flesh by nature. This is the strong man armed, who keeps his palace, and whose goods are in peace until the stronger than he comes and binds him, and then spoils his goods. To those in whom the god of this world rules Christ and him crucified is still either foolishness or a stumbling-block; and in the view of such the "altogether lovely one" has no form nor comeliness, nor any beauty that they should desire him.

From all this we think it may be concluded that the expression "the god of this world" is a purely figurative one for that power or principle or spirit which rules in all unregenerate men and women, and which is called a "god" because it rules, and is called the "god of this world" because he is of the world, and loves the world, and rules in the world. This is "the whole world that lieth in wickedness," and which is called "this present evil world." This world is not this globe which is made up of land and water, of solids and liquids; but by the world rather is meant the people of the world, and that which belongs to their life, and the whole present state of things as

we see them exist within and without us. This present world is set over against what the apostle calls "the world to come, whereof we speak." It means that which is natural, in distinction from that which is spiritual; that which is temporal from that which is eternal.

This present order of things, under sin and under its curse, is thus presented as the enemy of Christ and the opponent of his gospel; and thus the subjects of this ruler are blinded, and to them that which is all lovely has no charms. How continually do we see this exemplified every day all around us. The learned and the wise of this world see nothing but foolishness in the preaching of the cross, and have no use for the story of Christ, only for the beauty of its language, and its power to touch the natural feelings as any affecting tale would do. The self-righteous Jew of to-day, whether he be nationally Gentile or Jew, still finds the preaching of the crucified and risen Savior a stumbling-block to his religious self-conceit and pride, and so hates and opposes it. To the one there is no wisdom in Christ; and to the other the Rock of salvation is a rock of offense and a stone of stumbling.

How blessed are they to whom Christ has become the power of God and the wisdom of God. These know the joyful sound. They are believers. It is given to them to see the truth. The light of the glorious gospel of Christ has shined unto them. They know the truth, and the truth has made them free. This is all done unto them by the grace of God; and in their experience all boasting is excluded, and the God of heaven alone is honored and his name exalted.

C.

## CRUDEN'S CONCORDANCE.

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

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WE are now prepared to send the above named book, postage or expressage paid by us, to any address, at publisher's prices. All who are acquainted with the work will doubtless agree that it is well worth the price charged. See notice on last page.

EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.

OLD SCHOOL.

IN reply to an anonymous correspondent, who writes us from Oregon; and for the satisfaction of all others who feel interested, we will say that the name "Old School" was, so far as we are informed, borrowed from some of the popular religious denominations of the present century, and applied to those who now bear it, by way of reproach, by our enemies. In giving this appellation, they charged that we were many years behind the times; and to reproach us for our opposition to their new institutions, &c., they gave us this among many other appellatives; and the name Old School seeming to us the least objectional, the brethren assembled at Black Rock in 1832 consented to be designated by it, on condition that the school to which we belong be understood to mean the school of Christ, to the exclusion of the new religious schools of men. In the same address, in which we consented to be called Old School, we protested against all schools of men for teaching divinity.

Having briefly answered the inquiry, we may be permitted to remark that with the followers of our Lord there is nothing attractive in the name, and the only ground on which they consent to its application to them is simply to distinguish them from the new orders of Baptists. They had been variously called Antinomians, Antieffort, Antimission, Hard Shells, Iron Jackets, &c., and to all these names they had serious objections. Professing to be disciples or pupils of Jesus, and still desiring to learn of him who is meek and lowly, they are willing to confess their discipleship in the primitive school, in which all of Zion's children are taught of God.

The church of Christ in various ages has been designated by a variety of names. Those applied to her in the Scriptures have been so generally claimed by other religious sects that the true could no longer be particularly designated by such as "The Church of God," "The New Jerusalem," "Zion," "Disciples," &c.; because all these were claimed by antichristian sects, and cease to particularly identify them, in what has become the ordinary acceptation of the terms. The names which were applied to them under and throughout the dark ages of papal persecution are also now claimed by the successors of her persecutors, as the garments of the Redeemer were claimed by and divided among the soldiers who put him to death.

It is important that the followers of the Lamb should be distinguished from all other people under heaven; for they are to dwell alone, and not be reckoned among the nations; and as we are not allowed to choose a name by which to be called among men, we do not know that we can do

better than to be known as we now are, as "Old School Baptists." Our enemies do not pretend to understand us as using the name in reference to any system of scholastic divinity; for they not only know that we sustain no theological schools, but they also know that we repudiate them all; and further, that we contend that the religion of the church of God is a revelation from heaven, which cannot be taught or learned as a human science.

MIDDLETOWN, N. Y., August 15, 1853.

CIRCULAR LETTERS.

*The Roxbury Old School or Primitive Baptist Association, in session with the First Church of Roxbury, Delaware County, N. Y., September 9th and 10th, 1896, to the churches of which she is composed, sends christian greeting.*

BELOVED BRETHREN IN THE LORD:—According to our custom we address you our annual epistle of love and fellowship, and hail with joy the time and privilege. We would contemplate the great plan of salvation by grace, the wonders of redemption, the everlasting love of God toward poor sinners, and their ultimate victory over the world, the flesh and the devil, through him who has loved them and given himself for them. We will call your attention to an expression of the apostle Paul in Ephesians ii. 5, last clause: "By grace ye are saved."

The apostle Paul has made many emphatic declarations on this point, which, it seems to us, ought to settle the matter; but the truth is no more received now than it was then, by those who believe in salvation by works. In Romans xi. 6 the apostle says, "If by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." Again, "If there had been a law given which could have given life, verily righteousness should have been by the law." "For by the works of the law shall no flesh be justified." We do not understand that the apostle here alludes particularly to the ceremonial law, but to what is embraced also in the ten commands. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets," says the dear Redeemer. It is impossible for any of Adam's race to love that which they hate. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The apostle says, "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." He fur-

ther says, "For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." "Wherefore, my brethren, ye also are become dead to the law by the body of Christ."—Rom. vii. 2, 4. Hence it is by grace we are saved, saved with an everlasting salvation, and saved by that grace which was given us in Christ Jesus before the world began.

A few more words in regard to salvation. The apostle says to his brethren at Rome, "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. The inspired writers in speaking of the same things the apostle has here mapped out, sometimes allude to one part, and sometimes to another. Simeon said, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." Jesus said, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." Said the apostle, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." The Spirit is given as an earnest of our inheritance, until the redemption of the purchased possession. Peter assures his brethren that they are kept by the power of God, through faith unto salvation, ready to be revealed in the last time, when all the purchased possession will be glorified together with the elder Brother, and so ever be with the Lord.

J. D. HUBBELL, Mod.

WILLIAM BALLARD, Clerk.

CHURCH LETTERS.

*The First Old School or Predestinarian Baptist Church of Christ of Roxbury, Delaware County, N. Y., to the several churches composing the Roxbury Association, in session with us on Wednesday and Thursday, September 9th and 10th, 1896, gives christian greeting, welcoming you to our annual meeting and to our homes.*

As another year has been numbered with the past, we are reminded of the unchanging character and goodness of our covenant-keeping God. First of all, in this our annual letter to you (as it is our centennial year), we desire to give you a short account of the goodness of God to us, having been graciously kept as a church through the one hundred years. We feel to adopt the language of the poet,

"He who has helped us hitherto,  
Will help us all our journey through."

This church was constituted on

the 27th day of May, 1796, with the number of seven brethren and one sister, who felt moved by the Spirit of the Lord to lodge their experiences of the Lord's work in their hearts toward each other in this constitution. Elder William Warren was chosen pastor, and continued to fill that office for twenty years or more as a faithful watchman. His pastorate ended a few years before the ordination of Elder David Mead, which time was filled in by Elders Pettit and Adams. The ordination of Elder David Mead took place on September 24th, 1823, after which he served the church faithfully for over twenty years, until near the time of his death, which occurred Nov. 30th, 1844; after which Elder Isaac Hewitt served the church for twenty years or more, since which time the church has been served by Elder J. D. Hubbell and others; so that amidst all the conflicts and changes our God has been better to us than our fears, and we feel to praise his holy name for his mercy toward us.

Having been blessed of the Lord with prosperity and adversity, as the successors of our fathers and mothers in Zion, we would now as a church, believing in the same sovereign and reigning grace of the one true and living God, desire to walk worthy of the high calling wherewith we hope to trust our God has called us, and make mention of his righteousness, and his only; believing, beloved brethren, that the words of Christ to his disciples in their day are just as precious to his people at the present time; and he said to them; "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Although at present our number is small, yet our meeting privileges are dear to us, and peace unbroken reigns in our borders. We have the gospel preached to us once a month regularly, unless providentially hindered, by our beloved Elder, J. D. Hubbell, for which we desire to praise God, from whom all blessings flow. We do now, we trust, feel a sense of the psalmist's declaration, "Behold, how good and how pleasant it is for brethren to dwell together in unity," &c. Though in the midst of tribulation's maze, in poetic strains we must sing,

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

With darkness surrounded, by terrors dismayed,  
In toiling and rowing, thy strength is decayed."

"The foolish, the fearful, the weak, are my care;

The helpless, the homeless, I hear their sad prayer;

From all their afflictions my glory shall spring.  
And the deeper their sorrows the louder they'll sing."

So, dear brethren, we feel encouraged to press forward toward the mark for the prize of the high calling of God in Christ Jesus.

Our condition as a church is the same as last year, excepting the loss of one brother and one sister by death, leaving our number two less than last year, which is fifteen.

This done by order and in behalf of the church at her regular church meeting, August 29th, 1896.

WILLIAM BALLARD, Clerk.

#### CORRESPONDING LETTERS.

*The Roxbury Old School or Primitive Baptist Association, in session with the First Church of Roxbury, N. Y., September 9th and 10th, 1896, to the associations and meetings of our faith and order with which we may or do correspond, sends christian love and fellowship.*

DEARLY BELOVED BRETHREN:—With gratitude to the Father of all mercies and the Giver of all our blessings we desire to express our thankfulness for the goodness of God in the preservation of our unprofitable lives through another year. We find no cause for boasting in ourselves, but great reason to be humble before God and thankful to him. As an Association our present meeting has been one of harmony. The coming among us of your messengers at this time has afforded us consolation, having with one voice and mind spoken to us the same things. How good and how pleasant it is for brethren to dwell together in unity. We desire a continuance of correspondence both by Minutes and messengers, hoping the Lord will enable you to meet with us at our next Association, which will be held, the Lord willing, with our sister church, the Second Church of Roxbury, Delaware County, N. Y., on the second Wednesday and Thursday in September, 1897, commencing at ten o'clock a. m.

J. D. HUBBELL, Mod.

WILLIAM BALLARD, Clerk.

#### BOOK NOTICES.

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

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#### CORRESPONDENCE.

(Continued from page 307.)

gospel is (as it is) composed of the things of the Spirit of God, can it be discerned by the natural man, or the alien, or unregenerate sinner? The gospel is the power of God. The preaching of it is quite a different thing. To preach it is to proclaim the power by which poor sinners are saved. The proclamation does not save them eternally, or from eternal punishment; but the gospel, as defined by Paul, does. Paul defines it thus, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Jesus said, "This is the work of God, that ye believe on him whom he hath sent." Then the gospel is to every one in whose heart is the work of God; for "This is the work of God, that ye believe on him whom he hath sent." Jesus also said, "Verily, verily, I say unto you, He that believeth on me hath [already has] everlasting life." "As many as were ordained unto eternal life believed." Now, if all who are ordained unto eternal life believe, will not the purpose of God be complete, be accomplished, in the number to believe? If God will work in the hearts of men to believe, what will hinder their believing? Unbelief cannot, for it is overcome by the work and ordination of God. Belief is the result of evidence, without which we can believe nothing. "The Spirit itself beareth witness with our spirit that we are the children of God." The ordination of God is one thing, and belief is another thing. The ordination is first in order of time, and therefore cannot result from belief, which is a consequence of the ordination, and always follows after. The gospel is heard by persons who have passed from death unto life, and by those only; for they, and they only, have ears to hear, eyes to see, and hearts of understanding. They only are they who have the capacity of seeing the heavenly beauties, riches, glories and dainties contained in the gospel of our God. They, and none others, can see the glory of God in the person of Christ. They only are they who can hear the sound of the trumpet, that they may take warning. They are the only characters on earth who are able to distinguish between that which is piped and that which is harped, or between law and gospel; between the church and the world; between the doctrine of Christ and the logic of men; between truth and falsehood; between God and the devil. All others take light for darkness, and darkness for light; sweet for bitter, and bitter for sweet; a harp for a pipe, and a pipe for a harp; the church for the world, and the world for the church; life for death, and death for life; truth for falsehood, and falsehood for truth; God for the devil, and the devil for God. Such is the perverseness of all men by nature that they choose

the ways of death, essaying to choose the way of life; for every imagination of the thoughts of their hearts is only evil continually. The way that seems right or life unto them is the ways of death. Their hearts are deceitful above all things, and desperately wicked; who can know it? If they ever differ from what they are by nature, grace must make the difference. Without that grace they must forever remain just what they naturally are, enemies to Christ and to all that is spiritual; clinging to the shadow and hating the substance. If ever saved, they must be saved by grace, through faith; and that not of themselves; it must be the gift of God; not of works, lest they should be boasters, as all men naturally are who rely upon works for salvation. Salvation is of grace, and therefore is of the Lord.

W. M. LITTLE.

SALUDO, Texas, Aug. 13, 1896.

PATTONSVILLE, Va., May 4, 1896.

DEAR BROTHER GEORGE EDENS:—After some delay I attempt to answer your kind and gladly received letter. I feel highly honored to think any christian would write to me on the great and wonderful plan of salvation. I am glad in my heart that the Lord has put it in your heart to contend for the faith which was once delivered to the saints. You say they are fighting you on every side. You remember that at one time "there was war in heaven [the Jewish dispensation]: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not." So it is to-day. The devil and his angels are always fighting against the people of God; but thanks be unto our God, the devil and his angels never have prevailed nor ever will prevail over the children of God. Fight on, brother Edens. If God is with you the victory is yours. Do not be led off by any of the pernicious ways and false doctrines. The devil himself can be transformed to an angel of light, and no marvel if his followers be transformed as the ministers of righteousness. Be not deceived by them. God is not mocked; he knoweth them that are his. I would like to call your attention for a few minutes to the fifth chapter of Revelation. I think some of the most wonderful things are set forth in this chapter that are contained in the Scriptures. In fact, I think that the whole plan of salvation is there brought to view. John in this vision must certainly have seen all things from the beginning to the end. The first thing he saw was a book written within and on the back side, sealed with seven seals. I believe this book was the book of life, and contained the whole plan of redemption and salvation. This book was in the hand of God Almighty, and not in the hands of men, as some people preach it to-day. There was a search made for some one worthy to open the book, and loose the

seals, and read what was contained in the book. But no man was found, neither in heaven, nor earth, nor under the earth; and there was much mourning, lamentation, weeping and sorrow, because no one could be found worthy to open the book and look thereon. What is to be done? No man is able to loose the seals and read what is contained in that wonderful book. But one of the elders said, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Now the question naturally arises, Who is this Lion of the tribe of Judah? John answers the question: "And I beheld, and, lo, in the midst of the throne and the four beasts, and in the midst of the elders, stood a lamb as it had been slain." This Lamb was the Lord Jesus Christ, the Savior of his people. John says this Lamb stood before the throne of God, and in the presence of all the mighty hosts of heaven, as it had been slain. What do you suppose this Lamb had been slain for? It must have been a pitiful sight, standing before the throne of God as it had been slain. "See it wounded, bleeding and dying! What a wonderful spectacle! In the ninth verse John tells us what that Lamb had been slain for. Ask the Arminian world to-day, and they will tell you it was slain for the sins of the whole unregenerate world. But does John answer the question in that way? He says, "And they sung a new song [the four beasts and four and twenty elders], 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." I think this ought forever to settle the whole matter of the plan of salvation. Especially does it teach us that all God's people were redeemed by the precious blood of Jesus Christ, which was shed upon the tree of the cross. I cannot see how any person can read this chapter and then hold to a general atonement, in the sense that God redeemed every individual alike, and gives each one an equal chance to be saved. Now let us examine the text a little more closely. It says, "Thou hast redeemed us to God by thy blood." How did he do it? By his own blood. When did he do it? When he was crucified. When was he crucified? Nearly nineteen hundred years ago. What does the word redeem mean? You could not redeem a thing unless it once belonged to you, and was held as a pledge for your indebtedness. When you pay off the debt you have redeemed the object, and you now have full control of it. The church always belonged to Christ, inasmuch as it constitutes his body. But it became involved in debt, and be-

came insolvent. Jesus Christ, the great Head of the church, came to earth nearly nineteen hundred years ago, and by his own blood paid everything that was against the church, which is his body, his bride, his wife, and forever set her free. Hence it is impossible for any more or any less than that church to be saved. The text says that Christ redeemed us out of every nation, kindred, tongue and people. Why does it not say that he redeemed every nation, kindred, tongue and people, and that only a part of those nations, &c., accepted that redemption? Simply because he did not redeem them all. Evidently John must have seen all that he did redeem; and if Christ had redeemed the whole race of man, he would have said so; but he says he only redeemed a part, "out of every nation, and kindred, and tongue, and people."

This chapter explains a great many other passages of Scripture in the New Testament which seem to puzzle the children of God; such as, "That the world through him might be saved." "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." When Christ was on earth it was generally believed that the Jews were the only favored people of God. When Christ and his apostles used the word "world," they used it to show that God had a people among other nations as well as among the Jews. This same thing was revealed to Peter in the vision on the housetop. Whenever we attempt to make redemption universal, and salvation conditional, we destroy all possibility of a single soul ever being saved, because we place the salvation of our souls within ourselves; that is, we leave it to each individual as to whether they will be saved or not. Then, if the natural mind is enmity against God, and not subject to his law, neither indeed can be, and if it cannot discern the things of the Spirit, because they are foolishness unto it, how can it accept the gospel and be saved?

You spoke of having received the "Everlasting Task." I wish to say that I indorse every doctrinal principle in it, because it shows salvation to be wholly by grace, and not of works. Have you read carefully the last three numbers of the SIGNS? They contain some wonderful things for the child of God. Please read them carefully, and see if it does not fill your soul with delight at the thought that we still have men able to expound to us the wonderful things contained in the plan of salvation, and who are not afraid to defend the doctrine of Christ and his apostles, in the face of all opposition.

Yours in hope,

R. HURST.

MASON CITY, Iowa, Aug. 30, 1896.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—Permit me once more to address a few lines to you; and if you think best you may, if not in danger of crowding out better matter, give them to the brethren and sisters.

In addressing this letter to you I have used the dear and tender appellation of brethren. The question has often arisen in my mind, and I doubt not it has also filled the minds of many of God's dear children, Have I any right to call those brother or sister whom I firmly believe to be the children of the most high God, while I am so defiled with sin, and come so far short of what I think a child of God should be? And perhaps those who are thus addressed will say, O! what can they see in me, that they should address me as brother or sister? If they could only see me as I see myself, they certainly would not do it. I fear I have deceived those dear people, the only people that I can take any comfort or enjoyment with in this world. I dare not call them brother or sister. I will address them as Elder, or Mr. or Mrs. But let us see what that will lead to. Mrs. A meets Mrs. B, and addresses her as Mrs. B. O! says Mrs. B, this has confirmed the whole matter. I am only a deceiver, and have no right to be numbered with the children of God. Mrs. A has discovered my deception, or she would have called me sister. While Mrs. A, viewing her unworthiness, dared not claim relationship with the people of God.

O! my dear kindred in Christ, these sore conflicts go to show that we are children of the same family, Jesus Christ himself being our elder Brother; and we have a perfect right, and it is our duty as well, to address each other as brother or sister in the Lord. None but those who have been born of the Spirit have eyes to see and hearts to feel their unworthiness. When God calls his brethren by his grace out from under the old law of works, speaking peace to their troubled soul, they think they will have no more trouble. But they find, to their great disappointment, that sin is still lurking in their members, and they take it for granted that they have been mistaken in the whole matter. They can behold worthiness in each other, but in themselves they feel altogether unworthy. We all feel to indorse Paul's experience, which is truly a great comfort to us in our dark and gloomy seasons. He says, "For I know that in me (that is, in my flesh) dwelleth no good thing. For to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is

present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"—Romans vii. 18-24. But I hear some of you saying, "O! I know that I am a greater sinner than any one else claiming to be a follower of Jesus." But hear again what Paul says on this subject: "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Now, if Paul, an inspired servant of God, felt to be the greatest sinner, is it any wonder that you should so feel? It is an evidence that you have passed from death unto life, and that the light of the Sun of righteousness has arisen in your heart, and has revealed to you that you were a poor, lost and undone sinner. Peter says, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." The worldly religionists think that the "praises" means, to go forth in their own strength and do the Lord's work, in leading sinners to God. They show forth the praise of men by professing to save some that God could not save because they would not make the start. But Peter says we should praise God for what he has done. He has called us out of darkness into his marvelous light. Now extol him above all other power in heaven and earth. He has declared, "My counsel shall stand, and I will do all my pleasure." Then let us praise him for his loving-kindness and tender mercy in calling us from nature's night and darkness into his marvelous light. Light makes the darkness manifest; and when these dark seasons come, "think it not strange," "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." We need never expect perfection in this low ground of sin and sorrow; but when the last enemy is destroyed, which is death, then shall be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

But I will say no more on this subject now, for perhaps it will not be profitable. Inclosed you will find two dollars, which place to my account. I have been a reader of the SIGNS for over forty years, and now in my declining years I do not feel like doing without it.

As ever, yours in hope,

A. B. LESTER.

NOW READY.

AS IT would take too much space to give a full description of all the Bibles and other books and publications for sale at this office, we have issued an illustrated catalogue giving complete information, which we will mail free to any one desiring to purchase any of the articles therein listed, consisting of Family Bibles, Pulpit Bibles, Oxford Bibles, Teachers' Bibles, Pronouncing Bibles, Young's Analytical Concordance, Cruden's Concordance, Hymn Books, Histories, &c., &c.

OBITUARY NOTICES.

DEAR BROTHER BEEBE:—Please chronicle the death of Mr. William McGratch, a prominent citizen of the town of Fruitland, Md., which took place August 29th, 1896, at his home in Fruitland. He was about seventy-two years of age. His disease was heart trouble. He was taken sick very suddenly a month or two before his death, and no one thought that he could ever recover; but he did, and the first word that he spoke, as I was told, was, "I want Elder Poulson to preach at my funeral." I have visited at Mr. McGratch's house for thirty years or more, and found him to be one that manifested a great deal of interest in the truth. He sent for me in his first spell, and he talked beautiful. I have strong reason to believe that he was a subject of the new birth. He died very suddenly. His cousin, who kept house for him, found him the morning of the 29th unable to speak, and he soon passed away.

His funeral took place at the house September 1st, at which time the writer tried to speak some words to the honor of God and the comfort of those that heard from Matthew ix, latter clause of the 12th verse, "They that be whole need not a physician, but they that are sick." After which his mortal remains were laid away in the old family burying grounds, by the side of his companion, to wait the trump of God.

He leaves two daughters, a number of grandchildren and many others to mourn.  
T. M. POULSON.

YEARLY MEETINGS.

A YEARLY meeting will be held at Indiantown, near Powellville, Wicomico Co., Md., commencing on Wednesday after the first Sunday in October, 1896, and continuing two days. If there are any who wish us to meet them at Pittsville, please drop me a postal card at Powellville, Md. We would be glad to meet all who desire to attend.

L. A. HALL.

OUR yearly meeting at Cow Marsh will be held on the fourth Saturday, Sunday and Monday in September, commencing at two o'clock p. m. on Saturday.

Those who come by rail will be met and cared for. From the southward come by the Delaware R. R. morning Mail Train to Felton. From the northward Mail Train to Woodside. The trains arrive in time for the Saturday meeting. Those from the neighborhood of Smyrna and Kenton might go down the branch road to Hartly and Henderson. We are hoping for a good meeting, one that it will be worth while for the friends who can to attend.

E. RITTENHOUSE, Pastor.

A YEARLY meeting is appointed to be held, the Lord willing, with the Columbia Primitive Baptist Church, Jackson Co., Mich., commencing on Saturday before the first Sunday in October (3d and 4th), 1896. We extend a cordial invitation to all lovers of the truth to meet with us.

WM. L. BROWN, Clerk.

## ASSOCIATIONAL.

THE Salisbury Old School or Primitive Baptist Association is appointed to be held with the church at Snow Hill, Worcester County, Md., to commence on Wednesday after the third Sunday in October, 1896, at which time we hope to meet a goodly number of brethren and friends, ministering brethren in particular.

Those coming by rail from the north will get tickets for Snow Hill, changing at Harrington. There will be friends at the depot to receive and also take care of them. Train arrives about one o'clock. A cordial invitation is extended.

T. M. POULSON, Pastor.

THE Pilgrim's Rest Association of Old School Predestinarian Baptists will, the Lord willing, hold her next session with Gilead Church, four miles south of De Soto, at the Union Chapel meeting-house, Johnson Co., Kansas, commencing at two o'clock p. m. on Friday before the second Saturday in October, 1896.

Those coming from the south, on the Ft. Scott R. R., will come on Thursday evening to Olathe, change cars, stay over night, and take the early morning train on the Santa Fe R. R. to Holliday. Those coming from the west will come on the Santa Fe R. R. to Holliday, and all change cars at Holliday for De Soto. Those coming through Kansas City or Lawrence can come to De Soto on Friday morning. All will have to come on the early morning trains to reach the association in time on Friday; but trains will be met morning and evening at De Soto. We invite all lovers of the truth.

WM. L. HALL, Clerk.

THE Mount Pleasant Association will convene with the Beech Creek Church, October 14th, 15th and 16th, instead of September, as per notice given.

The brethren are building a new house, and the weather has been so unfavorable that their contractor has not been able to complete the work in time; hence this notice.

Beech Creek, our place of meeting, is two miles south of Waddy. Train due at nine o'clock a. m. Brethren and friends will be met with conveyance to take them to the meeting.

P. W. SAWIN.

THE Virginia Corresponding Meeting will be held with the Frying Pan Church, Fairfax Co., Va., beginning on Wednesday before the third Sunday in October, 1896. Trains will be met at Herndon station, Washington & Ohio Division of Southern R. R., on Tuesday before. Trains leave Washington at 9:00 a. m. and 6:35 p. m. All who possibly can will come on the a. m. train; but both will be met. The morning train on Wednesday will reach Herndon in time for the meeting, and will be met if notice is given. Write to brother Isaac Long, Floris, Va. We hope to see and earnestly invite all who will come, feeling that the Lord is our God, and will be with us. Especially do we wish to see our ministering brethren.

E. V. WHITE.

THE Juniata Association will be held with the Needmore Church, Fulton Co., Pa., beginning on Wednesday before the second Sunday in October, 1896.

We will meet all brethren coming from the east or west at Hancock station, B. & O. R. R., on Tuesday. The trains generally meet. Coming from the east, leaves Washington about ten o'clock a. m., and reaches Hancock about two o'clock p. m.; but if we have notice given, any other train arriving at Hancock on Tuesday will be met. Direct such notice to Elder Ahimaaz Mellott, Needmore, Fulton Co., Pa. We extend to all our brethren, especially ministers, a most cordial invitation to visit us. We hope you will remember us and accept the invitation.

E. V. WHITE.

# THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED EVERY WEDNESDAY,  
AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,  
MIDDLETOWN, ORANGE CO., NEW YORK,  
To whom all letters should be addressed, and  
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B. L. BEEBE, Middletown, N. Y.

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Middletown, Orange Co., N. Y. \*

## THE EVERLASTING TASK FOR ARMINIANS

By Elder William Gadsby, late of Manchester, England. Many thousands of these pamphlets have been scattered throughout England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to such a degree as to induce us to present to the public this edition, which we will send (postage paid by us) to any post-office address in the United States or Canada at the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00. Address,

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## BLACK ROCK BAPTIST CONVENTION.

Those wishing to procure copies of No. 9 of volume 61, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1832, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

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## CORRESPONDENCE.

### MATTHEW I. 6.

"AND Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias."

All that is written in "the book of the generation of Jesus Christ" is also "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart" of the Lord's children. In the whole line of descent from Abraham to Jesus we have every character displayed literally in type which in the gospel day is made manifest in the children, the church of the living God. It is called "the book of the generation of Jesus Christ," because in the pages of the Abrahamic generation is set forth the chosen generation of which Jesus Christ is the royal seed; from which seed has sprung up the whole harvest of the Lord, and is now being matured, and which when fully ripe will be presented by the Son in all its fullness, blameless before the throne of the Father's glory. In the relationship which Jesus bears to his people, he came in the straight line of descent from Abraham, "Made of a woman, made under the law, to redeem them that were under the law;" the Son of God and the son of man; God manifest in the flesh. And when the children of God are born into the kingdom, they receive the same characteristic marks that Jesus bore. They also are conceived of the Holy Ghost, in the bowels of that which is altogether earthy. As the seed is, so is the fruit yielded, after its own kind.

"And Jesse begat David the king." Jesse was peculiarly a representative character, a grandson of Boaz and Ruth, who in their union set forth the coming together of the Jews and the Gentiles, in a typical way, viz., the cutting off of the Jewish branch (the death of the first husband of Ruth), and as a graft from the wild olive tree placed in the good olive tree (Boaz the direct line); for Ruth was a Moabitish damsel, having no relationship with Israel until Elimelech and Naomi went into the land of Moab with their two sons to sojourn there; by which union with Elimelech's son and Ruth the first marriage of the church, under the law, was typified. The law was made for Israel and given to Israel; therefore Elimelech's son represents the first or legal covenant, which was fulfilled and done away in the death of the first hus-

band of Ruth, who clearly represents the church under both covenants; surely a fitting type, out of whose loins should emanate king David, the royal seed, and through whose progeny also comes forth the spiritual David, our Lord Jesus Christ. Jesse, the father of David the king, was a Bethlehemite, therefore an Israelite. The special glory and honor that belonged to Jesse (aside from his being in the direct line of descent from Abraham to Jesus) was that out of his loins came David the king. The apostle tells us, "There is one glory of the sun, and another glory of the moon." As the moon's glory is a reflected glory from the sun, so the glory and honor belonging to Jesse was that which was reflected from the honor and glory of king David. So also every spiritual Israelite: all the glory and honor that belongeth to him he has received from Jesus, his spiritual King. All glory and honor belongeth to Jesus, the light of which is reflected upon the children of God, by virtue of their being his subjects.

"And David the king begat Solomon of her that had been the wife of Urias." How truly wonderful was the wisdom of God displayed in directing the line of descent through king David, and also through king Solomon. Both characters in their peculiar relationship to Israel set forth in detail a history (never to be erased in time), emblematic of the life and character and mission of our Lord and Savior Jesus Christ. King David was a man of war. From the time he was called out of the pasture fields (where he attended the sheep of his father), to kill the giant of the Philistines, and afterward to be anointed king over Israel, he was a soldier and a conqueror in the strictest sense of the word. The God of Israel brought about every circumstance and directed every event which led up to his becoming the head and leader in Israel. As a man of war, Jesus entered upon the duties which he came into the world to perform. As the Captain of our salvation he came forth from the glory he had with the Father, conquering and to conquer. As in every type which is likened unto the kingdom of heaven, the weapons of David's warfare were carnal. With the sword and with the shield he went forth to battle. And the result of all that carnal warfare was the shedding of blood. But the weapons of warfare of the armies of our Savior King are not carnal.

"For [says the apostle] the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." It is declared that David fulfilled all the will of God; and he did so in that he was the progenitor of Jesus, and a type of him, who came to do the will of his Father. After the judges had ruled in Israel, according to the word of the Lord concerning that nation (for Israel was separate from the nations round about her, and needed not a king, for God had made them his peculiar people, and he was their King and their Lawgiver), the Israelites wanted not to be a laughingstock among the nations of the earth. They cried out therefore that they might have a king to reign over them; and God gave them a king in the person of Saul, the son of Cis, a Benjamite. They obtained their king therefore of the desires and lusts of their flesh, forgetting God in their vanity and self-consciousness. King Saul, then, is typical of the first Adam and all that belongs to the flesh; while David, his successor, represents the things of the Spirit. Paul, in the thirteenth chapter of the Acts, speaks to the Jews thus: "And afterward they desired a king, and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king, to whom also he gave testimony, and said, I have found David, the son of Jesse, a man after mine own heart, which shall fulfill all my will. Of this man's seed hath God according to his promise raised unto Israel a Savior Jesus." And while David was a man after God's own heart, to fulfill all his will, Jesus was in deed and in truth the VERY HEART of God, in whom was all his fullness. Israel staggered under the burden and weight of the law of carnal ordinances, traveling in the darkness of the night dispensation; and Jesus, the antitype of David (the man of blood), came also under the same law, and in the same darkness, to seek and to save that which was lost; and before the heavens and the earth of that law covenant could be rolled up as a scroll and done away, Jesus must of necessity (to fulfill the law and make it honorable,

pour out his precious life-blood in an ignominious death upon the Roman cross. To the consummation of the terrible and mighty events which clustered around the cross, and the closing of the legal house, we may trace the events as they are shadowed forth in the life and history of David; for in that memorable history Solomon was begotten of her who was the wife of Urias. While David was king over Israel, he committed the most wicked act that the mind of man can conceive of; out of which wicked act both death and life were brought into manifestation; death following incest through the first-born, and life with high honor following the legal act, in the life of Solomon, who was begotten of her who had been the wife of Urias. The antitype, our glorious Lord, must needs also go down into the very depths, and take upon himself the sins of all his people, that he might rise, bringing them with him, a mighty conqueror. Our sins, our cruel sins, brought the precious Lord of life and glory down in ignominy and shame; and because he loved us with an everlasting love, while we were yet sinners, and enemies to him, he shed for us his precious blood, cleansing us from all sin. Should we not hide our faces in very shame for ourselves, and on the other hand rejoice in a risen, living Savior? Unlike David, Solomon was a man of peace, in consequence of which he alone could build the temple of God. David was not permitted to do so, because he was a man of blood. David must needs pass away, that Solomon might reign. So also Jesus must needs go to the Father to prepare a place for his people. He himself said, while yet in the flesh, "Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you." Jesus in the flesh must suffer all things, to fulfill all things; and when he had by the sacrifice of himself led captivity captive, and finished all the Father gave him to do, then, as David gave up the throne to Solomon, and himself fell on sleep, and was laid with his fathers, so our spiritual David cried upon the cross, "It is finished," and "gave up the ghost," and was afterwards laid away in the bowels of the earth, as his long line of earthly ancestors were before him, he to rise again upon the third day, no more a spiritual David, but a spiritual Solomon. He comes no more to us in the flesh,

but in the Spirit. His people arise with him, and that kingdom shall be set up of which Daniel the prophet spake, "And it shall stand forever." And the spiritual reign of our sovereign gracious King, (as was Solomon's) is a reign of peace, and the law of the kingdom is love. Therefore may we sing with one of old, "Happy art thou, O Israel, a people saved by the Lord." We have a goodly inheritance, a rich storehouse of the wisdom and knowledge of God, and a glorious Redeemer to reign and to watch over us in equity, in love, in judgment and in righteousness. May we all be fruit-bearing branches of the true Vine, giving all honor and praise to the name of our High Priest and King.

B. F. COULTER.

1910 N. 22d St., PHILADELPHIA, Pa.

STATE ROAD, Delaware.

BRETHREN EDITORS:—I will offer some reflections upon the subject of *what it is to be a christian*, for the consideration of your readers. This is a question confessedly of vast importance, and one that does not seem to have become so settled and solved but what debates and discussions still occur, and sometimes with those with whom it is a matter of personal and very serious concern. Whether I really know what it is, while it is with myself a solemn and serious matter, yet it will depend entirely upon the judgment of others whether my testimony is worth anything, or will be productive of any good effect. The competency of a witness depends upon his personal knowledge of that whereof he speaks, and also in some measure upon his lifegiving proof of that knowledge. Whatever is learned in what we call the early or first experience, there will be additional lessons covering most of the ground in a profession of faith in Christ maintained for half a century. In the first place I find myself unwilling to believe that the question is really and necessarily obscure. It would seem like an impeachment of divine wisdom to suppose that the waywarks were not clear. Does the work of redeeming grace fail to stamp its impress so as to vindicate itself? The Scriptures, while they abound with declarations of the fruits of the Spirit as borne by the subjects of grace, nowhere intimate that the matter is involved in doubt and uncertainty. As to what awaits the christian in the future, or what the resurrection state will be, I do not propose to deal with at this time. While the apostle deals largely with the question of what a believer now is, he says, "We know not what we shall be." I presume that it is enough for the believer to know and contemplate what he is now, and what grace has done for him, and with that fully comprehended there would be no further need. The subject of redemption has been to me all along a subject delightful to contemplate. I never

wearied of writing or speaking of it when my mind is led that way. I would not by any means detract from it, or tarnish its lustre, or with a confusion of words befog and cloud its glory. It is spoken of invariably in the past tense, so that whatever is embraced or included in the term is something already accomplished. I may be allowed to be somewhat particular here, because if I do not start right I shall not be right in what follows. The apostle John seemed to be favored with more enlarged and perfect views of the kingdom of his Redeemer than perhaps any other even of the apostles. When he saw them standing on the Mount Zion, he declares of them that they were redeemed from the earth, redeemed from among men, and redeemed unto God. Here is a three-fold expression embracing their condition fully as sinners in their earthly state, and not leaving them until they are "without fault before the throne of God."

Another apostle deals with the subject of redemption repeatedly, and in such emphatic and explicit terms as not to allow any room for cavil or doubt. "Who gave *himself* for us that he might redeem us *from all iniquity*, and purify unto himself a peculiar people zealous of good works." This redemption is from under the law, so that they are no longer amenable to it; and they are delivered forever from its curse, and its power to curse. A redemption from all iniquity would imply deliverance from that thralldom in which the children of men were involved, loving darkness rather than light, and revelling in all manner of wickedness. It is certainly not merely a redemption from punishment, but from the depraved and sinful state in which he is found, and such as to present him "blameless and harmless," a son of God "without rebuke." This redemption was certainly accomplished when he gave himself for us; for there remaineth no more sacrifice for sins. All the alienation and estrangement from God, and from communion with him, is embraced in this work of redeeming grace. The end contemplated is to present them holy and without blame before him in love. I do not forget or lose sight of the fact that there has been a disposition with some, even of those who have professed faith in Christ, to dispute this work of grace as being true, and these declarations applicable to men, to sinners of Adam's race, and assure us that it certainly is not true of themselves. If these things may be said in truth of subjects of grace, then they are left out, and cannot claim any such experience. It will not do to question divine revelation, or to limit the work that the Redeemer said the Father gave him to do. The apostle declares that by one offering he hath perfected forever them that are sanctified. And again, "Now once in the end of the world hath he ap-

peared to put away sin by the sacrifice of himself." We see that it is continually dealing with the man, the sinner, who is the subject of this redemption, and not merely an exemption from punishment. The apostle Paul states it in this way, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." This grace does not save people in their sins, but saves them from their sins. When delivered from the power of darkness, and translated into the kingdom of God's dear Son, we are under law to him, and under obligations to obey him, and confess him before men. But there is no condemnation to them that are in Christ Jesus. The subjects of this work of redeeming grace must necessarily know something of what they are redeemed from, as well as what they are redeemed unto. They see to loathe and detest that state of sin and death from which they have been rescued, while they rejoice with exceeding joy in the ministration of righteousness. They know the one to hate and abhor it; they know the other as life from the dead. While I call attention to numerous testimonies from Scripture, I am aiming to trace the fulfillment of all these Scriptures in the personal and individual experience of the sons and daughters of men. Redemption that is in and through Christ fixes our faith and hope in him. Our faith before was in ourselves. Our love never went out to a Savior, as we did not know a Savior, nor any need of one. We knew a Savior only when his salvation came to us, and our love to the truth and to the Savior was in exact accord with what we knew of them in our own experience. We do not love as a volition. Our love to anything is an effect or result over which we have no control. We do not love what we do not know. A religious demeanor may be worn as we wear our garments, to be put off or on at pleasure; but the religion of the Bible is life. The believer lives a life, a new life that he has received, and that is developed in a new, spiritual birth, and by which he is a partaker of the divine nature. If Christ is anything to anybody it is life, as "He that hath the Son hath life;" and that life is ever after developing in its higher order and spiritual fruit. We are said to be in Christ, and Christ is said to be in us. We have the Spirit of Christ, not as something distinct from ourselves, but as our own spirit and our own life. So, "If any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new." The apostle says, "Christ liveth in me." That is, he was living the life, and in his life exhibiting the salvation that Christ was unto him. Being called into the light, he now loves the light, as he did not know and could not love before. He now

knows and loves the truth, because it is fulfilled in him. The cutting us off from hope in the law, and in works and duties of our own is a painful ordeal, which the apostle calls a crucifixion; the end of a life that we never live again. One dead to the law will never live on legal preaching any more.

It seems to me that there are many prominent features in a christian's life that he cannot ignore, and of the existence of which he could not be ignorant. The sheep of Christ's fold want food that cannot be procured by the labor of their hands. After wasting all their energies in unremunerating toil, they want rest. No other clothing will satisfy them but that fine linen which is the righteousness of saints. A fraternal bond binds them to the children of Zion, depending upon a relationship that is not of flesh and blood. The old patriarch, after he had listened for a time to a particular kind of preaching, inquires whether a man could fill his belly with the east wind. That is, of course, when he was faint with hunger. Let one that is brought to hunger for the bread of life try it, and he will find out. The Spirit of Christ in us is the spirit of obedience to his will, and there can be no true obedience unless prompted by the spirit of obedience.

After all that can be said, it must be borne in mind that believers are like children and lambs, weak and timid, and liable to be stumbled. If it were not so there would not have been made such abundant provision for their instruction and relief; and the fact that they are so constantly in need of instruction and encouragement is a strong and reliable evidence in their favor. But some one may be ready to inquire, Does not the apostle speak of his being yet a sinner, and that when he would do good evil was present with him? &c. Yes, but if I were going to argue on the side of no change in the sinner, I certainly should never think of going to Paul or Peter for proof of it. Among all the inspired writers the apostle Paul dwells more extensively and forcibly upon the change wrought when one is called by grace than any one of them; and again and again he calls attention to himself as an example. In some of them we see only the christian; in Paul we have a vivid picture of both. In the spirit of cruelty and rage against Christ and his humble believing followers, we see the spirit and venom of the serpent in Saul of Tarsus, while in Paul the apostle his whole after life showed that the Spirit of Christ was with him and upon him. There is a difference between revelling in sin and rebellion against God with delight, and mourning on account of imperfections and fleshly passions still lurking in our mortal bodies that is not difficult to perceive. The psalmist said he hated every false way; and it evidently belongs to those who

have been given eyes to see, to discover more or less to hate in their own life, as well as in the lives and conduct of others. In this thing what grace has wrought shows as plainly as in any one thing else. The riches of God's glory is displayed on the vessels of mercy which he has before prepared unto glory, and so they are to the praise of the glory of that grace wherein they are made accepted in the Beloved. I suppose we could hardly know that sin was offensive to us, and an annoyance and vexation, if we were raised entirely above it, and did not encounter some remains of it still dwelling in our flesh. It must be allowed after all that the christian's faith and hope do not depend upon argument. It came unexpectedly and independently, and so it is still maintained. As an anchor holds the vessel, so this faith holds the subject of it, and the anchorage is beyond all the storms and tempests.

I trust I am writing out of my own heart and life, and hope that what I say will find a response in the hearts and lives of others.

In loving bonds,

E. RITTENHOUSE.

#### THE POWER OF LOVE.

THIS subject is one that exercises the mind of every heaven-born soul, or child, and of which their life is made up. The very first emotions of natural life is love. The care of the mother for her offspring, and the desire of it toward the mother, is in accord with a law of love in nature given by God to all his creatures; that the mother should protect and provide for her young, and the young appeal to the mother, and cling to her for protection and support. This is true even of the wild beasts of the forest, and the most venomous reptile of the earth, as well as the domesticated beasts and fowls; and this love is wonderfully displayed when enemies appear. Birds of prey attack the more feeble of their species, who with remarkable tact defend their young; and the young understand every warning of the mother, and act accordingly; and so with our domesticated creatures. The hen with her brood in case of danger will give a warning cluck, which will cause every chick, however young, to hide or run to the mother and gather under her protecting wing, or secrete themselves while the mother fights the enemy, and will not come forth until the mother calls them. How wonderful to see the perfect understanding they have of the ability of the mother to protect and lead them; and all this knowledge is given them by the great Creator. Their very instinct is perfect, and no one can conceive such perfect understanding as all creatures of God have received. So God rules and governs every action of his creatures by a law given them. Therefore there is no love in nature but what is of God.

Leaving the wild beasts and birds of the forest and the domesticated

beasts and fowls under a law of love and obedience, we turn to man, a creature of God, endowed with a knowledge different from all other creatures, blessed with the image or likeness of God; that is, a capacity and knowledge to rule and govern over all other creatures. We find the very first impulse of Adam was love. It was love that caused him to partake of the forbidden fruit. This was his first impulse to eat, because he loved the wife of his bosom, his own flesh, and thus took the sin of his wife upon himself. If he had turned from her he would have hated his own flesh, which a man cannot do. "No man ever yet hated his own flesh." To be sure we have men and women that hate their wives and husbands in the laws, but not in love. There is a vast difference between love and passion. Passion engendereth strife, but love bringeth peace. All men are endowed with love in some direction, and love always creates desire. If we desire that which is good, it is because we love that way or thing. If we desire that which is evil, it is because we love evil. The disposition of men is toward evil, rather than good. It is their very nature to love evil rather than good.

But there is another and more glorious picture of the power of God's love. God himself is love, and whom he loveth he loveth unto the end. His love never changes or diminishes; neither will he take it away from those to whom he has given it. His love is everlasting, and those to whom he manifests this love will love the Giver with the same love and to the same extent. The first evidence of one that he is a sinner causes him to love God, and manifests that love in every action. When he realizes that he is a sinner he hates sin, and would get away from it. This is the love of God in his heart or very being. He does not know he loves God, but the very fact that he hates sin is because God has implanted his love in that one. To whom now does he cry? To whom does he look for strength and protection? As the young to its mother, he looks and listens to hear a protecting voice. He has already heard the warning. "The soul that sinneth it shall die." This terrible warning voice shakes the earth, and it trembles with fear and love. A pitying love takes hold of him, and he cries and listens for the protecting voice. While he may not know from whence he expects relief, he waits, and finds himself sinking in despair for want of strength to bring himself forth. Yes, he sees the enemy ready to devour him, and has not the power to turn from the danger he sees. He tries to cry for help, and does cry; but no help comes. He tries to walk in his own strength, but soon sinks in deep mire with no standing; but he works, and works himself deeper and deeper, until despair takes hold on him, and he feels that he is lost beyond all hope. Right here, at the end of all hope in his own strength,

the dear Lord reaches forth his hand and lifts him from the miry clay, and sets his feet upon a rock, and puts a new song in his mouth, and establishes his goings. O the wonderful love this poor, little, weak, trembling and worn out babe in Christ feels, coursing through its life; amazing love toward this one that has said to him in his experience, Fear not, little one; I am with you; I will keep you, and protect you from harm; and when danger is nigh, I will give you the warning voice, that you may flee to me from danger. I will be for your defense. Then this babe, this very little and dependent one, will sing this song. God puts it in the mouths of babes and suckling. My dear brother or sister, did you learn this song, or did God put it in your mouth? No, you never learned it; neither did you ever learn to pray. God put the prayer in your heart, and the song in your mouth; and you cannot help but pray, nor help singing that song. Why? Because God has shed his love abroad in your heart; not in one corner of it, and the rest to be devoted to pleasing and being pleased by the world; but it is shed abroad. Well, who do you now love? One says, "I love God and everybody." This everybody is of the flesh, which the little one soon finds out. You find you love your mother, and your mother loves you, with a special love that never fails. You may hate with the flesh as before, but not with the Spirit, for that is love itself, and cannot hate. The church, your mother, is now the object of your love; and because God dwells there you see the perfection of beauty. "Out of Zion, the perfection of beauty, God hath shined." You behold the beauty, and enjoy the rich provision of his house, and long for a home there; look there for protection, for help, for comfort and food, and with longings for your mother's arms to embrace you, and comfort and shield you from the world. This love excels all natural love, as heaven excels the earth; for it is heaven. The church has a care and interest for the little babes in Christ that no natural mother is capable of exercising. It is beyond the power of nature to feel the emotion of God's love, or the power thereof. It causes the little ones to cry or pray when in trouble or need, and to sing when joy cometh; and no child of God can sing when in trouble and need, nor pray when rejoicing. When we are in trouble or need, it is love that causes us to pray; and when joyful, it causes us to sing. It is all of love. And if we love God, we love them begotten of him. This love is a power in many ways. It causes us to tell of the gracious dealings of God with us; and when we hear others tell the same story our hearts are knit together as one, or as two drops of water in one. There is no division of this love; it cannot be divided, because it is one love. One love permeates the whole body. And as the love is indivisible, so is the

fellowship, and the church of the living God is one. "One Lord, one faith, one baptism." What a glorious hope, to feel this love and realize that it is everlasting, and does not reach out after the things of this world, but after the things of Jesus; and he takes them, and shows them unto his chosen and loved ones, and their desire is unto him. God's love is not a forcing but a drawing love. God leads by love, and does not drive by fear of punishment. He leads in such a way as makes crooked ways straight, and rough ways smooth, and so narrow that there is no room to wander or turn to the right or left, but to press forward toward the prize, Christ Jesus.

MILTON DANCE.

GITTINGS, Maryland.

FORT BRANCH, Ind., July 28, 1896.

ELDER CHICK—DEAR BROTHER:—It has been some time since I wrote you. I see much writing by the Baptists in different papers on predestination and time salvation, some opposing, and others affirming thus and so. It must be that one or both are wrong. The truth is all that will do us good to know. I suppose all may honestly think that what they write is the truth, while yet it may not be. I cannot see how it is, if all have the Spirit, and are taught alone by the Spirit concerning the meaning of the word, that all do not believe and advocate the same thing. I cannot believe the Spirit will teach anyone anything but the truth. Therefore if we differ, and either of us are right, it follows that one of us is wrong, and not led by the Spirit of truth. What a child of grace most desires is the truth. It seems to me plain that God had a definite purpose in making this world and creating men upon it. If then it be so that he did have a definite purpose, he would also have defined and commanded souls to be governed and to rule the same, to the end that his purposes should be accomplished just at the time and place in every particular relating to the end purposed or decreed; for there is no purpose without a decree to bring it to pass. I have heard Baptists say there is such a thing as a conditional decree or purpose; but I am not smart enough to reconcile and harmonize such a theory. If all things in heaven and earth do not move and act just as God purposed them, then he is not a perfect workman, and his purpose is thwarted. If only in one minute instant something intervenes to hinder or change the course or conduct, it dethrones him. To advocate such a theory, or anything relating to a possibility of anything being or acting in any way otherwise than according to the will of its Creator to accomplish the end desired, is to blaspheme the Lord, it seems to me; yet it is done. You may ask, Why? Because it is so ordered to bring about and accomplish the end, according to the counsel of the Creator.

(Continued on page 319.)

## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 30, 1896.

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

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

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

## THE SPIRITS IN PRISON.

1 Peter iii. 19.

OUR brother E. D. Varnes, of Farmington, Illinois, desires some thoughts from us upon the above named subject, and also upon 1 Peter iv. 6, but especially the first text.

We know of no one whose requests have greater weight with us than do those of brother Varnes, whom we have always held in brotherly esteem ever since we have known him, and so we feel like endeavoring to respond to this request as best we can. We will say that in No. 11 of the volume of the SIGNS for 1895, we gave such views as we have upon the last named text, so that here we will confine ourselves to the text first named, concerning the spirits in prison. The text to which brother Varnes has called our attention, with its connection, reads as follows: "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: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

We have quoted these connecting sentences because to our mind they throw light upon the text. First, there is no warrant here for the Romish and church of England heresy that our Lord after his death, and while his body lay in Joseph's new tomb, went to the regions of departed spirits, which were neither in heaven nor hell, and preached to them, giving them another chance to be saved. This whole theory is the offspring of a base superstition, and an entire misconception of the atonement and of the nature of the work of Christ on earth. But even were such a theory to be believed, it finds no support from this text; because while the THEORY takes in all who had passed out of the world before the crucifixion, the text plainly only relates to a small part of mankind, and the time was in the days of Noah. It is manifest that whatever the text may mean, it relates only to some men and women, who then lived while the ark of Noah was building. This much is certain.

It is manifest that there must have been peculiar circumstances belonging to the days of Noah, and belonging to no other time nor place, which caused the apostle to connect this scene with what he was saying concerning the atonement. In other words, in the mind of the Holy Spirit speaking through Peter, the narrative of the flood and the preparing of the ark to the saving of Noah and his family, with the waiting of God, as it is termed by the apostle, a hundred and twenty years, until the plan of their redemption was completed, with the long and faithful testimony of Noah, as he was moved by faith, to contend against sin and to testify to the one way of salvation for the elect family, constituted a lively type of the work and testimony of Jesus in the redemption of his people. It is not our purpose here to enter into and point out the details of this full and glorious type, but simply to call attention to it as the apostle in the text has done.

Now, Peter shows that the gospel is and always has been one. It has been one in substance, and one in power, and one in its ministration and effects, and has always belonged to and found the same characters in all ages of the world. It has been the gospel of Jesus Christ in all ages of the world; and Jesus by the Spirit preached the same gospel to the same characters in the days of Noah that he does now. He preached by the Spirit then, he preaches by the Spirit now. He preached through the words and deeds of Noah then, he preaches through the words and deeds of men now. By his Spirit he wrought in Noah then a faithful testimony of righteousness and of salvation, and in like manner he works now.

And these men to whom the word of the gospel comes are called "spirits in prison." This is not a new term in the Bible. The Lord's people had been called prisoners before. Without quoting we will refer to the following Scriptures which speak clearly of the Lord's people as being bound or as prisoners: Psalm lxxix. 33; Psalm lxxix. 11; Psalm cii. 20; Zechariah ix. 11, 12; Isaiah xlii. 27; Isaiah xlix. 29; Ephesians iii. 1; iv. 1. There are other places in the word where the same truth is expressed, though the word "prisoner" is not used, and in some other places the word "prisoner" is used; but it does not seem to us clear that in those places the meaning is the same. Enough has been referred to to show that the word "prison," as applied to the people of God, is in common use in the Scriptures.

But in connection with the thought of the text that Jesus went and preached to the "spirits in prison," we would more especially call attention to the following Scriptures which we will quote: Isaiah xlii. 7, Jesus's work is said to be to "bring the prisoners out of the prison, and them that sit in darkness out of the prison house." In Isaiah xlix. 9, the

same language in substance is recorded again. In Isaiah lxi. 1, it is said that the Lord sent him to "proclaim the opening of the prison to them that are bound." This then is the peculiar work of Jesus—to preach—to preach to the spirits in prison—to preach to them that their prison is opened, and that they are no longer bound.

This always has been the burden of the ministry of the word. It always has been the gospel of full and free deliverance to those who were bound and in darkness. This same gospel to the same class of people was preached by the same Savior in the days of Noah; and to this gospel, as we learn in 2 Peter ii., Noah himself bare witness, just as at this day there are witnesses to the power of the gospel in delivering those in bondage. The people of God once felt themselves to be shut up in prison, and to them was the word of this salvation sent. To this there are thousands of living witnesses today. We are fully persuaded that brother Varnes is himself a witness to this same experience of bondage and deliverance. How joyful was the sound of gospel grace to his ears! How beautiful upon the mountains were the feet of him that published the good news!

And Jesus is still preaching to spirits in prison by the Spirit; and day by day does the glad news reach the heart of this or that one that Jesus has found a ransom and they are free. And the blessed work will go on until every spirit in prison has been reached, and in the power of that word they have gone forth and walk at liberty.

C.

## WHO WILL RESPOND?

It was our desire to get through this volume of the paper, if possible, without making an appeal to our delinquents, knowing that nearly all were as sorely pressed for funds as ourselves. In hopes of being able to avoid publishing this notice we have borrowed over a thousand dollars to meet the running expenses of the paper.

The maturing of these obligations now compels us to appeal to those of our subscribers whose subscriptions are in arrears, to make a special effort to send us a remittance.

If your subscription is only a few months in arrears, and you are not able to pay it up at present, please do not order your paper discontinued on that account, for we can better afford to send the paper, and wait until you are able to pay for it, than to lose your patronage altogether.

The date at which each subscription expires is plainly printed next to the subscriber's name on the little pink slip pasted either on the wrapper or on the margin of paper. Please, brethren and friends, look at your dates, and those of you who are in arrears assist us all you can without too great inconvenience to yourselves. If you are prepared to make a remittance please attend to it at an early day, for experience has taught us that procrastination results in complete neglect in these matters.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

JOHN XIV. 13, 14.

"AND whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."

These words were spoken by our Lord Jesus Christ to his disciples on a most solemn and interesting occasion. From the time they had been called to a knowledge of him, he had been personally with them in the flesh; but he was now upon the verge of those dreadful sufferings and that bitter death by which they were necessarily to be deprived of his presence, so far at least as his incarnation was concerned. True he had promised to come to them again, which promise he has fulfilled in coming by his Spirit, or in his spiritual presence, as their omniscient God and Savior, to be with and to preside over them in all places, at all times, and under all circumstances, until he shall again appear in a bodily form, as when the cloud received him out of the sight of the saints who saw him ascend up to heaven; when he will come to raise the dead and judge the world at the last day.

These words are full of comfort and instruction to the saints generally, and were peculiarly so to those immediately addressed, who were so soon to witness the fearful reality of what he had advised them concerning his death and sufferings. It is a comfort to God's dear children, when afflicted and persecuted, that the privilege of communion with God and access to his throne of grace cannot be taken from them; but more especially is it comforting when their faith can lay hold of the blessed promise in the text, and what they shall ask in the name of Jesus shall be given them.

In the text the saints are instructed to present their petitions to God in the name of Jesus. On one occasion he said to them, "Hitherto ye have asked nothing of the Father, in my name." But in all future time they were instructed to ask of the Father in Christ's name.

We should observe the order of prayer as divinely established. It is not to call on the Son in the name of the Father, or of the Spirit, nor on the Spirit in the name of the Father, or in the name of the Son. Although the Holy Ghost and Christ are God, equally with the Father, yet invocation of Christ and of the Spirit is a deviation from the instructions given to the saints. All the three that bear record in heaven have to do with the prayers of the saints.

1. The prayers of the saints are to be addressed to the Father.
2. They are to be asked in the name of the Son.
3. As they are indited by the Holy Ghost.

In further contemplation of our text we propose to notice the following prominent points, viz:

1. What we are to understand by asking in the name of Christ.

2. The certainty that our prayers will be granted.

3. The unity of the Godhead implied.

4. The encouragement given to the saints to pray.

First. The name in which we are to approach the throne of grace shows that in our own name as sinners we have no access unto God. Our own names, separately considered from our relationship with and standing in the great Redeemer, only identify us as rebels against the government of God, transgressors of his divine law, and subjects of his just indignation and wrath. Our own names, like the name of bankrupt debtors or condemned criminals, are dishonored and unavailing; and with no better name to plead before the throne of God, we must stand condemned and rejected. Hence the necessity of a responsible name, a name that is honored in heaven, that has weight at the throne of grace; and such a name is not given under heaven or among men, only in the name of Jesus Christ our Lord. His name is perfectly responsible; it expresses his Godhead, and his mediatorial relationship to his people. God was in Christ, reconciling the world unto himself, and therefore it is that his name is above every name that is named in heaven or on earth. At his name every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father, both of things in heaven and of things in earth. His name is a strong tower, into which the righteous flee and find safety. Nothing can therefore be denied that is asked in his name, according to the import of our text. "Whosoever shall call upon the name of the Lord [which is the name of Jesus, for all shall confess that he is Lord, to the glory of God the Father] shall be saved." But the question arises, Who can, and who have a right, to call upon the Father in this name? Should the writer or the reader of this article present the name of a responsible endorser at the bank, in order to obtain credit, if it should be proved that we were not properly authorized to use that name, instead of obtaining credit we would be convicted of forgery; and no man can use the name of Jesus fraudulently before the throne of God without detection; for no man can call Jesus Lord but by the Holy Ghost. And if we cannot call him Lord, we cannot call him by his name, for he is both Lord and Christ.

All the saints of God have an interest in his name. This appears from the following testimony.

1. All the family of God are named in him; so that the mention of the sacred name expresses all the fullness of his Godhead bodily, and also all the family of God, both in heaven and on earth; for they are complete in him, who is the head of all principality and power.—Col. ii.

9, 10. Thus, as Adam in the figure embodied all the human family, and God called their name Adam, so in the antitypical Adam, the Lord from heaven, all the spiritual family have a name, better than that of sons and daughters. They therefore have an interest in him, based upon the purpose and grace which was given them in him before the foundation of the world.

2. Their right to and interest in his name is established on the ground of vital union. They are his seed, his children, and they are accounted to him for a generation; and as children by inheritance are entitled to the name of their legitimate progenitor, so the name of Jesus covers and forever secures all the heirs of immortality.

3. The marriage of the Lamb entitles the bride, the Lamb's wife, to a right to and interest in the name of the heavenly Bridegroom. Hence the prophet Jeremiah has said, "This is the name whereby he shall be called, The Lord our Righteousness;" and he has also said, "And this is the name whereby she shall be called, The Lord our Righteousness." The married wife has an interest in the name of her husband, so that all she needs for her support and comfort is secured by that name. Though irresponsible, bankrupt and worthless in her separation from him, all that his name is good for at the throne of heaven she is entitled to in her being embraced in his name, as no more twain, but the bone of his bones and the flesh of his flesh. Therefore will he 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."—Isaiah xliii. 6, 7. Christ in his mediatorial relationship to his church has obtained a more excellent name than the angels, and in that name he is the appointed heir of all things; so he has given to his people a name better than that of sons and daughters, and in that name is secured to them a joint heirship with Christ to an inheritance which is incorruptible, and undefiled, and can never fade away; and consequently "all things are theirs, and they are Christ's, and Christ is God's." To ask of the Father in the name of Christ requires that they who ask shall have standing in Christ, as he is the way, and the truth, and the life, and no man cometh unto the Father but by him.

Again, to ask in his name implies that we ask by his special command, in obedience to his direction; and to all who thus call upon God the promise of our text belongs.

Secondly. We are to consider the certainty that all the petitions of the saints thus presented shall be granted.

The saints have often been perplexed upon this point, having fre-

quently asked and received not, because they have asked amiss. They have wondered how it could be that Jesus had thus positively promised to grant all that was asked in his name, and yet they had so frequently asked and been denied. Even Paul had earnestly petitioned three times for one favor which was not granted him. And sometimes the saints have felt ready to doubt the promise, and still more frequently their interest in the promise, because their prayers seemed to be shut out. We are to consider that it is not merely to repeat the name of Jesus as the ground of our confidence, or to say, Lord, Lord, or we may be prompted by a fleshly desire for things, to consume them on our carnal lusts, or for the gratification of our fleshly minds, which the Lord in great mercy refuses to grant us. Such things he has not authorized us to ask in his name, nor has he promised to grant such petitions, for such cannot, according to the sense of our text, be asked in his name. We are forbidden to take the name of the Lord our God in vain; but we are constrained to believe much that is called prayer in this age of rebuke and blasphemy is but profanely taking the name of the Lord in vain. When we duly consider that in approaching the mercy seat in Jesus' name that mind should be in us which was in Jesus when he prayed the Father, saying, "Not my will, but thy will be done," and to be divested of the selfish desires of the flesh, not thinking our own thoughts nor speaking our own words, but praying with the Spirit and understanding, under the controlling influence of the Spirit of grace and of supplication, which God alone can bestow upon us, that it is only in the Spirit and in that name we can draw near unto God with a true heart, in full assurance of faith, by that new and living way which our God has consecrated for us through the veil, that is to say, his flesh, then, but only then, do we worship God acceptably, with reverence and godly fear.

In thus coming unto God, when our hearts are filled with love to God, humility and submission to his righteous will, when our affections are raised by the Spirit's work from the things of earth, and placed on things which are heavenly and divine, when the Spirit that searcheth all things, even the deep things of God, maketh intercession for us and in us according to his will, certainly as he hath promised, so certainly will he perform all that he hath promised. All the experience of the saints goes to teach us that the Spirit to direct and control our desires, and to order our speech aright before God, is as indispensable to genuine prayer as is the all-prevailing name in which our petitions are asked. We may therefore rest assured that when we ask and receive not, we have asked amiss, and not in the name of Jesus, in the true meaning of our text.

Thirdly. The unity of the Father, Son and Holy Ghost implied in the text.

Christ, as we have seen, directed his children to ask all their petitions of the Father, in his name, and the Spirit alone can qualify us to so approach the divine Majesty; yet Jesus says in our text, "I will do it." He does not here say the Father, but himself, "will do it;" from which we learn that while the Son sustains the relationship of the only Mediator through whom we have access unto God, he is in his own deity one with the Father, as he has declared in the tenth and eleventh verses of this same chapter. The three that bear record in heaven, the Father, to whom prayer is made; the Son, in whose name it is made; and the Holy Spirit, by whom the heart is prepared and the petition is indited, are one in the unity of the eternal Godhead.

Fourthly. Our subject affords encouragement to the people of God to pray without ceasing, and in all things to give thanks to God, from the consideration,

1. God has made his gracious throne accessible to them through the mediation of our Lord Jesus Christ, by the Holy Spirit. We therefore are not calling upon a deity that requires to be operated upon by his subjects. But the God on whom we call is of one mind, and none can turn him; and he has provided for us the Way of access to his presence, and the Spirit by whose heavenly teaching we are made acquainted with our necessities, and by which also we are qualified to worship God in spirit and in truth.

2. Their petitions being made by the inditing of the Holy Spirit, cannot fail to be in harmony with the will of Jehovah; for the Spirit is God; hence it is certain that the prayers of the saints thus offered will be heard and graciously answered.

3. The promise is unequivocal and unconditional. "Whatsoever ye shall ask in my name, that will I do." Not because the petitioners have prayed, or do something to merit or entitle them to the blessings sought for; but, as Jesus further said, "That the Father may be glorified in the Son." He had before informed his disciples that the Father was in the Son, that is, in him, and he in the Father. The Father being in Christ, is in him glorified in all the economy of grace. The brightness of the Father's glory shines in the face of Jesus Christ; and all the prayers and all the worship of all the saints of God being offered in and through Christ, all the glory ascribed by all the church glorifies the Father in the Son. This glory he will not give to another, nor his praise unto graven images. That God is glorified by the prayers made in Jesus' name, is a strong ground of encouragement to the saints to pray.

4. The painful circumstances under which the disciples to whom

Jesus immediately addressed the words of our text were soon to be placed, when the blessed Jesus whom they had seen healing the sick, raising the dead and casting out devils, and under the sound of whose voice they had sat with so much joy and rapture, was soon to be nailed to the cross, and bleed and die. Add to all this the fearful prospect before them. The same spirit which condemned the immaculate Lamb of God was also bent on their destruction. The things which were done in the green tree were soon to be repeated in the dry; and they had been told that they should be hated of all men for his name's sake; yet under all these trials and persecutions it should be their unspeakable privilege to call on the name of the Lord, with the blessed assurance that they should be heard. While men should be deaf to all their cries, and their kindred according to the flesh should have no sympathy for them, a throne of grace was open, and they made welcome, in all their emergencies to come boldly to the throne, to ask for mercy and to obtain grace to help them in every time of need. As they were under all these circumstances encouraged to pray, so also are all the dear people of God at this day; and the saints are sometimes enabled to bless God that even

"Tyrants are made a smarting scourge,  
To drive them near the Lord,"

in their supplications and prayers. Such a throne of grace, such a God of boundless goodness, and having such a great High Priest over the house of God, and one who is easily touched with the feelings of our infirmities, and such a blessed Spirit to instruct, guide, enlighten and make intercession for us, we have all the encouragement that we can desire to pray and faint not.

MIDDLETOWN, N. Y., Oct. 15, 1853.

### BOOK NOTICES.

#### PRONOUNCING BIBLES.

All the proper names of every person or place in these Bibles are divided into syllables, and accented as they should be pronounced, enabling the reader to readily pronounce correctly the most difficult names of persons and places.

These books are 11x13 inches, and range in price from \$5.50 to \$20.00, according to binding, the contents of all being the same. The books being too large and heavy to be sent by mail, we will express them at our expense at the following prices, viz.:

No. 51. Bound in American Morocco, Arabesque, gilt edges, \$5.50.

No. 53. French Morocco, padded, round corners, gilt edges, \$8.00.

No. 55. Extra Morocco, beveled, rolled edge, gilt edges, \$12.00.

No. 59. Levant Morocco, padded sides, raised bands, silk sewed, round corners, red under gold edges, \$20.00.

For pulpit use these Bibles are especially adapted, and our brethren in the ministry would find it a great convenience to have one on the desk.

### CIRCULAR LETTERS.

*The Lexington Association, in session with the Roxbury Church, to the Elders, churches and brethren composing the Lexington Association, and to all of like precious faith to whom this letter may come.*

DEAR BRETHREN:—As the time has come that you expect a letter from us we will try to comply, if the Lord will, with our annual custom.

"Let brotherly love continue."—Heb. xiii. 1. We have chosen a short text; but as lightning shineth from the east even to the west, so this short sentence takes in the whole family of grace, from the most gifted to the least child of God. How important it is that we understand each word of our text.

"Let." If we mistake the meaning of this word, then the whole subject is gone, and we had as well stop at once. In the creation God said, "Let there be light."—Gen. i. 3. Paul says God commanded the light. "Let" here means more than a passive assent. An actual command, and a removal of that which might hinder. If "let" in our text is simply passive, then it leaves the whole family in a lukewarm state in this matter, neither hot nor cold. God has condemned such a condition. "I know thy works, that thou art neither cold nor hot: I would thou were cold or hot."—Rev. iii. 15. Man has never let it rain or snow; he has never let the sun shine on the earth; neither has man let the Sun of righteousness shine in his heart. God commanded it, and as the light of the morning it shone in our soul. It came not by observation, but as the lightning from heaven. It revealed to us the Savior, and also the church. It kindled a flame of love—of brotherly love. It brought us into his banqueting-house, and his banner over us was love. Now let this love continue. Remove those things that might hinder. To begin with, after receiving a knowledge of the truth, and who the Lord is, confess him and be baptized. When Saul was met in the way to Damascus, after he had fallen to the ground he inquired, "Who art thou, Lord?" The answer was, "I am Jesus." Then Ananias was sent to look after Saul; but you remember he had doubts about this man Saul; yet when he came to him he said, "Brother Saul, receive thy sight," and commanded him to arise and be baptized. Saul let that brotherly love continue by obeying the command. There is no better way to let brotherly love continue than by each of us to continue steadfast in the apostles' doctrine. The reason why brotherly love does not continue must be sought for among the brotherhood. Paul says, "But I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a cast-away." Cast away from what? Cast away from the brotherhood.

Brotherly love would cease to flow out to him, and he would be cut off from the fellowship of the saints. But in keeping his body under, he let brotherly love continue. Peter exhorted the Elders to be ensamples to the flock. "Likewise, ye younger, submit yourselves unto the elder." Surely in doing such things we would let brotherly love continue. "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing."—1 Peter iii. 8, 9. The work of letting brotherly love continue can mostly be done quietly at home. Our thoughts are the mainspring of our acts. Our acts are the fruit by which we are judged; and as we are judged, or judge others, so brotherly love is continued or hindered. Brethren, "be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."—Gal. vi. 7. "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."—Matt. vii. 2. Now the best rule to observe in letting brotherly love continue is found in Luke vi. 31: "And as ye would that men should do to you, do ye also to them likewise." "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."—1 Peter iii. 10. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned, and received and heard, and seen in me, do; and the God of peace shall be with you."—Phil. iv. 8, 9.

JOHN CLARK, Mod.

JOHN A. MORSE, Clerk.

JAMES AVERY, Ass't Clerk.

*The Licking Association of Particular Baptists, now in session with the church at Mt. Carmel, Clark County, Ky., to the several churches of which she is composed, sendeth christian love and salutation.*

DEAR BRETHREN:—While we know that it is not in man that walketh to direct his steps, yet God in his goodness has brought us together again according to our desire and arrangement. We have enjoyed your messages of love, and are glad to note the general welfare of the churches, and our constant desire and prayer is that we may be kept in peace, if it is his will. Some of our loved ones have been called home, and this should remind us that others may soon pass away, leaving us to regret kind thoughts and gentle deeds unspoken or undone. O! could we remember at all times that the servant of God should not strive

but be gentle unto all men, then we would not regret so many careless deeds. But we thank God that we are made to feel that though we are thoughtless, our heavenly Father pities our infirmities, and teaches us that we are kept by his mighty power through faith unto salvation. How perfect his work, how sure his promise, "I will never leave thee nor forsake thee." Down in the dark valley with mountains of sin all around we are ready to say there is no way of escape, we can go no further, surely our sins will destroy us, and we are ready to die in our weakness. But God has ever been mindful of us, though we knew it not then. With the word we are made to see and feel in our experience that all things work together for good to them that love the Lord. How quietly we can rest then in the thought that he doeth all things well, and that nothing can separate us from the love of God which is in Christ Jesus our Lord. He does not have to change our natural surroundings nor take away natural afflictions to make us contented; but with a word in our hearts he restores the joys of his salvation, and our hope lifts us up and we are made to say with Paul, "Thy grace is sufficient for us." The great beauty of our hope is not that it takes away our natural afflictions, which are but for a moment, but that by his word we are made to glory in tribulation. Knowing and feeling this we are made to run (we cannot of ourselves) with patience the race set before us, looking unto Jesus, the author and finisher of our faith. We are thankful that God has kept us in peace, and may he continue his manifested mercies and teach us day by day our nothingness in ourselves and our oneness in Jesus. When he is manifestly in our midst we sit down together with all saints of God and find that his banner over us is love. God is love, and where love is manifested God is there. God grant that we may keep the faith, so that at the end we may say we have fought a good fight, and see the crown which Christ shall give at that day. Remain steadfast, brethren, in the truth that he hath brought salvation, and let us not stretch forth our hands to steady the ark of God, but rest assured that we are kept by his mighty power; and when Christ, who is our life, shall appear, then shall we also appear with him in glory. The grace of God be with you. Amen.

B. FARMER, Mod.

J. T. MCCOUN, Clerk.

T. J. RATLIFF, Ass't Clerk.

### NOW READY.

AS IT would take too much space to give a full description of all the Bibles and other books and publications for sale at this office, we have issued an illustrated catalogue giving complete information, which we will mail free to any one desiring to purchase any of the articles therein listed, consisting of Family Bibles, Pulpit Bibles, Oxford Bibles, Teachers' Bibles, Pronouncing Bibles, Young's Analytical Concordance, Cruden's Concordance, Hymn Books, Histories, &c., &c.

CORRESPONDING LETTERS.

*The Lexington Old School Baptist Association, in session with the Roxbury Church, Delaware Co., N. Y., September 16th and 17th, 1896, to the associations with whom we correspond, greeting in the Lord.*

DEAR BRETHREN:—Through the continued mercies of a kind and merciful God we have been permitted to meet again as an association, and, as we trust and believe, our meeting has been to his glory and the edification and encouragement of the brethren. Your messengers and minutes have been gladly received, and we desire that the Lord will visit them by the way, and cause them to rejoice in his presence, and to feel in their hearts that it has been good that they have been with us. The attendance has been encouraging, and harmony and brotherly love have prevailed throughout. The Lord has added to the churches during the year past, eleven having united by baptism, and two having been restored, and we feel to rejoice in his work. We earnestly desire a continuance of your correspondence.

Our next session is appointed to be held with the Clovesville Church, Clovesville, Delaware Co., N. Y., on the third Wednesday and Thursday of September, 1897, where we hope again to meet your messengers.

JOHN CLARK, Mod.

JOHN A. MORSE, Clerk.

JAMES AVERY, Ass't Clerk.

*The Licking Association of Primitive Baptists, now in session with Mt. Carmel Church, Clark Co., Ky., September 11th, 12th and 13th, 1896, to the several associations with whom we correspond, greeting in the Lord.*

GOD, who is rich in mercy, has permitted us again to assemble in an associated capacity, for which we humbly hope we are thankful; and we rejoice to know there is a remnant according to election, who put not their trust in an arm of flesh, but trust alone in the blood of the blessed Lamb of God, that taketh away the sin of the world, and makes us kings and priests unto God. In this meeting we have been made to realize of a truth that it is good to be here, and have been greatly refreshed by the coming together of messengers and those able ministers with whose presence we have been blessed.

We ask a continuance of your correspondence in the future as in the past.

Our next association will be held, the Lord willing, with Goshen Church, Anderson Co., Ky., beginning on Friday before the second Saturday in September, 1897.

B. FARMER, Mod.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Ass't Clerk.

CORRESPONDENCE.

(Continued from page 315.)

Even so with all things that take place; for nothing can possibly take place or intervene that was not commanded and willed by the Creator, or fly their respective part at the time appointed to judgment, or overthrow and destroy the display of his own glory, righteousness and omnipotence, and so fail to work the works ordained to bring about the final consummation of all things purposed in himself in the beginning.

Can a man be under two covenants at the same time, and obey both? It seems to me the Scriptures teach that the first covenant was a covenant of works; and because the children did not obey it, it was considered faulty by the Lord himself. He took away the first, that he might establish the second, which is of grace, and is an everlasting covenant, in which is salvation, and does not depend on obedience, neither in time nor for eternity, on the part of the people, but is salvation absolute to all believers in him; and if in him, what salvation we have is in him, and is eternal. I cannot see how any can fix up a conditional system for the saints, and be consistent with the word. We are chastised while here, but it is for our good. We endure evil, and are evil treated, and that is for good to us, that we may know we possess the promises that await the people of God, eternal salvation, commenced in time and continued in glory. Abraham asked the Lord how he would know that he possessed the promised land. God told him that his seed should go into bondage, and be evil entreated four hundred years. This was all determined by the Creator to be done to the seed; not for disobedience, but that they might know that they were the possessors of the promised land, or children of the covenant made with Abraham, and not because of obedience or disobedience. I feel that the way some are advocating the theory of time salvation, as they call it, they will yet go back under Moses and yoke themselves under bonds. I said go; but they are already there, according to the view I take of it.

I have just received the SIGNS, and my eyes fell on your editorial, in which I see you touch on this same subject of time salvation. I heartily agree with you, as I do with all your expositions of the word. May God bless you, and all the true gospel correspondents of the SIGNS.

Yours in hope of immortality through Jesus Christ our Lord,

NATHAN TOMLINSON.

BYRON, Neb., Sept. 16, 1896.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN IN CHRIST:—  
Again I desire to drop you a few lines. Last Saturday and Sunday was the regular church meeting time at Mill Creek Church, in Washington County, Kansas, fifty miles

southeast of here. It was a time long to be remembered by all present, on account of the sweet manifestations of the Spirit of Christ in the hearts of God's dear children. They came all the way from forty up to one hundred miles to visit the little church. On my way to the meeting I found two Old School Baptists that had not heard of any church here, and had seen but one Old Baptist for over fourteen years. They were entire strangers to me, but I called on them, told them that I had heard of them a few days before, and that I was on my way to Mill Creek Church, and I would love to have company. It was about thirty miles from there to the church. Brother Price said he would love to go on, but thought he could not go this time; but when I went into the house with him he told his wife I was an Old School Baptist. Sister Price then asked me what kind of Baptists we were. I told her we were the Old School, Predestinarian or Primitive Baptists. Well, she said that was the kind of Baptists they belonged to in Illinois, but they had given up all hope of ever finding any in this country. She told her husband to get ready and go with me, and see for himself. He did go, and what a feast he had. When he got back to his house he told his wife he thought he never before in his life heard so much good preaching at one meeting. There was meeting at brother Reed's that night, and on Saturday at the meeting-house, and again at night. On Sunday morning was the ordination of brother Reed, with two sermons, and that night at brother Reed's we heard three more sermons. So brother Price felt he was well paid for his trip.

Elder J. M. Stout, of Missouri, is an able defender of the truth; and so is Elder J. H. Ring, of Nebraska. The brethren and sisters all enjoyed themselves. This church is small, there being only four members in it now, as the hard times caused a part of their members to move away, and part of them lived in Nebraska, and went into the constitution of Little Flock Church; but the indications are that there are others in that vicinity who will soon go home to their friends and tell them what the Lord has done for them.

I will send the notice of the ordination of Elder Reed with this. May the blessings of God be with them all.

JOSEPH BRUCE.

[See ordination notice next week.—Ed.]

EDITORIAL NOTICES.

LARGE TYPE SMALL BIBLES.

WE would especially call attention to the advertisement on last page, of small, light Bibles, printed in large full-faced type. While these Bibles weigh only from two to three pounds they are printed in large full-faced type that can be easily read by those whose sight is failing.

OBITUARY NOTICES.

**Deacon Henry Carlough**, of Ebenezer Old School Baptist Church, New York City, departed this life at his residence, 116 Perry Street, on Friday evening, Sept. 11th, 1896, in the 85th year of his age. He was born and spent almost all the years of his long and useful life in the city of New York. He was baptized by Elder James Goble more than fifty years ago, and during all these years has been a faithful and devoted member of the church of Christ in the city of New York. In his removal the church there has sustained a loss that they deeply feel. He was indeed a pleasant brother, gentle and harmless, possessing "the ornament of a meek and quiet spirit, which is in the sight of God of great price."

He is survived by his aged companion and several children and grandchildren.

Funeral services were held at the family residence on Sunday, 13th, and were conducted by Elder Wm. L. Beebe, using as a text 1 Thess. iv. 13-18. The interment was at Suffern, Rockland Co., N. Y.—[Eds.]

MEMORIAL.

(By Ebenezer O. S. Baptist Church, New York City.)

WHEREAS, We are again called upon to mourn the departure of a worthy member of this church, therefore be it

*Resolved*, That in the removal (by death) of our dearly beloved brother, **Deacon Henry Carlough**, we are deprived of the companionship and counsel of a kind and faithful friend, a true and humble follower of the meek and lowly Jesus, whose memory we are proud to honor.

*Resolved*, That while bowing in humble submission to the will of God, we rejoice in the comforting assurance that our brother, forever freed from the trials, temptations and afflictions that are the portion of the Lord's dear people during their earthly pilgrimage, sweetly sleeps in Jesus, in whose finished work, for the salvation of poor sinners, was his only hope.

*Resolved*, That these resolutions be entered in length upon the Minutes of this special church meeting, published in the SIGNS OF THE TIMES, and a properly attested copy be forwarded to the family of our brother and friend.

BENTON JENKINS, Pastor and Mod.

A. W. RITTENHOUSE, Clerk.

TWO DAYS MEETINGS.

THE Old School Baptist Church of Gilboa appoint the tenth and eleventh days of October for their yearly meeting, to commence at ten o'clock a. m. We cordially invite ministers and brethren of our faith to meet with us. By order of the church, August 12th, 1896.

D. S. ELLIOTT, Clerk.

YEARLY MEETINGS.

A YEARLY meeting will be held at Indiantown, near Powellville, Wicomico Co., Md., commencing on Wednesday after the first Sunday in October, 1896, and continuing two days. If there are any who wish us to meet them at Powellville, please drop me a postal card at Powellville, Md. We would be glad to meet all who desire to attend.

L. A. HALL.

A YEARLY meeting is appointed to be held, the Lord willing, with the Columbia Primitive Baptist Church, Jackson Co., Mich., commencing on Saturday before the first Sunday in October (3d and 4th), 1896. We extend a cordial invitation to all lovers of the truth to meet with us.

WM. L. BROWN, Clerk.

## ASSOCIATIONAL.

THE Salisbury Old School or Primitive Baptist Association is appointed to be held with the church at Snow Hill, Worcester County, Md., to commence on Wednesday after the third Sunday in October, 1896, at which time we hope to meet a goodly number of brethren and friends, ministering brethren in particular.

Those coming by rail from the north will get tickets for Snow Hill, changing at Harrington. There will be friends at the depot to receive and also take care of them. Train arrives about one o'clock. A cordial invitation is extended.

T. M. POULSON, Pastor.

THE Pilgrim's Rest Association of Old School Predestinarian Baptists will, the Lord willing, hold her next session with Gilead Church, four miles south of De Soto, at the Union Chapel meeting-house, Johnson Co., Kansas, commencing at two o'clock p. m. on Friday before the second Saturday in October, 1896.

Those coming from the south, on the Ft. Scott R. R., will come on Thursday evening to Olathe, change cars, stay over night, and take the early morning train on the Santa Fe R. R. to Holliday. Those coming from the west will come on the Santa Fe R. R. to Holliday, and all change cars at Holliday for De Soto. Those coming through Kansas City or Lawrence can come to De Soto on Friday morning. All will have to come on the early morning trains to reach the association in time on Friday; but trains will be met morning and evening at De Soto. We invite all lovers of the truth.

WM. L. HALL, Clerk.

THE Mount Pleasant Association will convene with the Beech Creek Church, October 14th, 15th and 16th, instead of September, as per notice given.

The brethren are building a new house, and the weather has been so unfavorable that their contractor has not been able to complete the work in time; hence this notice.

Beech Creek, our place of meeting, is two miles south of Waddy. Train due at nine o'clock a. m. Brethren and friends will be met with conveyance to take them to the meeting.

P. W. SAWIN.

THE Virginia Corresponding Meeting will be held with the Frying Pan Church, Fairfax Co., Va., beginning on Wednesday before the third Sunday in October, 1896. Trains will be met at Herndon station, Washington & Ohio Division of Southern R. R., on Tuesday before. Trains leave Washington at 9:00 a. m. and 6:35 p. m. All who possibly can will come on the a. m. train; but both will be met. The morning train on Wednesday will reach Herndon in time for the meeting, and will be met if notice is given. Write to brother Isaac Long, Floris, Va. We hope to see and earnestly invite all who will come, feeling that the Lord is our God, and will be with us. Especially do we wish to see our ministering brethren.

E. V. WHITE.

THE Juniata Association will be held with the Needmore Church, Fulton Co., Pa., beginning on Wednesday before the second Sunday in October, 1896.

We will meet all brethren coming from the east or west at Hancock station, B. & O. R. R., on Tuesday. The trains generally meet. Coming from the east, leaves Washington about ten o'clock a. m., and reaches Hancock about two o'clock p. m.; but if we have notice given, any other train arriving at Hancock on Tuesday will be met. Direct such notice to Elder Ahimaz Mellott, Needmore, Fulton Co., Pa. We extend to all our brethren, especially ministers, a most cordial invitation to visit us. We hope you will remember us and accept the invitation.

E. V. WHITE.

# THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED EVERY WEDNESDAY,  
AT TWO DOLLARS A YEAR,  
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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, OCTOBER 7, 1896.

NO. 41.

## CORRESPONDENCE.

GAP, Texas, Aug. 4, 1896.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN:—I herewith forward you an article handed me a short time ago, written by the brother whose name is signed to it, and which I believe gives the true meaning of the parable of the tares. It is submitted to your better judgment.

Yours in hope,

J. C. KILGORE.

SIPE SPRINGS, Texas, July 7, 1896.

ELDER J. C. KILGORE—DEARLY BELOVED BROTHER IN THE LORD:—While reading an exposition of the parables, my mind has been led to write some thoughts on the parable of the wheat and the tares, which I submit to you for your consideration. It is an unquestionable fact that this, together with the other parables, has special reference to "the kingdom of heaven," "the kingdom of God," the kingdom which the God of heaven set up; therefore it is both unreasonable and unjust to try to force a meaning of the parable back beyond the setting up of the kingdom. But it is said, "This is a historic-prophetic parable, illustrating the introduction of evil into the world." So the parable is carried back to the beginning of the field (world), instead of the setting up of the kingdom, and makes a personal application of it, and thereby unmistakably teaches two-seedism; for it says, "Christ originally sowed this world with good seed, his own children; that it was Satan, that old enemy, the devil, who oversowed this beautiful world with tares, from whence come his children and servants, like unto himself." It also teaches that tares (the devil's children) are converted into wheat (Christ's children). It says, "While the churches of Christ must be kept pure the wicked must be permitted to exist in the world, since the attempt to forcibly root them out of it now would break up the foundation of society and destroy the kingdom of Christ, because it would have no material out of which to renew its membership by conversion to itself." It says, again, "We learn that ultimately, at the close of the harvest age, Christ will thoroughly cleanse his floor; he will send his angels and exterminate the tares, root and branch, out of his field, and burn them." Now, as I have said, this parable has reference to the kingdom of heaven; it is therefore necessary

to ascertain as near as possible the time when this kingdom was set up. If it was set up in the days of Adam, then the foregoing theory would seem to have some foundation; but if it was set up over four thousand years afterward, the theory is absolutely groundless. But what saith the Scriptures? "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Daniel ii. 44. And that this kingdom is the church, I believe most people will admit; and Jesus said, "And I say also unto thee, that thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. xvi. 18. So we find that Jesus built his church, set up his kingdom, and that at some time during his personal ministry here on earth; and as the church or kingdom was set up in the world, it was therefore necessary that the children or subjects of the kingdom should be in the world; so in this sense the good seed (the children of the kingdom) were sown in the field or world; and as there cannot be children or subjects of a kingdom until the kingdom is established, therefore we cannot go back of the setting up of the kingdom to get an explanation of this parable. So then this parable does not illustrate the introduction of evil into the world, but it does illustrate the introduction of false doctrine into the church. Where and when did the tares appear? "But when the blade was sprung up and brought forth fruit, then appeared the tares also." No intimation of any tares until the wheat brought forth fruit. Neither was there any persecution against Christ and his apostles because of their doctrine until the fruit of the doctrine or gospel of the kingdom was manifest. But later on the peace of the children of the kingdom was worse disturbed by the appearance of the tares in the kingdom. This is fully established by the Scriptures, of which I will give only a few references. In Acts xv. 1, we read, "And certain men which came down from Judea taught the brethren and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." This is the first place that we find a conditional plan of salvation taught in the church; the first of the tares (false doctrine)

in the kingdom. And that this doctrine was taught in the church at Jerusalem, see verse 5: "But there rose up certain of the sect of the Pharisees which believed, saying that it was needful to circumcise them, and to command them to keep the law of Moses." But what did Peter say? "But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they."—Verse 11. Please notice the difference in the preaching of Peter and that of the Pharisees. Peter preached salvation by grace, without any conditions, while the Pharisees preached conditions to make up for what they supposed to be wanting in grace. And as further proof that the apostles opposed this doctrine (tares), see verse 24: "Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law; to whom we gave no such commandment." So we see that the apostles did not teach a conditional plan of eternal salvation; but certain of the Pharisees which were in the church did. Hence we find that after the wheat brought forth fruit, then appeared the tares among the wheat in the kingdom at Jerusalem. And that Paul had great heaviness and continual sorrow because of the tares in the kingdom, see Acts xx. 29-31: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears." So then it was not the tares that were out in the field (world) that gave the wheat (children of the kingdom) so much trouble, as did the tares which sprung up among the wheat in the kingdom; and this is in perfect keeping with the parable. But if we try to make this parable illustrate the introduction of evil into the world, and make personal application of it, then we will get into two very serious difficulties, out of which there seems no way of escape. If the wheat represents Adam and Eve as they were created, sinless, and sown or placed in the world, then it will apply to none but sinless creatures. And if the tares represent sinful creatures, then they will apply to all sinners, and the parable would contradict it-

self; because Adam and Eve were the only people in the world at the time of the transgression, when they became sinners. So, according to this idea, there never has been and never will be any tares and wheat growing together. At first all would have been wheat; then through the influence of the devil the wheat would all have degenerated into tares; so the devil would have full possession of the field; for "There is not a just man on earth that doeth good and sinneth not."—Eccl. vii. 20. "If we say we have no sin we deceive ourselves, and the truth is not in us."—1 John i. 8. "What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles that they are all under sin. As it is written, There is none righteous, no, not one; there is none that understandeth; there is none that seeketh after God; they are together become unprofitable; there is none that doeth good, no, not one."—Rom. iii. 9-12. Now, it is clearly shown that all of the human family are sinners; and if the parable represents sinners, it must represent all sinners; and if the binding and burning of the tares represents eternal punishment, as is so generally believed, then we might well say, as did the angel with a loud voice, "Woe, woe, woe, to the inhabitants of the earth," since there is not so much as an inference in the parable that any of the tares will be converted into wheat, but they are to be gathered out of the kingdom and burned. If the parable has a personal application, and goes back to the beginning of the world, the wheat representing all that will be saved, and the tares representing all that will be lost, then we have two-seedism in its full sense, and no way to get out of it; for it was Christ that sowed the good seed (wheat), and the devil sowed the tares; so each one would get his own sowing, his own children, his own creation, and should be satisfied with it. But by reference to the explanation which Christ gave of the parable, we find that the lesson designed to be taught in this parable has direct and special reference to the things pertaining to the kingdom; that the kingdom would be in the world; that the tares would be among the wheat in the kingdom; that the tares would be gathered out of the kingdom, and not out of the world. "He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are

the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matt. xiii. 37-43. Now as the wheat and the tares were both in the kingdom, and the angels were to gather the tares out of the kingdom at the end of the world, it is therefore necessary to find out what the tares represent, and also what the end of the world under consideration is; and in doing this we must be careful and not make the parable contradict itself, nor any other Scripture. Now, if the tares represent all wicked, unregenerate people, and the harvest or end of the world is the final judgment, or (as some say) the millennium, then we have the state church theory fully established, that all people, both good and bad, must be kept in the church, and thereby destroy all discipline in the church; because the servants were not permitted to gather the tares out from among the wheat, but were to "Let both grow together until the harvest;" and then the Son of man shall send forth his angels, and gather the tares out of his kingdom. This theory contradicts all the teaching of Christ and his apostles, and hence is not true. But as the tares are said to be the children of the devil, and were in the kingdom, we must therefore look for something in the kingdom that will correspond with the tares. Now, as the devil is a creature, and therefore has no creative power, neither natural nor spiritual, there is no human being the natural or spiritual child of the devil; so in a strict sense there is but one thing that he is the father of, and that is a lie. Jesus said, "Ye are of your father the devil, and the lust of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."—John viii. 44. So it was a lie that the devil was the father or maker of; and the people were called his children because they held to that which he produced. Every false doctrine is the product of the devil. Paul calls them "doctrines of devils." Now, I believe the tares have special reference to the introduction of the law of Moses with its ordinances unto the church by the Pharisees; and as these Pharisees were believers, and therefore had eternal life, we are forced to another con-

clusion, that a man may be a child of God by regeneration, and at the same time be a child of the devil in doctrine; and that this law-doctrine (tares) did not stop at the churches in Jerusalem and Antioch, see Paul's letter to the Galatians. He says, "For if righteousness come by the law, then Christ is dead in vain." "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" Tell me, ye that desire to be under the law, do ye not hear the law?" "For I testify again to every man that is circumcised, that he is a debtor to do the whole law." Here we find the same false doctrine in this church that was taught in the churches at Jerusalem and Antioch. So we have now found something in the kingdom or church that corresponds with the tares of the parable. But now we must look for the harvest, when the tares are to be gathered out of the kingdom. Have they been gathered out of the kingdom, or are they still in the kingdom? If they have been put out, then the harvest is passed; but if they have not, then where do we get any authority to put them out, since the servants were forbidden to put them out? But as the harvest is the end of the world, and the angels are the reapers, then to find what is meant by the end of the world please read Matt. xxiv. In this chapter we find the reapers employed in separating the wheat from the tares; and to prove that this has already been done, it is only necessary to take Christ's own plain statement concerning the signs of the times, when his disciples said unto him, "Tell us, when shall these things be, and what shall be the sign of thy coming and of the end of the world?" He told them of the false christs and false prophets that should arise and deceive many, and that the love of many should wax cold. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, then let them which be in Judea flee unto the mountains. But pray ye that the flight be not in the winter, neither on the Sabbath day; for then shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be." All these with many other signs Jesus gave his disciples, and then said, "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Here we find the angels gathering together the elect, which is the same as the reapers separating the wheat from the tares; and Jesus said, "So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass till all these things be fulfilled." Now, as all these things

were to be fulfilled in that generation, and the apostles were commanded to go into all the world and preach the gospel to every creature, and the gospel of this kingdom (in which were both the wheat and the tares) was to be preached in all the world before the end or harvest would come, and the tares be gathered out of the kingdom. We will let Paul decide the question as to whether or not this has been done. "For the hope which is laid up for you in heaven, whereof ye have heard before in the word of the truth of the gospel, which is come unto you, as it is in all the world."—Col. i. 5, 6. "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven."—Verse 23. So I conclude that we have two things fully established by the Scriptures; first, that the harvest is passed, and the tares (which I understand to illustrate the introduction of the law of Moses and the ordinance of circumcision into the church) were taken out of the kingdom or church at the destruction of Jerusalem and final overthrow of the Jews as a separate nation of people; because the tares were to be gathered out of the kingdom at the end of the world, and the end was to come when the gospel of the kingdom was preached in all the world; and this is one of the things that Jesus said should be fulfilled in that generation; and before that generation had passed Paul said the gospel had been preached to every creature under heaven. So the tares were gathered out of the kingdom, and (so far as I have been able to learn) have never returned. Second, we have the commission which was given to the apostles fulfilled by the apostles. Hence all those who think they are preaching under or by authority of that commission, are laboring under a sad mistake; for the apostles in giving a charge to other ministers never at any time referred to that commission.

With these scattering remarks I will close. I hope you will cast the mantle of charity over my imperfections.

Your unworthy brother in gospel bonds,

J. W. MARTIN.

MARSHALL, Va., Aug. 28, 1896.

ELDER BENTON JENKINS—DEAR BROTHER IN CHRIST:—Yesterday I went to see the feeblest though not the oldest member of Broad Run Church. I had not been with her a half hour when it was on my mind to ask for her experience; but before I could do it she arose and handed it to me, written before father Beebe's death, or rather "sleep." She said she felt impressed to write it, but afterward thought the SIGNS better filled. Of late she had intended to take it to Elder Badger, her pastor; but she remarked, "I may never get

to Broad Run again, so if you think there is anything in it (she repeated this several times, and just before I left her), you may send it, or it may be you better not." Our dear sister and mother is poor in spirit, poor in this world's goods, but rich in faith, firm and uncompromising in the truth, and constant in her place, waiting till her change shall come. The Psalm she mentioned is very appropriate to her life and surroundings. She is a live Baptist, a witness of the truth, and established in it. We have four or five feeble members of her stamp. Her experience speaks for itself, lisping the name of Jesus, in simplicity, sweetness and purity. Our dear Lord is filling out her days in peace and quiet assurance. This he promised to do, and does do. "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."

Brother Jenkins, should I say I had no impression to write to you or sister Jenkins I would not be telling the truth. The sweet enjoyment I had in your house, and with the brethren of your church and association, this year, and the precious meetings before, can never be expressed, they were so much strength and comfort to me.

"The blessed thought of Jesus' name,  
And breathing rich perfume."

I would there could be a choice of words given me in the Spirit as I try to express something of my travail; something of the sweet testimony of Jesus in my life, or the life I now live in the flesh by the faith of the Son of God. What a wonderful blessing to be able to say we hope we live this faith. Our aged sister said yesterday that she knew she did not grow any better, but her sinfulness and weakness was more apparent; yet her faith was stronger, a firmer hold on eternal life than when she first believed. "I know that my Redeemer liveth." She said Christ was everything to her, but she was nothing. Is there any brighter evidence than this of a sinner saved by grace? "And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one." It seems to me here is Jesus in the believer. The wonderful God, three in one, and one in heaven, the Father, the Word and the Holy Ghost, is plainer, or more evident; but it is in heaven, that holy place, these witnesses are. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only [does it mean, not the Spirit only?] but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth." Cannot you write on this subject? There is something indescribably sweet to me in these words, "Except ye eat the flesh of the Son of man, and drink

his blood, ye have no life in you." This, it seems to me, is what is given us in the text. O how precious it is to hang upon the word of life, to draw honey out of the Rock, and oil out of the flinty Rock. What a precious legacy is the Bible, the record of God's will, something by which we can read the mind of Christ. Sometimes in that thirst the living waters spring forth, in that hunger that nothing but Jesus can satisfy, here in this wilderness of our flesh, and in the world. Just a few words out of the word of God seems a direct message from heaven; life from the life of God. But I wanted to mention our poverty and need, such need as this life creates within a perishing sinner; perishing without Jesus, our life. In proportion as Jesus is manifested in us must we feel our wretchedness, our vileness, our poverty. One moment I can be so rich in what the Lord has done for me that this wilderness blossoms as the rose. At the next moment there is nothing but weeping and howling, yea, so needy that I cannot cry. On one hand is perfection, yea, glorified perfection; on the other is destruction, starvation; the child put down to die, a turning away from it, with no wish to see the child die. Rich in faith, and very, very poor. "O wretched man that I am! who shall deliver me from the body of this death?" Now is it not true that we must have just such tossings to live in Jesus? But I want to say a little more about the poor, who feel the burden of the word of the Lord in the heart; too poor sometimes to know they have it there. There is an unrest, a feeling of misery, a sorely tried condition of mind that they would shake off. Why? Because they are suffering. What makes them suffer? Comfort is gone; they have nothing; old, dried, withered leaves, and the trunk all brittle and worthless; it will only make a flash of fire even. It is not difficult to tell what this is: flesh, self, creature, wilderness, death, crucifixion, &c. "Ye are dead, and your life is hid with Christ in God." "And it doth not yet appear what we shall be." Natural things are easy to take hold of; they are apparent; but, my brother, those eternal things, things not seen, which do appear, by things that are seen, are so glorious, and so powerful, and so evident (I mean by faith), that all natural things are weak, as figures and pictures of Jesus Christ, the Son of God, God with us, our glorious Immanuel.

I was going to say that when I went in to see sister Glasscock yesterday, I was impressed with her feebleness, her jaws sunken, an evident and rapid failing of the outer man. How glorious to think that though this outer man perisheth day by day, yet the inner man is renewed. So I found her, strong in spirit. But what do we know about this spirit? I could not have told by my feelings that I ever had any. At that moment I felt so dry, so empty, so poor, I could not

open my mouth. She seemed or expressed herself as poor as I felt, though I could see more about her than was in me. Everything surrounding her in her poverty spoke of Jesus, a man of no reputation, full of reproach, scorned by the worldly wise, and those rich people. There we were till after dinner. It was so hard for me to call or speak the name of Jesus; but I did get a little free before I left, yet not much. I am satisfied Jesus was with us both; that is, we hope in his name, and would love to bear testimony to that holy and reverend name, the Lord our Righteousness, whereby he is called and we are called. "Holy and Reverend is his name."

My love to all the saints, the dear brotherhood of Christ, whom if we love, we love God and his Son Jesus Christ.

Your sister in the bonds of affliction and peace,

LAURA HUNTON.

DEAR BROTHER BEEBE AND DEAR BRETHREN AND SISTERS IN CHRIST:—It has been on my mind for a long time to write my christian experience, if I have one. I feel so unworthy that I often fear I am not worthy to bear the christian name. Being alone today, I have concluded to try to write as well as I can. I was born in Fauquier County, Virginia, in the year 1820. My mother's name was Elizabeth Duncan, and she was an Old School Baptist. I often think of her christian walk while on earth. Although she had many trials, yet she was sustained by the great and almighty God. From my earliest recollection I felt myself a great sinner. I had much self about me, and had to be led through paths I had not thought of. I often tried to beg the Redeemer to create in me a clean heart, and renew a right spirit within me. I was brought to see that all my works were less than nothing in his sight. I went to an association soon after the late war, and heard a sermon preached by Elder Durand. His text was, "The path of the just is as the shining light, that shineth more and more unto the perfect day." He described that path so beautifully that I was perfectly carried away, and felt as I had never felt before. But after I got home I had very many doubts and fears, so that I was afraid that path was not for me. I had a desire to be a member of the church, but felt too unworthy. I went to hear Elder Joseph L. Purington preach when I could, and it seemed he could tell my feelings better than I could express them myself. I once went to Broad Run Church thinking I would talk to the church, as I had such a desire to do so. Elder Purington's text was, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." I felt so poor that I could not say a word. Not long after this my greatest trial came. I had two boys that got into a shooting affray, and my grief was so great that I did not know where to place

myself. I felt as if everything I had said and done was wrong. I thought I was being carried through deep waters, and my trials were fiery. I got my Bible and read the fifty-fifth Psalm, which gave me comfort. When I came to the verse that reads, "Cast thy burden upon the Lord, and he shall sustain thee: he shall suffer the righteous to be moved," O what relief it gave me! I then went to the church and tried to talk to them, but could not talk as I wished to; yet I was received, and was baptized on the third Sunday in June, 1873, by Elder Joseph L. Purington. My heart's desire is to be submissive to the wills and shalls of Almighty God, and I hope he will sustain me. I try to go to meeting and hear Elder Badger, for I love to hear him preach. I love to read the SIGNS, and your editorials seem to me to be high and lofty. The piece you wrote on the subject of the green pastures I thought was beautiful. I hope the Lord will continue to be with you, and with all the redeemed. If I am saved it is by grace alone. I feel myself the least of all. I commit this to you.

Your unworthy sister,

JULIEL E. GLASSCOCK.

WARWICK, N. Y., Sept. 23, 1896.

DEAR BROTHER JENKINS:—Having received three letters which I am at liberty to give to the press, I herewith submit them to your disposal. Doubtless many such good letters are in possession of those to whom the writers addressed them, where they are lost to the household of faith, which might be of priceless value to many weary pilgrims if they were forwarded for publication in the SIGNS, so that the troubled ones might read them. I will explain that sister Clark is a member of the church in this place, baptized by the late Elder Gilbert Beebe; being located in another state, her opportunities of meeting with the church are very limited; but the love of God shed abroad in her heart by the Holy Spirit, cannot be extinguished by the alluring vanities of earth; nor can distance and time break the sacred bond uniting her in one heart with all those who have obtained like precious faith in the Savior of sinners. Sister Attie Curtis is too well known to your readers to need any introduction. The experimental tribulations and consolations of which the writers both speak will find a response in the heart of every reader who is a partaker of the fellowship of the sufferings of the gospel of the grace of God.

In the hope of life in Christ Jesus, as ever, your brother and fellow laborer,

WM. L. BEEBE.

STONY CREEK, Conn., Sept. 15, 1896.  
ELDER WM. L. BEEBE—DEAR BROTHER IN CHRIST:—It is so little of the time that I am in the enjoyment of that love that is strong as

death, that I feel I want all my kindred in the Spirit to enjoy it with me; and my mind went out to you specially this morning, so I take my pen to jot down a few things as they come to me. After a season of great trial, darkness and almost despair, my dear heavenly Father came to my relief. To be in the possession of this great love is the dearest, sweetest joy on earth; but it is through much suffering that we are enabled to see these things. O the transcendent love of our dear Redeemer upon such poor worms of the dust! "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." If this is the foretaste, what can the reality be, when we are called to bid adieu to the scenes of earth? To have the assurance of these things here is indeed the sitting down in heavenly places in Christ Jesus. It is only when the veil is removed that we can enter in and find peace for our souls, beautiful, hallowed rest, so sacred and divine. I would that I might always feel this blessed assurance; but the dear Father knows best, and I desire to trust him. What dependent mortals we are. He kills, and he makes alive. Glory be to his name.

"Glorious things of thee are spoken,  
Zion, city of our God;  
He whose word cannot be broken,  
Formed thee for his own abode.  
On the Rock of ages founded,  
What can shake thy sure repose?  
With salvation's walls surrounded,  
Thou mayest smile at all thy foes."

Is there anything that stands in the way of a believer greater than self? If there is I have yet to find it. It is only when we are humbled by the mighty hand of God that we are made alive to these things. Then do we truly learn the source of every blessing. May the dear Lord grant me sustaining grace to overcome every temptation, leaning more and more upon him, who has also promised not to forsake those whose trust is in him, and in him alone.

"Dearest Savior, we adore thee  
In thy precious life and death;  
Melt each stubborn heart before thee,  
Give us all the eye of faith.

From the law's condemning sentence,  
To thy mercy we appeal;  
Thou alone canst give repentance,  
Thou alone our wounds can heal."

Since or while writing the above the thought came that possibly these lines would be printed. Were I to consult my own feelings I fear they would never reach you.

Sincerely yours in a precious hope,  
SARAH S. CLARK.

STONY CREEK, Conn., Sept. 21, 1896.

DEAR ELDER BEEBE:—Again I take my pen to answer your very kind letter in acknowledgement of mine sent but a few days since. "Give us this day our daily bread," opened up so sweetly to me this morning, as in fact all the Lord's prayer. It never seemed so beauti-

(Continued on page 326)

## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 7, 1896.

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

## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
F. A. CHICK, HOPEWELL, N. J.  
B. L. BEEBE, MIDDLETOWN, N. Y.*All letters for this paper should be addressed, and money orders made payable as formerly, to*GILBERT BEEBE'S SON,  
Middletown, Orange Co., N. Y.

## COVERING THE HEAD IN PRAYER.

DEAR BROTHER CHICK:—I would like your views on 1 Corinthians xi., pertaining to the covering of the head in prayer. Does not that mean more than the hair for a covering? There is a sect living near me called River Brethren, whose women wear caps, or "prayer covering," as they call it, and who contend that every woman should wear something more than her hair for a covering. It may be so plain and simple to you that you would not feel like answering through the SIGNS OF THE TIMES; but it surely means something for us to notice, or why should it be mentioned at all?

A very poor sister, if one at all,

JULIA E. BROWN.

LOUISBURG, Kansas, July 9, 1896.

## REPLY.

In reply to the above request of sister Brown we feel like presenting some general reflections for the consideration of the readers of the SIGNS. The subject to which our attention is called is embraced in 1 Corinthians xi. 1-16. We cannot here occupy space to quote the whole argument of the apostle. We hope that all who are interested will turn to the place and read carefully. We do not know anything concerning the people designated by our sister, further than what she has said. A careful adherence to the word of God is commendable in anybody; for better is it that one should be too careful, if such a thing could be possible, than to be as utterly indifferent to the teaching of the word as are most religionists of the present day. But at the same time it is a surprising thing that so many will make a hobby of some one thing, to the neglect of all the rest. Hobbies never amount to any more than the tithing of mint, rue, anise and cummin, to the neglect of the far weightier matters of the law, as judgment, justice, &c. It seems to us that these "River Brethren" are magnifying into importance what was at best but a minor matter, perhaps to the neglect of salvation by grace and all the mighty principles of truth connected with it. It is right to regard the lighter matters, but by no means leave the weightier matters undone.

But concerning this whole matter referred to by our sister, and presented by Paul to the church at Corinth, we desire to say that we have no doubt that Paul was referring solely to the ordinary thoughts and customs of men, as to what is seemly for men and seemly for women

in the worship of God. The religion of Christ has not come into the world to interfere with the ordinary manners and customs of society in an arbitrary manner. When embraced in the heart of men it will, like leaven, work in them, and work out that which is right and becoming and seemly in all our behavior, and in all our intercourse with our fellow men. As a christian may travel from neighborhood to neighborhood, or from land to land, he will find different ideas as to what is seemly, and different customs continually presenting themselves before him. If he is wise, and desires to commend his doctrine and his religion, he will, wherever he goes, seek not to trample upon these various customs, but rather to conform to them as far as he can without yielding to sin or wrong doing; and his advice to his fellow christians will be that they shall be careful in the same way. In doing so, as he would write to his brethren in different localities, it might well happen that he would advise to one course of conduct in one place, and to an entirely different one in another place. And to one not knowing the divergent circumstances in the two localities, he might seem to be very inconsistent with himself. It is partly in this sense that we understand Paul to speak when he says that he was made all things to all men, that he might save some. And it has always seemed to us that there is no contradiction in the teaching of Paul when he in this eleventh chapter of First Corinthians seems to justify and approve the custom of women praying or prophesying in the churches, and lays down rules concerning it, while elsewhere he bids the women keep silence in the churches, and not usurp authority. He does not contradict himself in this, but he is speaking under diverse circumstances and of different things. For instance, in the South it is not the custom for women to engage in public speaking, while in the North it is the custom. Now, we would advise the women in the South not to violate what appears seemly to the people of the South, for to do so would bring needless discredit upon the cause. But we should not give this advice when writing to brethren in the North; because when the women speak in the meetings there, it is a customary thing, and brings no discredit upon the cause; but we would advise them to behave themselves as would appear seemly to those around them.

Now, all that we have been saying seems to us true with regard to the teaching of Paul in the Scripture referred to by sister Brown. It has been considered becoming for women to appear in public with their heads covered in nearly all countries and in nearly all times. There is abundant proof of this in the Old Testament and in all history.—See Gen. xxiv. 65, and other places. In all Eastern countries modesty is under-

stood to demand yet that the woman must have her head covered or veiled whenever she appears in public; and this means not what we call a hat or bonnet upon the top of the head, but a veil which conceals the face. This custom is what Paul refers to in the text. He would have the women professing godliness, and who had the gift of prayer or prophecy, to fulfill their calling with all modesty and regard for what was considered seemly at Corinth. So far as we have seen there is no law of God commanding men or women to wear certain things, except that the garments of the priests were prescribed by law, and men and women must not dress alike. But it is a law of God that neither men nor women shall violate what seems modest to the people among whom we dwell. So Paul teaches that the women at Corinth must not speak or pray without a veil upon the head, or without covering the face. But Paul would not have taught the women in Kansas that they should do the same thing. It is not customary in Kansas, where our sister lives, and to do so would cause reproach rather than commend itself to the consciences of men. It is a general custom, wherever we have been, for women in public assemblages to retain the bonnet or hat upon the head. The reverse is true of men except among the "Friends." For a woman to be uncovered or for a man to remain covered excites remark. Therefore it is best to comply with the ordinary custom, and we should thus advise all. This we understand to be the substance of Paul's advice.

In addition to this, there is a distinction established between the sexes in nature itself which must be recognized, and which also is referred to by Paul in this connection. This distinction will always remain, for heaven itself has ordained it; and all the efforts of those who have no use for the Bible can never overthrow this distinction. The teachings of the gospel always confirm and establish every relation in human life that God has ordained. The gospel does not do away with any good thing, but rather establishes and confirms all that is excellent. It adds to all that is of good report this strongest of all considerations, "Whether ye eat or drink, or whatever ye do, do all to the glory of God." So in this eleventh chapter of First Corinthians Paul urges the practice of a becoming modesty upon the women who should pray or prophesy, upon this highest of all grounds, that it will be to the glory of God, and will also be a fulfilling of that order which he has established in nature, and in accordance with that difference of station which he has ordained between man and woman.

In closing, we wish to call attention to some expressions in this argument of Paul which have seemed dark and hard to understand. First,

in the third verse the apostle says that the head of every man is Christ, and the head of every woman is the man. In the same sense that every man is subject to Christ, so is the woman to be subject to the man. As a man uncovers his head in token of reverence when he speaks before the Lord in the assemblies of the saints, so is the woman to cover her head when praying or prophesying. The man shows his reverence and humility by uncovering his head. The woman manifests her humility by covering her head. Both of these things are according to the customs and thoughts of men, and in these opposite acts each testifies before men his or her submission to God. In the fourth verse Paul says that the man who covers his head dishonors Christ, while the woman uncovered or unveiled dishonors her head; that is, she shows no regard for the man, and behaves immodestly and indecently before men. In verses five and six Paul alludes to the custom ordained in Deut. xxi. 12, and referred to frequently elsewhere, of shaving the head when deeply afflicted, and thus retiring to a solitary life. People with their heads shaved did not appear in public. Paul says that for a woman to pray or prophesy with uncovered head was all one with having the head shaved. Particularly was it dishonorable in the woman to shave the head, for the hair of the woman is her glory. Thus Paul teaches that it would be as unseemly for a member to appear with uncovered head as it would were the head shaven. But let it be borne in mind that this was no more true of the woman when praying or prophesying than it would be for her to thus appear in any other public place. Let the woman show the same becoming modesty in the honor of God that is required of her when anywhere else.

In the tenth verse Paul says, "For this cause ought the woman to have power on her head, because of the angels." The word "power" here signifies not strength, but authority; and, as Paul here teaches, the authority over the woman is the man; and we understand him to mean that she is to wear a covering over her head in token of this authority or power which man has over her. The expression, "because of the angels," demands a remark. The word "angel" signifies here a servant or messenger; and we understand Paul to mean that for the woman to pray or prophesy with covered head, would add weight to those whom God had sent as his messengers in the gospel, and their word would not be discredited. Their good, humble, modest behavior would commend the gospel which the messengers of God had brought.

We leave these reflections, trusting that they may be of some interest to our readers generally.

C.

EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.THE SALT OF THE EARTH AND  
THE LIGHT OF THE WORLD.

"Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and trodden under foot of men. Ye are the light of the world. A city that is set upon a hill cannot be hid."—Matt. v. 13, 14.

In what is commonly denominated Christ's sermon on the mount, after pronouncing on his disciples a rich catalogue of blessings, he intimated to them that, in the possession of the blessings pronounced, they should also be subjected to the persecution, ridicule and hatred of all men. "Men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake." But instead of resenting this treatment, or returning evil for evil, reviling for reviling, &c., they were instructed to rejoice and be exceedingly glad; "for great is your reward in heaven." In the kingdom of heaven they should, and they do, realize a great reward, from the evidence which their persecutions afford them that they are the people of God, and companions with prophets and holy men who in all ages have been persecuted for righteousness. Having spoken thus comfortably to them, he also admonished them in regard to their high and holy vocation, and of the necessity of circumspection and blameless deportment on their own part; and in urging these admonitions, he used the figures which we find in our text.

"Ye are the salt of the earth." How exalted then must be the calling of the children of God, and how responsible the station which they are called to fill among the sons of men. The uses to which the salt of the earth is applied by men should be duly considered; and from the use of the article in its literal applications, we may learn in what sense the figure is applicable to the disciples of our Lord Jesus Christ. Good clean salt is used to preserve and season our food. It has no power to recover or bring back from a state of putrefaction that which is already spoiled; but when applied to that which is sound and wholesome, it has in it a virtue to preserve it in that state. And is it not evidently so with the disciples of Jesus, that while they have no power to quicken or give life to men who are dead in trespasses and sins, they are useful in their social relationship to each other, in preserving those who are born of God from the corruptions and abominations which abound in the world? James has said, "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." And Paul admonished Timothy, saying, "Take heed unto thyself and to the

doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." The saving virtue of salt is not, as we have shown, to reclaim that which is lost, as none but Jesus has power to save that which is lost; but in adhering to the doctrine, discipline and order of the gospel the saints are made useful one to another, in the same manner that salt is useful in preserving that to which it is applied. This figure is particularly applicable to the ministers of the gospel, as the disciples to whom our Lord addressed the figure were soon to be sent out to proclaim the gospel and to feed the flock of God. It has been thought the saints are the salt which preserves the earth or world from destruction, because it is for the elect's sake that the world stands. But we should observe that it is not by any virtue in the saints to preserve the world from destruction, but because God preserves the world for his elect's sake; hence the figure of salt in this case does not apply to the elect. The words of our Lord, "Ye are the salt of the earth," are not applied to show the relation which exists between the saints and the earth; for neither Noah, Daniel or Job, though they were undoubtedly saints, could save either son or daughter. But as the salt of the earth possesses a virtue to preserve that to which it is applied, so the disciples possess in them those gifts of the Holy Spirit by which they are made useful in preserving each other from pollution, and from being lost in regard to their standing, fellowship and usefulness in the kingdom of Immanuel.

Substantially the same lesson of instruction is given in the words, "Ye are the light of the world," &c. The light of this world reflected upon the world by the sun, cannot be hid from those who have eyes to see it, unless they be secluded from it in dungeons; but still the meridian splendor of the sun cannot, with all its refulgence, illumine the dead or the blind.

The Lord Jesus Christ is essentially the Light of the world in a spiritual sense, as the natural sun is in a natural or temporal sense. "In him was life, and the life was the light of men." The apostle has said to the saints, "Ye were sometime darkness, but now are ye light in the Lord." Out of Christ we have neither spiritual life or light; but in him we have, and in him we are, both life and light. It is written of him by the prophet, "His brightness was as the light; he had horns coming out of his hand, and there was the hiding of his power." It is in his light only that the saints have light, for he is their light. To them that fear him has the Sun of Righteousness arisen with healing in his wings. This light is communicated to the children of God on this wise, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of

the glory of God in the face of Jesus Christ." In anticipation of the rising of Christ, as the Sun of Righteousness, Isaiah in prophecy could say to Zion, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." And of the Gentile church it was said, "The people that sat in darkness have seen a great light; and to them which dwelt in the shadow of death, light has sprung up;" and all this light is found alone in the face of Jesus Christ, in the light and glory of whose countenance the saints are all illuminated.

Christ being formed in his disciples, the church is seen clothed in the Sun, encircled in the light of immortality, and thus are they constituted light in the Lord.

But we pass to consider the admonition implied in our text, "But if the salt have lost his savor," &c. So in the application of the figure to the saints of God, it is as impossible for them to cease to be children of God, as it is for salt to cease to be salt; but as salt may become so corrupted and filthy as to lose its savory quality for seasoning our food to make it palatable, even so may the children of God, and especially the ministers of the gospel, become so polluted in a variety of ways as to disqualify them for usefulness in the church of God. If, for instance, a minister of Christ who has been enabled to feed the flock of God, and whose ministry has been "a sweet savor of Christ" to the household of God, should depart from the faith and order of the gospel, should begin (as in some examples which we think we have seen) to smite the men servants, and the maid servants, and to eat and drink with the drunken, would they not thereby disqualify themselves for usefulness in feeding the flock? The saints would lose confidence in such stewards of the word, and instead of being edified by their gifts, would be grieved to see them bearing the vessels of the sanctuary with unclean hands. Should a minister preach the truth, and yet walk disorderly, or live licentiously, his preaching would fail to edify and comfort the saints; they would regard him as holding the truth in unrighteousness. On the other hand, should he in all other respects walk orderly and circumspectly, as a professor of the religion of Christ, and yet hold and promulgate unsound and false doctrine, he would in that case also be like the salt that has become filthy, and unfit to season our food.

When the salt has become too impure for use, it is good for nothing, but to be cast out and trodden under foot of men. We have often seen impure salt thus cast out into the streets; and who has not seen professors of religion, and among them some that we believe are children of God, and such as have been ministers of the word, and of the ordinances of the gospel, for their departure from the faith or practice of

the gospel expelled from the fellowship of the church of Christ, and cast out from the communion and society of their Father's children? Thus cast out they are like the salt in our figure, trodden under foot of men. If a graceless hypocrite who never knew the Lord is detected by the discipline of the house of God, he will, like the sow that was washed, return to his wallowing in the mire, or, like Judas, go to his own place; but it is far different when a child of God has lost the confidence and forfeited the fellowship of his brethren. Poor fellow, he has no where to go; he is disqualified, at least for the time being, for companionship with christians, and the world has no other use for him but to taunt and jeer him, and to tread him under their feet, as the polluted salt is trodden under the feet of men.

As the light of the world, especially as a city set upon a hill that cannot be hid, christians in general, and those who are endowed with public gifts in particular, are placed conspicuously before the public, exposed to the scrutiny of saints and sinners. The world watches for their haltings, and the church maintains a gospel watchcare over them, so that their walk and conversation cannot fail to be observed. They must either honor the doctrine which they profess, or bring reproach upon the name which they have espoused. Hence the necessity of their letting their light so shine before men that they may see their good works, and glorify their Father which is in heaven.

By the combination of the two figures, the salt of the earth and the light of the world, the admonition of our divine Lord is sent home to the saints with a peculiar force. May the writer of this article, and all who read, feel its application, and may great grace be given us that we may walk worthy of the high and holy vocation wherewith we are called.

Do we hear the hisping of some newly born subject of electing grace, reasoning thus? In view of the responsibility resting on christians to adorn the doctrine of Christ, and feeling my own weakness and insufficiency for these things, I dare not make a public declaration of my faith, lest I should bring a reproach upon that blessed cause, and at last become like the salt that has lost its savor, and be cast out and trodden under foot of men. I will endeavor to walk as circumspectly as I can, but let no one know that I entertain a hope in the Redeemer. This is a very plausible temptation of the devil. Can you walk circumspectly in your disobedience to the commands of your Lord and Savior Jesus Christ? Has he not commanded you to deny yourself, and take up your cross and follow him? He has said, "If ye love me, keep my commandments." But how does the course thus suggested accord with what Jesus has further said in

connection with our text? "Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine," &c. If God has shined in your heart, and given you the light of the knowledge of the glory of God in the face of Jesus Christ, will you hide it under a bushel? Will your divine Lord approve of such a course? Certainly he will not. The church of God is a candlestick all of gold. Go then to the church, and let all that are in the house of God be benefited by the light which the Lord has bestowed upon thee. Say to the inmates of that spiritual house, "Come and hear, all ye that fear God, and I will declare unto you what he has done for my soul." "Let your light so shine," and every saint will respond, "Come in, thou blessed of the Lord, why standeth thou without?" To say your light is so very small that it can be of no service to the church, is a reflection on your Lord and Master. He has given that measure of light which in his wisdom is best for you to have, and, be the same more or less, he commands you to let it shine before men that they may see your good works. You have no other works which can be called good, only your obedience to your God and Savior. Bury not your talent, though it be but one; hide not your light under a bushel, or by your disobedience you, without being cast out, will find yourself commingling with the unsavory salt which is trodden under foot of men.

MIDDLETOWN, N. Y., Nov. 1, 1853.

#### WHO WILL RESPOND?

It was our desire to get through this volume of the paper, if possible, without making an appeal to our delinquents, knowing that nearly all were as sorely pressed for funds as ourselves. In hopes of being able to avoid publishing this notice we have borrowed over a thousand dollars to meet the running expenses of the paper.

The maturing of these obligations now compels us to appeal to those of our subscribers whose subscriptions are in arrears, to make a special effort to send us a remittance.

If your subscription is only a few months in arrears, and you are not able to pay it up at present, please do not order your paper discontinued on that account, for we can better afford to send the paper, and wait until you are able to pay for it, than to lose your patronage altogether.

The date at which each subscription expires is plainly printed next to the subscriber's name on the little pink slip pasted either on the wrapper or on the margin of paper. Please, brethren and friends, look at your dates, and those of you who are in arrears assist us all you can without too great inconvenience to yourselves. If you are prepared to make a remittance please attend to it at an early day, for experience has taught us that procrastination results in complete neglect in these matters.

#### CORRESPONDENCE.

(Continued from page 323.)

ful before. Every word, every sentence, seemed framed in gold, and the thought came, Why could not I have seen this before? Then came the thought, "Even so, Father, for so it seemed good in thy sight." When encompassed about with so many enemies of the truth, it takes a special revelation to open up the Spirit's teachings. How many times I have tried to pray, and so many times beat nothing but empty air. We can always repeat the Lord's prayer, and yet it takes the loving hand of our heavenly Father to apply it to our souls; and the impress of that Spirit stirs up our poor hearts to the remembrance of those things that are not of earth. It is then I love to linger at the mercy seat and implore forgiveness and accept the precious dew from heaven. How strange are our lives here, made up of joys and sorrows, doubts and fears. To bask in the sunshine of his love is one of the richest of all blessings. Really we are in the banqueting-house, and his banner over us is love. I am glad to acknowledge it; for I have been so lean, so lean, that it does me good to testify of these things. "Hope thou in God," for in his store-house are treasures for evermore. Praises be to his name. Really I am having a feast of fat things, and love to tell of Jesus and his love, and what he has done for my soul. I trust I feel very grateful for the many precious words in your letter. Indeed it seemed like good news from a far country.

Very sincerely yours in a precious hope,

SARAH J. CLARK.

BRUNSWICK, Maine, Sept. 13, 1856.

ELDER WM. L. BEEBE—MY DEAR BROTHER:—I received your welcome letter a few days before going to North Berwick. I thought I would wait until my return from both meetings, so as to have something of special interest for you. I have been home about three hours, and cannot seem to go to work. I want to try and tell you of the good things of the kingdom, and the season of refreshing from the presence of the Lord which I have had during the meetings. He gave me health and strength to attend both meetings, and brought me home safely, where I found my parents in usual health. I cannot express just how glad I felt as I entered the house and found all well. You know the feeling, no doubt, my brother, and I am glad I have not got to express it, nor even try to. I believe it was a thankfulness God put in my heart. He gave me the hearing ear and understanding heart, so the preaching of the gospel was very sweet to my taste and a joyful sound to my ear. I would like to tell you of each sermon, and write out fully and clearly what portion fell into my

heart with special comfort. But I cannot retain it all in my memory, and shall have to express it like this. The way the Lord has led me was confidently spoken of as being the path of a child of God. Each sermon fed, comforted and refreshed me, so I rejoiced with exceeding great joy. The company of the saints, their love and fellowship, seemed dearer to me than ever, and I found it very pleasant to speak of the fullness dwelling in Jesus. I desired to exalt that precious name, and give all the glory, power and honor unto him who is alive for evermore. I find as I sit here writing to you that there is a great longing in my heart to be made meek and lowly, more like him whom my soul loveth, and that he will beautify me with salvation.

"Jesus, thy blood and righteousness,  
My beauty are, my glorious dress;  
'Midst flaming worlds in these arrayed,  
With joy shall I lift up my head."

It was pleasant to meet Elders Hubbell and Curry for the first time, and they brought the same message of salvation, a crucified and risen Jesus. They were not able to attend the Maine Association, but Elders Vail, Chick and Keene were with us, and your prayer was answered, that the presence of the Lord might be with us. On Sunday four were baptized, and it was a peaceful season to us all. The Lord has revived his work in our hearts, and is bringing in those who gladly receive the doctrine of God our Savior, whose hope is in the finished work of Jesus. The church is the heaven where the rejoicing is when trembling sinners are brought to confess Jesus Christ as their hope of salvation, and are buried with him in baptism, and rise to walk in newness of life. God reigns in Zion, and is in the midst of her; she shall not be moved. There has been great commotion the last two years in the religious world around us, and many great things have professedly been done for the Lord. So it makes our hearts rejoice greatly when we see the Lord's work in causing his little ones to tell what he has done for them. There is no God like ours, and all of his works are wonderful. Yes, his name is "Wonderful." Every time my mind is led over my past experience I am filled with wonder at his goodness and tender mercy to a worm like me. I feel to say, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." I thought when I took my pen I would tell you first of the meeting at North Berwick, and have my letter connected; but I cannot separate the two meetings, for the same Jesus, crucified and risen from the dead, was declared unto us. It was good and pleasant to behold us dwelling together in unity, eating and drinking the flesh and blood of Jesus, as the dear servants of God boldly declared there was salvation in no other name under heaven or

given among men. It was a sitting together in heavenly places in Christ Jesus.

"How sweet, how heavenly is the sight,  
When those who love the Lord  
In one another's peace delight,  
And thus fulfill his word.  
When each can feel his brother's sigh,  
And with him bear a part,  
When sorrow flows from eye to eye,  
And joy from heart to heart.  
When love in one delightful stream  
Through every bosom flows,  
And union sweet and dear esteem  
In every action glows."

I enjoyed meeting sister Purington and brother Cook again, and had a pleasant visit at my home from Elder Vail and brother Cook. I could not help wishing you were also here. Many missed you; but I find myself hoping it will be the Lord's will for you to come next year. The Lord gave me sweet comfort each night as Elder Vail read a portion of the Scriptures and spoke in prayer. The Lord has dealt bountifully with him, in giving gifts for the edifying of the church, and he keeps him humble. I know all of the gifts of God are for the edifying of the body of Christ, and he reveals enough of what proceeds from the heart to make us lose confidence in the flesh and glorify him. What a wonderful work the Lord's work is in the hearts of his people! A knowledge of sin, causing a mourning and crying; a revelation of Jesus Christ, causing a joy unspeakable and full of glory; a peace that passeth all understanding. Who has been able to express the exceeding sinfulness of sin, or the joy and peace in the Holy Ghost? I am glad Paul said, "Where sin abounded, grace did much more abound." "But I thank God through Jesus Christ our Lord." "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" I am well aware that I have come far short of giving you an interesting account of the meetings; but as nothing is impossible with our God, he may bring with power to your heart as you read some expression he has given me, and you may not feel weary in reading the letter. I wish his power might be manifested in that way, and we could sing, "O give thanks unto the Lord, for he is good; for his mercy endureth forever." The goodness of the Lord has followed me all the days of my life, and my cup has run over. "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." I must close my letter, for I shall want to write again, and it would not be strange if I felt like it very soon. I have not written as I thought I should, and I may be given the ability to tell you of the meetings so you will feel to share it with those who love the things dear to our hearts. When

I am blessed with such a precious season in the company of God's people, I always feel a desire to share it with those who love and praise the meek and lowly Jesus. I hope your cold is well and your health better than when you wrote. My parents join in love to you and yours. I shall be very glad to hear from you any time. May our God make us realize that he has all power in heaven and earth.

Your sister,  
ATTIE A CURTIS.

CIRCULAR LETTERS.

*The Maine Old School Baptist Association, in session with the Whitefield Church, at Whitefield, Maine, Sept. 11th, 12th and 13th, 1896, sends christian greeting.*

BELOVED BRETHREN:—In this our annual letter we desire to write of those heavenly things which will comfort and edify one another. Surrounded on every hand by enemies of the truth, hated of all men "for my name's sake," our heart's desire is that we give no uncertain sound, but declare boldly and confidently that "salvation is of the Lord."

"Zion's a city God hath blessed  
With peace and everlasting rest;  
A glorious city, strong and fair,  
And Jesus dwells forever there.

Oft has this city's strength been tried  
By mighty foes on every side;  
But all in vain it yet has been;  
She baffles Satan, hell and sin."

The welfare of Zion is dear to our hearts, and when by faith we can see the foundation already laid, the building fitly framed together, the topmost stone brought with shouting, "Grace, grace unto it," we rejoice with exceeding great joy; for we behold what the prophet Isaiah saw, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." The coming of Jesus was foretold many years before he was manifest in the flesh; also what he was coming to do. By the shedding of his blood he purified unto himself a peculiar people. No sin, no stain can be found where that blood has been applied. Nothing can be laid to the charge of God's elect. None can condemn them, for Jesus has died, "yea, rather is risen again." Our hope is in the crucified and risen Jesus.

The promises of God are yea and amen; and when he said, "In the world ye shall have tribulation," it was just as sure as "I will be their God, and they shall be my people." The children of God learn that "tribulation worketh patience; and patience, experience; and experience, hope; And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." How comforting and soul cheering the promises of God are to the weary and heavy laden sinner. "I

will give you rest." Who can find words to express the rest which the child of God enters into when he is made to cease from his own works? After striving and toiling many days to make themselves better in the sight of God, and finding each day that they are less worthy of his notice; and when the last ray of hope is gone and he falls, as he thinks, to rise no more, Jesus is revealed unto him, and he beholds the work of salvation all finished, all complete. His people were chosen in him before the foundation of the world.

"Because I live, ye shall live also." This rest remaineth to the people of God, and no power can take it from them. They may be called to pass through deep waters of affliction, through fiery trials; the storm of unbelief may sweep over them, and they be filled with doubts and fears, and feel they have been deceived and have deceived the people of God; have grasped the shadow and missed the substance; but they are brought off more than conquerors through him that loved them; and they find the rest still "remaineth," when the joy of God's salvation is restored to them again. Their hope is "Jesus Christ, the same yesterday, to-day and forever." The preaching of the gospel is glad tidings of great joy; for this same Jesus is exalted above every name that is named. The Word was in the beginning, was with God, and was God, and was made flesh. For sin he condemned sin in the flesh. Jesus was made sin for us, who knew no sin, that we might be made the righteousness of God in him. The flesh and blood of Jesus is our meat and drink. The power and wisdom and glory of God are plainly set forth by those whom God has called to proclaim the unsearchable riches of Christ. This same Jesus is of God made unto us wisdom, righteousness, sanctification and redemption. These truths have, we trust, been so written in our hearts that we have no confidence in the works of the flesh, no fellowship with the unfruitful works of darkness around us, but joyfully declare that there is salvation in no other name, only Jesus. It is by grace we are saved, and not of works, lest any man should boast. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior.

We desire that our walk and conversation may be as becometh the gospel; that we may be tender-hearted, kind one to another, loving one another, forgiving one another, as God for Christ's sake has forgiven us. May grace, mercy and peace abide with you all; and may our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through

grace, comfort your hearts, and establish you in every good word and work.

H. CAMPBELL, Mod.  
J. C. CLARK, Clerk.

CORRESPONDING LETTERS.

*The Maine Old School Baptist Association, in session with the Whitefield Church, Kennebec County, Maine, to the associations and churches with which we correspond, sends christian greeting.*

DEAR BRETHREN, BELOVED FOR THE TRUTH'S SAKE:—Through the kind providence and boundless mercy of our all-wise God we are gathered in another session of our Association; and because of our interest in the welfare of Zion we feel to address you a brief epistle, informing you of our welfare. We are still made to realize the many blessings which come from God's bountiful hand, and rejoice, being led into the truth of God our Savior. Your communications have been gladly received. We are glad to report to you that we are in peace. Your ministers have come to us laden with good things, and have declared unto us all the counsel of God. We have had a profitable meeting. It has pleased God to add to our churches during the past year, and we feel to praise him and take courage. We desire a continuance of your correspondence. We have appointed our next session to be held with the South Gardiner Church, Kennebec County, Maine, to begin on Friday before the second Sunday in September, 1897, where we hope to meet your messengers and receive your communications.

HIRAM CAMPBELL, Mod.  
J. C. CLARK, Clerk.

NOW READY.

AS IT would take too much space to give a full description of all the Bibles and other books and publications for sale at this office, we have issued an illustrated catalogue giving complete information, which we will mail free to any one desiring to purchase any of the articles therein listed, consisting of Family Bibles, Pulpit Bibles, Oxford Bibles, Teachers' Bibles, Pronouncing Bibles, Young's Analytical Concordance, Cruden's Concordance, Hymn Books, Histories, &c., &c.

ORDINATIONS.

THE Old School Predestinarian Baptist Church of Jesus Christ, called Mill Creek, in Washington County, Kansas, met with a council to examine the gift and call of brother AMOS REED to the work of the gospel ministry, on Saturday before the second Sunday in September (12th), 1896. The presbytery was composed of brethren from the following named churches:

Salem Church, Lancaster Co., Neb.—Elder J. H. Ring.  
Little Flock Church, Nuckolls Co., Neb.—Elder J. H. Hammons and Deacon Joseph Bruce.  
Elder J. M. Stout, of Siloam Church, Mercer Co., Mo., being present, was invited into the presbytery by the church and council.  
The presbytery organized by choosing Elder J. H. Hammons Moderator, Elder

J. M. Stout to deliver the ordination prayer, and Elder J. H. Ring to give the charge.

Brother Amos Reed was then delivered to the presbytery.

Adjourned until 10 o'clock Sunday morning.

On Sunday morning at 10 o'clock the church and presbytery met pursuant to adjournment, and services were opened with singing and prayer by brother Reed.

The presbytery called upon brother Reed to relate the reason of his hope and call to the gospel ministry, which was satisfactory, and the presbytery proceeded to set him apart to the full functions of the gospel ministry, by solemn prayer and laying on of hands by the presbytery, the charge being delivered by Elder Ring.

After singing the hymn, "Keep silence, all created things," &c., the right hand of fellowship was extended to Elder Reed by the presbytery, the church, and all the visiting brethren and sisters present.

JAMES H. HAMMONS, Mod.  
JOSEPH BRUCE, Clerk.

OBITUARY NOTICES.

BROTHER Hiram S. Wilkison departed this mortal life at his residence near Circleville, Orange Co., N. Y., after an illness of about nine years, being confined to his bed much of that time, and for the last two or three years unable to feed himself. During his long and severe affliction, which he endured with patience and resignation to the will of his Lord, he was tenderly cared for by his wife and two daughters, one of whom, Mis Cornelia, died nearly three years ago after a painful illness. This dear family has been severely scourged by afflictions and fires.

Brother Wilkison was born about a mile and a half west of Circleville, on April 27th, 1816, and ended his pilgrimage on Tuesday, Sept. 23d, 1896. He was one of thirteen children born to Jonathan and Hannah Puff Wilkison, of whom three survive. He was baptized by the late Elder Gilbert Beebe, in the fellowship of the Middletown & Walkill Old School Baptist Church, and was ever held in high esteem as an humble follower of the dear Redeemer, in whom was all his trust for salvation. Moreover, he had a good report of them that were without, as honest and upright in his dealings with his fellow man, and a good citizen and neighbor.

He is survived by his companion, sister Wilkison, and one daughter, Miss Sarah, who have the sympathy of their many friends in their severe trials.

Funeral services were held at the family residence on the 25th, which were conducted by Elder Benton Jenkins, in the presence of a large gathering of the friends and relatives, many of whom followed the mortal remains of the loved one to his last resting place in Hillside Cemetery in this city.—Ed.

TWO DAYS MEETINGS.

A two days meeting is appointed to be held with the Abington Church at Justus, Pa., on Tuesday and Wednesday after the third Sunday in October (20th and 21st). A cordial invitation is extended to all lovers of the truth. If there are any who wish to be met at Clark's Summit, on D. L. & W. R. R., please drop me a card at Justus, Pa. We would be glad to meet all who desire to attend.

G. W. GOODRICH, Clerk.

YEARLY MEETINGS.

THE Old School Baptist Church of Gilboa appoint the tenth and eleventh days of October for their yearly meeting, to commence at ten o'clock a. m. We cordially invite ministers and brethren of our faith to meet with us. By order of the church, August 12th, 1896.

D. S. ELLIOTT, Clerk.

A YEARLY meeting will be held with the London Tract Church, Chester Co., Pa., commencing at 2 o'clock p. m., on Saturday, October 17th, 1896, continuing until Monday noon, the 19th. There will be communion on Sunday. All lovers of the truth are cordially invited. Those coming by public conveyance, either from north or south, will come to Newark, Del., Saturday morning, in time to take train on Pomeroy branch of P. R. R. from Newark Centre, at 1:25 p. m. for Yeatman, where they will be met and cared for. There are several trains from Baltimore and Philadelphia on both the B. & O. and P. W. & B. railroads in the morning.

A. B. FRANCIS, Pastor.

#### ASSOCIATIONAL.

The Salisbury Old School or Primitive Baptist Association is appointed to be held with the church at Snow Hill, Worcester County, Md., to commence on Wednesday after the third Sunday in October, 1896, at which time we hope to meet a goodly number of brethren and friends, ministering brethren in particular.

Those coming by rail from the north will get tickets for Snow Hill, changing at Harrington. There will be friends at the depot to receive and also take care of them. Train arrives about one o'clock. A cordial invitation is extended.

T. M. POULSON, Pastor.

The Pilgrim's Rest Association of Old School Predestinarian Baptists will, the Lord willing, hold her next session with Gilead Church, four miles south of De Soto, at the Union Chapel meeting-house, Johnson Co., Kansas, commencing at two o'clock p. m. on Friday before the second Saturday in October, 1896.

Those coming from the south, on the Ft. Scott R. R., will come on Thursday evening to Olathe, change cars, stay over night, and take the early morning train on the Santa Fe R. R. to Holliday. Those coming from the west will come on the Santa Fe R. R. to Holliday, and all change cars at Holliday for De Soto. Those coming through Kansas City or Lawrence can come to De Soto on Friday morning. All will have to come on the early morning trains to reach the association in time on Friday; but trains will be met morning and evening at De Soto. We invite all lovers of the truth.

WM. L. HALL, Clerk.

The Mount Pleasant Association will convene with the Beech Creek Church, October 14th, 15th and 16th, instead of September, as per notice given.

The brethren are building a new house, and the weather has been so unfavorable that their contractor has not been able to complete the work in time; hence this notice.

Beech Creek, our place of meeting, is two miles south of Waddy. Train due at nine o'clock a. m. Brethren and friends will be met with conveyance to take them to the meeting.

P. W. SAWIN.

The Virginia Corresponding Meeting will be held with the Frying Pan Church, Fairfax Co., Va., beginning on Wednesday before the third Sunday in October, 1896. Trains will be met at Herndon station, Washington & Ohio Division of Southern R. R., on Tuesday before. Trains leave Washington at 9:00 a. m. and 6:35 p. m. All who possibly can will come on the a. m. train; but both will be met. The morning train on Wednesday will reach Herndon in time for the meeting, and will be met if notice is given. Write to brother Isaac Long, Floris, Va. We hope to see and earnestly invite all who will come, feeling that the Lord is our God, and will be with us. Especially do we wish to see our ministering brethren.

E. V. WHITE.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED EVERY WEDNESDAY,  
AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,  
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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 42.

D. L. Blackwell 1 June 96

## CORRESPONDENCE.

GHENT, Ky., August 18, 1896.

DEAR BROTHERS EDITORS OF THE SIGNS OF THE TIMES:—I have not worried your readers for several weeks with any of my poor, feeble thoughts; but this morning that language seemed to come sweetly home to me, "Come hither, I will shew thee the bride, the Lamb's wife."—Rev. xxi. 9. That bride bore an eternal and heavenly relationship to her Husband. Is it right to call it a relationship? Is it not better to call it an eternal oneness, an indissoluble unity? He was in her life. He gives to each member of his heavenly bride eternal life, and they shall never perish. He says to them, "Because I live, ye shall live also." Then as well might we conclude that this vast universe would fall and sink into one mighty chaos, as to think that one to whom he gave that eternal life would perish. That eternal life was his, and ~~part of his great and wonderful~~ being. That Being who is exalted above the heavens and the earth, and who by his mighty power and in his infinite wisdom created and upholds all things, said unto his prophet, "I, even I, am the Lord, and beside me there is no Savior."—Isa. xliii. 11. It is to him as their Savior the saints fondly look while in their earthly pilgrimage, and they rejoice to know that he is exalted a Prince and a Savior to give repentance and remission of sins unto Israel, and their chief joy while here below is to give to his great and holy name the glory due unto it; and O with what heavenly joy they gaze upon the bride, that holy Jerusalem which John saw descending out of heaven from God. Nothing impure, unholy or unclean can come from him; for he is of purer eyes than to behold evil, and cannot look on iniquity. That great Bridegroom, to divest his bride from all pollution, in his unity with her took part of that flesh and blood of which the children are partakers, of which his bride in her earthly relationship was a partaker, that he might have somewhat to offer. In making that great offering he redeemed his bride from all iniquity, so that in her heavenly garments there is no spot or wrinkle, or any such thing. In those pure and unsullied garments she is a fit associate of his, and in heavenly joy is made to say, "My Beloved is mine, and I am his." Then turn away from the cares and sorrows of earth,

and gaze by the dim lights that have been graciously given you upon the superlative beauties and glories that shine forth in that heavenly bride. Not a beauty, not an adornment about her that goes to make up her seraphic glory, but are the gifts of her glorious Husband, given in love, freely bestowed on her. His ancient servant said, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness."—Isa. lxi. 10. How replete with meaning is that word "salvation." It is defined thus by lexicographers, "The redemption of man from the bondage of sin and liability to eternal death." The prophet says, "All flesh shall know that I the Lord am thy Savior and thy Redeemer, the Mighty one of Jacob."—Isa. lxi. 26. The word "salvation" presupposes the idea of a savior, and a condition from which others are saved. In our glorious Lord exists both a Savior and Redeemer. The four and twenty elders sang 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." He redeemed them by his blood, by offering himself without spot to God. By that great offering justice was satisfied. The wages of sin is death, but by his blood he redeemed them from death. They in their unity with him were redeemed from that death, when he said, "It is finished," and gave up the ghost. All the demands of the law were met, and justice was satisfied. In contemplation of this great truth well might the psalmist say, "Mercy and truth are met together, righteousness and peace have kissed each other." When the fiery law was fulfilled by the Head and Husband of his bride, and could demand no more, surely righteousness and peace were secured to his redeemed, and mercy clad in her heavenly robe could come to them and say in sweetest accents, "Awake to righteousness, and sin no more." But while he laid in the dark cavern of the tomb mercy with drooping wings shied away, and could say, "But we trusted that it had been he which should have redeemed Israel." But O with what bright plumage did mercy appear to those two sorrowing disciples who had used those words, when their eyes were opened,

and they knew him, and were enabled to say, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" He had by his blood redeemed them from all iniquity, and by his resurrection had saved them from the sting of death and the victory of the grave. The saints in a sweet and precious faith when contemplating this great and wondrous triumph of their Lord can in joy break forth in the language of the apostle, and say, "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." That victory was through and because of his resurrection. It was in that resurrection that great victory was secured and made to inure to his bride. Heaven would not have been heaven to our glorious Lord if his bride had been absent. In her unity to him when he arose her resurrection was secured; therefore it was appropriate for him to say to the weeping sisters of Lazarus, "I am the resurrection and the life." He was the life of his bride from the ancients of eternity, as well as her resurrection. "Because I live, ye shall live also," was his language. He is our risen Lord, and in the eternal unity of his bride with him she is a risen bride. "Thy dead men shall live, together with my dead body shall they arise," is the language of the prophet. While the mortal remains of the saints rest in the dark caverns of the tomb, their resurrection is as complete, as sure as it will be when they awake in the likeness of their glorious Redeemer. "Awake and sing, ye that dwell in dust," is also the language of the prophet. The dawning of that great day when that wonderful awaking shall take place is as unalterably fixed in the eternal mind as was the day of his birth in the manger at Bethlehem. All things needful for the complete glory of the bride are as unalterably fixed in the mind of the great Bridegroom as is his eternal throne in the third heaven. He is the Head, and ye are the body, and members in particular. A preparation is needful to prepare each one of those members for their place in the body. In that preparation, eternal, spiritual life is given to each one of those members. None of the beings of earth have power to give life to the dead; and when we remember that

the life which is given to each member of that body is from God alone, who is the great fountain of life, then all our efforts to secure that life to any that live on the earth must forever prove abortive; for the life of all the saints is hid with Christ in God. The apostle says, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Then he is the life of his people, and that life cannot be bestowed upon any except by him in whom it resides. Then it is evidently true that "The preparation of the heart in man and the answer of the tongue is from the Lord." He prepares the hearts of his saints by giving to them eternal life; that life which is hid with Christ in God. When they experience the birth of Spirit, that life is given to them; and being of the Spirit, it is spiritual and eternal. Being spiritual, it can only live on that which is spiritual. The gospel is a spiritual system, and the preaching of that gospel was ordained by our great Redeemer to feed the church of God, which he hath purchased with his own blood. How often are the saints greatly perplexed in their efforts to draw the difference between the natural and the spiritual. How apt we are to try to get into the spiritual system some of our natural works. Our Lord said, "God is a Spirit, and they that worship him must worship in spirit and in truth." Then how vain is all the effort system, in which poor, vain mortals are attempting to help God bring into his spiritual kingdom the heirs of glory, those who are heirs of God and joint-heirs with the Lord Jesus Christ to all the ineffable glories that are secured to the bride, the Lamb's wife, in her indissoluble union with him. But poor, finite mortals have sought out many inventions, and those inventions are broken cisterns that will hold no water.

But the members of that bride are not only prepared for their place in the body by having given to them eternal life, but they are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Then what a sure foundation is that on which they stand, "the power of God." No other power is equal to it, but all other powers are subservient to and dependent on the power of God. Ah, dear little one, how often have you, like this poor, feeble writer, felt that you had no power at all, that

you were sinking, sinking to rise no more. Then darkness and gloom obscured your pathway, and you were ready to use the heart-rending words, "I am lost." But ah, dear one, none ever know the need of a Savior but those who are brought to realize their lost condition. None ever know the need of light but those that are groping in thick darkness. But let us remember that our Lord said, "For the Son of man is come to seek and to save that which was lost." God's dear people daily realize their lost condition. If they did not they would not be daily begging for help in time of trouble. Jonah no doubt thought he was lost when in the whale's belly. It was then his prayers were most fervent. So it is with you, dear child of God. The more you are made to realize your lost condition, the more earnest and fervent are your supplications. Those hours of gloom and utter helplessness that make up much of the experience of the saints are blessings in disguise. They lead us down into the depths of contrition. Then the loving Redeemer comes to them, and says in sweetest accents, "To this man will I look, even to him that is poor, and of a contrite spirit." Blessed are the poor in spirit; for theirs is the kingdom of heaven." These sweet and heavenly promises are not given them because of their good works, but they are graciously bestowed because of their great need in time of trouble. How beautiful must the new earth have appeared to Noah when he was delivered from the mighty flood and walked out of the ark on Ararat; but he was no more happy then than you were when you were delivered from the flood of temptation and sorrow on account of sin, and was enabled by grace divine to see the King in his beauty, and to behold the land that is very far off. Your great desire then was to spend the remainder of your days on earth in uninterrupted and unbroken obedience to his holy commands. But sin is mixed with all we do, and on account of sin the saints are often down low in the pit of humility; but now and then they have in mercy the healing rays of the Sun of righteousness freely bestowed upon them. Then they give to God all the glory.

Now, dear reader, we have been for a while holding a (to me) pleasant converse upon that delightful theme, the unity of the bride and her ever glorious Husband, and upon her eternal safety when upheld and surrounded by his redeeming love, and the waymarks along her pilgrimage journey, each made plain by her great Head and Husband, so that each blessed member of the body as he journeys toward the tomb may have his face turned Zionward in all his prayers and supplications. But now let us take an anxious look in sweet and precious faith away to the heavenly and eternal home of the bride, when each member of the body will be clad in a never fading im-

mortality, and will gaze with unabated joy and delight upon the glories and beauties that shine forth in their glorious Lord and King, and to whose great and wondrous name while here below give all the glory.

H. COX.

P. S.—I called up in fond memory this morning the first communication I wrote for the SIGNS OF THE TIMES. It was written in Middletown, Illinois, in 1838, and the subject was, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. xv. 3. I do not remember whether I signed my true name or an anonymous to it. If the latter, it perhaps was "Middletown." It may amuse you when you have leisure, if you have that volume of the SIGNS, to look it up and see how feebly a poor, ignorant boy wrote fifty-eight years since. But you will find, no doubt, that my writings now, when compared to that, are still feeble.

H. C.

#### THE FRUIT OF THE SPIRIT.

THE fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Galatians v. 22, 23. We do not understand that the Spirit the apostle is talking about is a part of man that has been born again or been renewed; but it is the Spirit of Christ in his people, reconciling them unto the Father, or unto himself. When the Spirit of Christ dwells in a man there is a great change in his desires and determinations. Jesus termed it "born again;" born of the Spirit. He then has the mind of Christ, and with that mind he serves the law of God. It is a comforting thought to me that the Lord's people is his dwelling-place; that the angel of his presence saves them, leads them forth by the right way, leads them beside the still waters, and in paths of righteousness, for his name's sake; and though they walk through the valley of the shadow of death, the good Shepherd is with them. Lo, he is with them alway, even unto the end of the world. He worketh in them both to will and to do of his good pleasure. He maketh their heart soft. He troubleth them, and he is a very present help in trouble. He wounds, and he heals. He kills, and he makes alive. "Weeping may endure for a night, but joy cometh in the morning.

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

The will of God concerning his people is that they shall love him with all their heart, and with all their mind, and with all their strength, and their neighbor (brother in the Lord) as themselves. He works this love in them, and therefore love is the fruit of his Spirit. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Love covereth the multitude of sins. What

better evidence need any poor soul want that he has passed from death unto life than that he loves the brethren? "God is love," and he dwells in his people. As the blood circulates through all parts of our bodies, so the same God of love dwells in every member of his body, the church. Says one, I thought the church was the body of Christ, and not the body of God. Yes, but in Christ dwells all the fullness of the Godhead bodily. It seems to me we get far off the track when we try to separate the Father, Son and Holy Ghost. I do not understand that God dwells away up yonder above the skies, and Christ down here among his people. But Zion is the habitation of God. Zion is the spiritual house of God, and is built up of living stones, the sons and daughters of men. Why are they lively stones? Because God puts his Spirit in them, and causes them to live. This is the way the Lord builds up Zion and appears in his glory. King Solomon in building the house for the Lord built it of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building. So King Jesus in building up the antitypical house fully shapes and prepares all the living stones for his building, and each one has his place and fills his place. What a beautiful house! The sweet Spirit of Jesus dwells in each stone. "Look upon Zion," Zion is of the things of the Spirit of God, which things the natural man receives not; for they are foolishness unto him; neither can he know them; for they are spiritually discerned. "The word of God is quick and powerful." It is spirit, and it is life. And the Lord in commanding his people to look upon Zion gives them the Spirit by which they can discern or see Zion. "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." We believe Zion embraces all the Lord's people; and in considering Zion we see the fruit of the Spirit. It seems to me that no one can really see Zion without loving her and rejoicing. "The joy of the whole earth in Mount Zion." The apostle said, "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem." No fear that some one in Zion will harm them. Pure love has driven out all fear. No strife nor backbiting, but all is heavenly. "And to an innumerable company of angels." I do not understand that one that administers to another;

and do not all the Lord's people administer to another? Even in expressing their love and fellowship for one another, by shaking hands with them and calling them brother, they administer comfort to them; and in many ways they administer to the comfort of one another; therefore they are 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," the great peacemaker between God and man, who suffered even the death of the cross, and who made peace by the blood of his cross. "And to the blood of sprinkling, that speaketh better things than that of Able." Ye are come to mount Sion, the house of the Lord; and there is a sacrifice to be offered, and that is Jesus. Every time we are made to rejoice in the thought that Jesus died for us, I believe we offer a spiritual sacrifice; and with this offering the Lord is well pleased. The building up of Zion, the gathering together of the Lord's people, or their coming to his banqueting-house, is the work of the Spirit of the Lord in them; and every manifestation of the Spirit is the fruit of the Spirit; and the apostle in enumerating the fruit of the Spirit first mentions "love," which seems to me to be the principal mark or fruit by which the child of God or the good tree is discerned. The second birth, the spiritual birth, produces new desires and inclinations in a man. Once he was hard-hearted and fearless, and rolled sin as a sweet morsel under his tongue; but now he is meek and humble as a little child, and his little heart beats with love for the Lord and his dear people. Though having not seen Jesus in person, yet by faith he rejoices in him with joy unspeakable and full of glory; and it is the desire of his little heart to live in peace with his brethren; and this desire and prayer is attended with long-suffering and patience with his brethren; and O how it hurts him if he thinks he has offended one of them in the least. Though he may get angry, and out of patience, and commit outbreking sin, yet that is not the work of the Spirit of God in him. He becomes quieted down again, and is sorry and ashamed of his sin, and gentleness and goodness are yet there. Faith is another distinguishing mark. It seems to be the summary of all the experience of the saints. Faith is the whole substance of things hoped for, the evidence of things not seen. We love by faith, and walk by faith, and hope by faith, and trust by faith, and pray by faith, and are kept by the power of God through faith. Jesus was meek and temperate; therefore the recipients of his Spirit are the same. But I must stop. I hope that what I have written will draw out some gifted brother to write on the subject and explain it more clearly.

I would like for Elder W. Lively to write if he notices this.

In hope of eternal happiness,

EDWARD F. ROUNDS.

NEWARK, Del., Sept. 27, 1896.

OAK LANE, PHILADELPHIA, Pa., }  
Sept. 4, 1896. }

EDITORS OF THE SIGNS—DEAR BRETHREN:—Circumstances over which we had no control hindered us from sending our remittance for the SIGNS at our usual time, the first of June, so I will now inclose two dollars for current volume. I believe our subscription expired June first. Although we may not always read all that is published, still we would miss the SIGNS so very much. I have never known a home without the dear family paper. My mother (Mrs. S. E. Francis), took it from the first volume, which was long before my existence; and when I was married my husband was a subscriber and reader of the SIGNS, as well as for many years a member of the visible body of Christ, the church of the living God; and a more consistent one it would be hard to find. Not thus can I speak of his wife; for although I have been an open professor twenty-five years, I have been full of inconsistencies, wandering in by and forbidden paths, at times almost doubting the existence of a God even; and O how disappointed in myself! for I had thought I would grow to know more and more of the kingdom of God; that after awhile I could tell of his wonderful works, and speak with knowledge of his power in raising me from the miry clay, and putting my feet upon a rock—the Rock. Instead, I am nearly always wondering if I ever knew anything of the wonderful mystery; if I have not deceived myself and others; and O the misery of such deceit! What could be worse than to deceive the church of God? God I could not deceive. He knows how very wicked I am. When I try to tell any of the brethren how deceitful above all things and desperately wicked my heart is, they think they know it all—think they have been over all the grounds, but I cannot feel that they have. I cannot seem to make them understand that they have not been so indifferent, so lukewarm as I have; no feeling, no real enjoyment of the things pertaining to the kingdom. All the feeling I have is only a wish that I could be as others are. The hymn reads, "Could I joy the saints to meet?" The question with me is, Do I joy to meet them because they are saints? but is it not rather because they are natural friends? "Love the way I once abhorred." I cannot indorse that, for I never remember any feeling but respect and love (natural) for the old Baptist cause; never remember when I was not glad when my turn came to go to meeting with my parents. As there was a large family of us, and only one conveyance, naturally we could not all go together. We rare-

ly ever went to any other meeting. I can truly indorse the following verse,

"When I turn my eyes within  
All is dark and vain and wild;  
Filled with unbelief and sin,  
Can I deem myself a child?"

Not a day passes but I feel in a measure the false position I am in. After reading the editorial in this week's SIGNS, I have felt like saying to the inquirer, How far better it would seem for a deacon to be single than have such an one as I for a wife. For a few months my mind has been a blank, as far as religion is concerned. I have not been able to see the hand of the Lord in anything that concerns me; yet my desire is for the welfare of Zion. I have a desire that all pertaining to the church of God may prosper, the dear old SIGNS not the least. I wish it were in the hearts of the lovers of truth to write for publication as in the years gone by. Private correspondence that is published is good, yet I think it lacks interest that is felt in that which is written direct to the SIGNS. Those, we feel, are meant for each of us; while there is a degree of personality about private correspondence in general, which detracts from the interest to general readers. There are exceptions; such as are written expounding certain Scripture are of course of interest to those wishing light upon such; and when one has related their exercise of mind, and call from darkness to light, such are always precious, no matter to whom written. Perhaps I am wrong, but the feeling has been with me a great while, a longing to see the SIGNS nearly filled, as of yore, with letters addressed to the editors and readers; for when addressed to the editors, and published, they belong individually to each reader who finds beauty in them. I have heard others wish for the same old-time SIGNS. If you find anything to indorse in this letter, do with it as you see fit. If you feel the envelope contains nothing worth indorsing, except the money, it will be no more than I expect.

I remain your unworthy sister, if indeed it be possible I am one at all,  
SUSIE E. TERRY.

NEWARK, Del., Sept. 21, 1896.

DEAR BRETHREN EDITORS:—Unexpectedly to me I had the privilege of attending the yearly meeting at Rock Springs, Pa. The meeting was held October 12th and 13th, and was very interesting throughout. Elder Rittenhouse and Elder Grafton were the ministers present. After preaching on Sunday forenoon by Elder Rittenhouse, an invitation was given to any who might be disposed to relate their experience to the churches. Four responded to this invitation. Mr. Edgar Moore gave his reasons for leaving the Methodists, and his desire to be connected with the Old Baptists. He was followed by Mrs. Addie Jack-

son, who told in clear language her experience, dating her first impressions and hope back for a number of years. Both were received unanimously. Quite unexpectedly to her friends, Mrs. Lizzie Grafton signified her desire to speak to the church, which she did, relating her trials and troubles of mind through which she had passed for a number of years. She was also received.

After a sermon by Elder Grafton in the afternoon, as the meeting was about to be dismissed, Mrs. Melissa Scott came forward and asked permission to speak to the church. Permission was gladly given, and then she told her story so plainly that she gave ample evidence of a true work of grace. She was also received. These experiences were so unexpected, and related in such an impressive way, that many were affected to tears.

After the close of the afternoon service a large congregation repaired to the water, where Elder Grafton baptized the four candidates. The scene at the water was said by many to be the most solemn and impressive one they had ever witnessed.

The writer of this article has lately learned of additions to the church at May's Mill, where our late lamented brother J. May lived. Mrs. Nellie L. McDonald and Mrs. Alfred Janson related their experience and were baptized by Elder Charles Bogardus. Sister McDonald is one of those who lives far away from any church of our faith, but maintains the doctrine of salvation by grace, through all opposition. We are glad to learn of this encouragement to the church, since their sorrow for the death of sister Mamby and brother May.

At our Welsh Tract meeting on Saturday Elder Grafton preached a very interesting sermon, and after concluding he gave an invitation to any to relate their experience. Emma and Laura Hamilton responded to this invitation, giving an experience which proved satisfactory to the church. Both were received, and baptized on the following Sunday by Elder Grafton.

It has been stated by some that Old Baptists do not believe in revivals. The meetings referred to above would seem to disprove this assertion. But Old Baptists are particular to ask that reviving comes from the Lord, and then they are satisfied. "Wilt thou not remove us again, that thy people may rejoice in thee?"—Psalm lxxxv. 6.

Yours in fellowship,

B. F. HAMILTON.

POLO, Ill., Sept. 25, 1896.

DEAR BRETHREN IN THE LORD:—I have been thinking for some time that I would write a few lines through your paper to the brethren and friends that are far away. We visited some of them last year, and attended the Gilboa Association,

where we heard some excellent preaching, that being the last Baptist preaching we have heard. Here where we live there is no Baptist preaching any more. The nearest I know of is about eighty miles south of us; that is, at the Sandy Creek Association. We were there two years ago and had a good meeting. It seemed like they all came laden with good things from the kingdom of our Lord and Master. Elder Blake, who was there and preached with such power, has since been called home. What a privilege it is when the people of God can meet together and talk with one mind of the dealings of the Lord with them. Often we do not appreciate these blessings until we are deprived of them. But our trials and deprivations are probably all for our good, if we could only see them aright; for we are told that in this world we shall have tribulation, but in Jesus we shall have peace. What a comforting promise! We cannot avoid the tribulation that is marked out for us, nor stay one trial that the Lord is pleased in his love and pity to lay upon us, often bringing us down low at his feet, there in humility begging for mercy; at times only asking for the crumbs that fall from the Master's table. Then come the words so sweet to us, "In me ye shall have peace." O what a comfort to feel that from all our trials and worry we can have peace in him, the one above all others. He has planted this hope within our hearts, which is an anchor to the soul, both sure and steadfast; and while we are sure in this life of trials and cares and tribulations, we have the promise just as sure of peace in him. Though unworthy to claim one of the least of the promises, the assurance comes, after being tried and tempted, and ready to give up; and then we can see how the Lord has led us all the way along through the dark seasons, as well as through the light. What can we do without his strong arm to lean upon as we journey along through this life as well as when we come down to die? When the time comes for me to go, I hope I shall have the assurance that in him I shall have peace.

I have written these few lines just as my mind has been led. If you see fit to publish them all will be right, and if not it will all be well.

With love to all the household of faith,

BECCA J. SWEET.

NOW READY.

AS IT would take too much space to give a full description of all the Bibles and other books and publications for sale at this office, we have issued an illustrated catalogue giving complete information, which we will mail free to any one desiring to purchase any of the articles therein listed, consisting of Family Bibles, Pulpit Bibles, Oxford Bibles, Teachers' Bibles, Pronouncing Bibles, Young's Analytical Concordance, Cruden's Concordance, Hymn Books, Histories, &c., &c.

## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 14, 1896.

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

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## PRAYING FOR SINNERS.

DEAR BRETHREN:—Did Christ or any of the inspired apostles ever call upon or tell sinners to pray? Did they ever pray for sinners or any one else that had no covenant with God? If so, please give the chapter and verse, and oblige

Yours truly,

I. S. BURNS.

BOONEVILLE, Miss., June, 1896.

## REPLY.

We suppose our brother means here unquickened sinners, or sinners yet dead in trespasses and sins. If Christ or the apostles ever prayed for men at all (and it is sure that they did) then they most surely prayed for sinners, since all men are sinners; and if they ever enjoined prayer upon any one it was upon men and women who were sinners, since there are no men and women that are not sinners. But there is a vast difference between quickened and unquickened sinners; all the difference, in fact, that there is between the dead and the living. There are sensible sinners and insensible sinners. We wish to say in response to the first question that we know of no Scripture where either Christ or the apostles called upon unquickened sinners to pray. It would be an absurdity to do so, because sinners dead in sins do not and cannot hunger and thirst after spiritual blessings; and such sinners are ignorant of the true God, to whom alone prayer is to be made, and they possess not faith, without which it is impossible to please God either in prayer or in any other exercise. One of the absurdities of what is called Calvinism, is that its followers will tell the people that they are dead and cannot please God, and then turn around and tell them to pray and seek salvation. It is like tying a man hand and foot and then calling upon him to run, and telling him that he will perish if he does not run.

The apostles do call upon believers to pray for certain specified objects, and nothing is more certain than that God gives his children a spirit of prayer for the things which in his mercy he will bestow upon them. After he had declared certain things which he would do for Israel the Lord said that "he would yet be inquired of by the whole house of Israel to do these things unto them." And Paul calls upon his brethren to

pray for him, and says that they helped him by their prayers.

In response to the second question we will say that we do not remember now any Scripture in which it is said that Christ or the apostles ever prayed for what is called the conversion of the unregenerate world. We do remember one Scripture in which it is recorded of Jesus that he expressly said, "I pray not for the world, but for these which thou has given me out of the world." Once Paul exhorted that supplication should be made for all men, for kings and for all in authority; not for their conversion or salvation, "but that Christians might lead quiet and peaceful lives." Our own feeling and practice in prayer has been to pray that the Lord would add to the church daily such as he would have to be saved, and that he would quicken dead sinners whom he had chosen to salvation. We have never dared to go beyond the doctrine of election in our attempts to pray. We could not ask God to save those who are not the objects of his choice. To do so would be to make ourselves the adversary of the Almighty.

Our brother Burns also asks who is the "bondwomen" spoken of in Galatians iv. 30. In reply we would say that we are expressly told in the twenty-fourth verse of the same chapter that the bondwoman is the old or legal covenant; and Hagar was a type of that covenant, while Sarah, the free woman, was a type of the new or gospel covenant. The child of Hagar was like his mother in bondage, while the child of Sarah was like his mother free. All who are of the old covenant are, like Ishmael, in bondage, while all who are of the new covenant are, like Isaac, free. Paul in this whole connection contrasts law and gospel, and points out to the brethren at Galatia the folly of desiring to go back from the liberty which they have found in the gospel of Christ, to the weak and beggarly elements of the law. Since they are saved by grace, why should they look to the deeds of the law? Since they are saved freely, why should they want to work for salvation? How much happier is their lot than that of the legalist! Why should they want to give up their freedom for bondage? But if they looked back to the old covenant they were choosing the lot of servitude. This was as absurd as it would have been for Isaac to choose the lot of Ishmael. Why should the children of the free woman choose the lot of the children of the bondwoman? Yet all who were circumcised were doing this. If a man be the child of the new covenant, why go back to the old covenant, or to Hagar the bondwoman? Paul in this whole epistle is striving to show his brethren how foolish it is for them to go back from grace to their own works for salvation. This indeed would be falling from grace. And among the arguments and illustrations which

he uses is this contrast between Hagar and Sarah, the one in bondage with all her children, the other free with all her children; and in the thirty-first verse he sums the whole matter up by saying, "So then, brethren, we are not the children of the bondwoman (the legal covenant) but of the free (the gospel covenant)." Nothing can set forth the falsehood and servitude of every Arminian system or religion more forcibly than does this wonderful epistle to the Galatians.

C.

## ACTS XXVI. 18.

WILL Elder F. A. Chick, when convenient, please give his views upon Acts xxvi. 18, through the SIGNS? Are we to understand that the preaching of the gospel caused them to receive the forgiveness of sins, and an inheritance among them that are sanctified?

Yours respectfully,

E. B. BARTLETT.

PREACHERSVILLE, Lincoln Co., Ky.

## REPLY.

Not only for the sake of our brother, but for the sake of others who may have been perplexed concerning this Scripture, we feel willing to give a synopsis of such views as we have upon it.

This is a part of the noble plea which Paul made before king Agrippa and Festus. As a witness Paul stated in their presence the things which he himself had seen and heard. He states before them his calling by grace to be a believer, and afterwards his call to be an apostle. He had been arrested for preaching the gospel of Jesus Christ. He now presents his defense by stating the reasons why he was preaching Christ. The substance of it was that God had called him to this work, and had made it his special mission to preach among the Gentiles. Paul elsewhere several times in his letters reiterates the same thing. Notably this is true in Galatians i. 15, 16, and Ephesians iii. 28.

Now, in the verse to which brother Bartlett has called our attention, Paul states what was his mission among the Gentiles, and what the results were to be when he should have fulfilled his mission among them. In referring to these things we wish first of all to call attention to one fact which is often lost sight of in connection with this text and others like it, viz., that there is a vast difference between the quickening of a sinner dead in sins into divine life, and repentance, believing, and all the fruits of faith which are the results and the evidences of life in the soul. Any one can see the vast difference there is between the life-giving word of the Master when he commanded Lazarus to come forth, and the after work of the disciples when they had been commanded to loose him and let him go. Now, in the text under consideration, the same difference is to be kept in view. Paul was not told that he was sent unto the Gentiles to impart life to many who were

dead, but for an altogether different purpose; and the purpose is expressly stated.

It is first "to open their eyes." This is a figurative expression meaning to impart knowledge. Now, is it not manifest that knowledge can be imparted to the living, while the dead cannot know anything? The eyes of the blind, in the sense of the text, can be opened by the instruction of men who are taught of God; but the eyes of the dead cannot be opened except by the power of God giving life to the dead. Jehovah, in all cases, must give life to the dead sinner. In no case does the word of preaching give life, and in no case does God raise the dead to life through preaching. In the Scriptures the design of preaching is clearly set forth as in the text under consideration, and in Acts ii. 37, Romans x. 13-17, John xxi. 15-17, and in other places; but in no case is it said that its design is to quicken the dead. It is the clear statement of the apostle, "And you hath he quickened, who were dead," &c.; and this language is used by the apostle in such a way as to set home to the mind the thought of the direct and efficacious power of God in this matter. But preaching imparts knowledge to the living who are groping in ignorance, as Aquilla and Priscilla expounded to Apollos the way of the Lord more perfectly. Teaching is very important, but it is a very different thing from the giving of life to the dead. Surely this needs no further argument.

Another part of Paul's work was "to turn the Gentiles from darkness to light." Here also we see a work which can be wrought upon none but the living. A flood of light might be turned upon the caverns of the dead; but the dead are not enlightened thereby. But if the living dwell in darkness, they can be turned unto the light, and a pleasant and welcome thing it will be to them to behold the light. Thus by the word are falsehood and truth both brought to view to the living, and the living are turned from the one to the other.

Another part of the ministry of Paul was said to be to turn the Gentiles from the power or rule of Satan unto God. This also is a work which belongs to the living. Peter was under the power of Satan when the Lord said to him, "Get thee behind me, Satan," and again when Paul felt constrained to withstand him to his face because of his inconsistency in after years. But Peter was then alive unto God, and by teaching could be shown his folly, and so could be turned from the service of Satan to the service of God.

Now, in the text it is said that the intent of all this work was that these enlightened ones should receive forgiveness of sins and inheritance among them who are sanctified. Without considering at length what these two things involve, we will

just briefly say that these things are known only by experience; and a real personal experience is here pointed out. To receive the forgiveness of sins is to have a knowledge imparted to us that they are blotted out. To forgive means literally to lift up or to remove; and to receive forgiveness, therefore, is to have a personal assurance that our sins have been lifted up or removed from us. Now, the preaching of Christ is a setting forth of the work of atonement by which all sin is blotted out, and in coming to know Jesus Christ in his atonement there is a receiving of forgiveness. How many of the people of God have realized at various times most blessedly the experience of sin forgiven, as they have heard the glad sound of a finished atonement through Christ? At such times also they have been graciously brought into the goodly land of their inheritance among all the sanctified. The preaching of these things does not move the will of God to forgiveness; but by a knowledge of these things thus set forth in preaching there is a glad receiving of forgiveness which brings peace to the soul, and causes it to enter into its blessed and proper inheritance among the people of God.

Let our brother Bartlett, as God shall enable him, call up his own experience and see if he has not through preaching often experienced these things. Thus gospel preaching cannot be dispensed with without great loss to the living in Zion, though by it the dead are never made alive unto God.

C.

EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.

ISAIAH LIII. 10.

"YET it pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

There can be no reasonable doubt that the person spoken of, whose soul was to be made an offering for sin, is the Lord Jesus Christ who has offered himself, as a Lamb without spot, unto God, and by his one offering perfected forever them that are sanctified. When Philip, by direction of the Spirit of God, had joined the chariot of the Ethiopian eunuch, he found him reading a portion of this chapter in which our text occurs; and being asked by the inquiring eunuch of whom the prophet spake, of himself or of some other man, he began at the same Scripture and preached unto him Jesus. But aside from this direct testimony of the inspired Philip, we find the New Testament, abounding with the most unequivocal testimony that Jesus has borne the griefs and carried the sorrows of his people, and that by his stripes, and by his alone, they are healed, according to the prophetic testimony so clearly given in this chapter.

Although the Lord, who was pleased to bruise him, is here spoken of in distinction from him who was bruised, still the distinction is not in regard to his Godhead; for the Godhead is undivided, and no part of it was made an offering for sin. But Christ is here very evidently set forth in his Mediatorial office, as the one Mediator between God and men, the Man, Christ Jesus, who gave himself a ransom for all his people, to be testified in due time.

There are many important points embraced in this text, some of the most prominent of which are,

I. The relationship which he bears to those for whom he suffered; they are called his seed, and he is therefore set forth as the progenitive head of that seed. As it is written, "A seed shall serve him, and it shall be accounted to the Lord for a generation." And he in this relationship is their "Everlasting Father," and "Prince of Peace," as well as their "Wonderful Counsellor, the Mighty God." The declaration that he should (at the time when and place where his soul should be made an offering for sin) see his seed, fully established the doctrine of his seminal Headship of that chosen generation and royal priesthood for which his soul was poured out unto death. This seminal union secures the right of redemption to him who by it is the nearest of kin to the people which were to be redeemed; and it shows that before they were made manifest they had their existence in him, their life being hid with Christ in God. A very clear illustration of this is given by our Lord, John xii. 24, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." As the germ of the prospective harvest is in the seed which is sown, and as all that shall be developed from the corn of wheat which falls into the earth and dies is in that corn of wheat, so were all the children of God, as such, embodied in Christ, chosen in him before the foundation of the world, and preserved in him, and fully represented in and by him in all his mediatorial goings forth, even from everlasting. And their deliverance from sin and death, and from the dominion and curse of the law, the death, burial and resurrection of Christ should make manifest; so in our text it is written that he should see his seed at that time; and they should be manifest as the production of the corn of wheat, embodying all the corns which it was destined to produce; so Christ as a unit embodied all the election of grace when he died on the cross, and when he was raised from the dead.

2. "It pleased the Lord to bruise him." And, "He hath put him to grief." While in the unity of eternal Godhead, Christ is one with the Father and Holy Ghost, and as God that very God who required that satisfaction should be made to his law and justice for the

sins of his people, he is also the Mediator between God and men, on whom the iniquities of all his seed was laid. "It pleased the Lord." It was in perfect unison with the eternal purpose and pleasure of God to bruise him, to inflict on him, as the Head and representative of his body, the church, which was and is his body, all the wrath of the law which was due for the iniquities of us all. And on this ground it is in this chapter declared, "Surely he hath borne our griefs and carried our sorrows. 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."

"He hath put him to grief." That is, God hath exacted of his Son, our Lord Jesus Christ, a full satisfaction for the sins of his people, in making which he required to become a man of sorrow and acquainted with grief. The sword was commanded to awake against the man who was the fellow of the Lord of hosts, and to smite the Shepherd. In vindicating the inflexible justice of the law of God, no abatement could be made, even when all the iniquities of all the people of God were found on Jesus. He was bruised, and he was put to grief, when bearing our sins in his own body on the tree.

3. His soul was made an offering for sin. Christ in his humanity possessed a body, spirit and soul, the same as did those whom he came to redeem. He was as perfectly man as he was perfectly God, and as he was perfectly Mediator between God and men. His soul was made an offering; but not his soul alone; for his body was also laid upon the sacrificial altar, and himself bear our sins in his own body on the tree. Yet his soul was not left in hell, neither did his flesh see corruption, for he arose again from the dead on the third day, according to the Scriptures. In being made an offering for sin, his soul in this place evidently represents or identifies his whole person, as the Mediatorial Redeemer of his church. He had taken on him not only the sins of his people, but he had also taken on him the seed of Abraham; and in the form of a servant and in the fashion of a man he was delivered up for our offenses, and raised again from the dead for our justification; and then did he see his seed; for "if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

It is consoling to the saints to know that the great atonement was not made upon any uncertainty; there was nothing indefinite in or concerning it. His age was upon his seed,

"For them his tender soul did move,  
For them he left the courts above,  
That they the heighth and depth might prove,  
And length and breadth of perfect love,  
In Christ their bleeding Lord."

"He shall prolong his days." This declaration we understand as

having reference to his resurrection from the dead and the establishment of his kingdom under the gospel dispensation. In illustration of this idea we regard Hezekiah as a lively type. As a king of Israel approved of God, Hezekiah was evidently a figure of our Lord Jesus Christ, especially in the matter of his days being lengthened after the prophet Isaiah had prophesied that he should die and not live.

"He shall prolong his days." This portion of the text we propose to illustrate by the case of Hezekiah, king of Judah, as recorded 2 Kings xx. 1-11, compared with Isa. xxxiii. 1-8. If we are correct in regarding the king of Judah in this case as a type of our Lord Jesus Christ, it must follow that the word of the Lord which Isaiah the prophet proclaimed to Hezekiah, saying, "Thus saith the Lord, Set thine house in order, for thou shalt die and not live," was expressive of the sum and substance of the law and the prophets in their application to our blessed Redeemer. The law in all its types and shadows foretold that he should die, and all the prophets united in the prophecy that Messiah should be cut off for the sins of his people; and both the law and the prophets looked to him to set his house in order. By his house we understand his church, which is God's building, which is of lively stones, when set in order, built up as a holy temple and priesthood, to offer up spiritual sacrifices to the Lord. In the emphatic language of the message to Hezekiah, "Thou shalt die and not live, is set forth the impossibility of executing the work of redemption without the death of Christ. The cup could not pass, though in anguish Jesus prayed, and in agony sweat as it were great drops of blood falling to the ground. Thus what was written in the law and in the prophets concerning him must be fulfilled; therefore he must die and not live, or not escape that death which was set forth in all the bleeding lambs on Jewish altars slain, and in all the testimony of those who spake in olden time as they were moved by the Holy Ghost.

The reception of the prophetic message from the Lord by Hezekiah may set forth the reception of the whole force of the things written in the law and in the prophets and in the psalms by our Lord Jesus Christ, when his eternal Godhead and Mediatorial Headship of his church were mantled in "the vail, which is to say flesh;" for in the infirmity of that flesh in which he was born to suffer, he, like his prototype, Hezekiah, poured out strong crying and tears. His soul was exceeding sorrowful, even unto death. And he prayed, if it were possible, the cup might pass. If Isaac was considered offered up when Abraham had bound him on the altar, so that in his deliverance Abraham received him from the dead, certainly we may regard Hezekiah, a king of Judah, as well as Isaac, a patriarch of Israel, equally

typical in this case. The announcement of the solemn message to Hezekiah had precisely the effect on him which God intended, and which was necessary to perfect the figure. And God sent by the same prophet the cheering message that Hezekiah's prayers were heard, and his petitions granted, and God had added to his days fifteen years. So by the same holy men who had predicted by the word of the Lord the sufferings of the Savior, was also predicted the glory that should follow. "He shall prolong his days, and the pleasure of the Lord shall prosper in his hand." The pleasure of the Lord in the case of Hezekiah, as expressed in the message of the prophet, was that he should set his house in order. And certainly, if we consider the church of Jesus Christ to be his house none will dispute that the great object of the incarnation of our God and Mediator was to redeem his church, to cleanse and purify her, and to set his church in the order of a spiritual kingdom, and this he has unquestionably done. His days are prolonged. Viewed as the embodiment of his church, carrying their sorrows, bearing their griefs, and with the chastisement of their peace upon him, his days were numbered, and he by the law which exacted that he must die as the Surety of his people, had no power to bring him again from the dead: for if a law had been given that could give life, verily righteousness should have been by the law. Hence, the language of the law was that he should die and not live. But in prolonging his days, a resurrection life is displayed, and by the exceeding greatness of the mighty power which God wrought in Christ when he raised him up from the dead. To him the doors of death are unbarred, and the massive gates of the grave are thrown open before him. He has swallowed up death in victory, and his days are prolonged. The question of the prophet, "And who shall declare his generation?" is solved. The risen Son of God proclaims, "Here am I, and the children which thou hast given me." "God is gone up with a shout, the Lord with the sound of a trumpet." His days are prolonged, and from the bending heavens the voice of the eternal Father proclaims his coronation, and setting up of his kingdom, and his regal glory. "I have set my King upon my holy hill of Zion;" and to his Son he saith, "Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of joy above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thine hands; they shall perish, but thou remainest; and they shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed. But thou art the

same, and thy years shall not fail." His kingdom is an everlasting kingdom, and his dominion is without end. "I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also, I will make him my First-born, higher than the kings of the earth. My mercy will I keep for him. His seed also will I make to endure forever, and his throne as the days of heaven."

But in the case of Hezekiah a prophetic assurance was given that he should arise on the third day and go up into the house of God; which, together with the sign of the receding shadow by the dial of Ahaz, and the advancing reality of his resurrection and assention into the house of the Lord, to our mind beautifully illustrates the prolonging of the days of him who suffered without the gates of Jerusalem.

The last clause of the text is no less important and heart cheering to the children of God, "And the pleasure of the Lord shall prosper in his hand." Well, what is the pleasure of the Lord? "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him at the last day. This being the will and pleasure of the Lord, it shall prosper in his hand. But while God has so decreed that the pleasure of the Lord shall prosper in the hand of Christ in regard to the redemption and ultimate resurrection to immortal glory of all which he hath given to Christ, we should never forget that it is "only in his hand" the work can be prospered.

MIDDLETOWN, N. Y., Nov. 1, 1853.

#### PRONOUNCING BIBLES.

All the proper names of every person or place in these Bibles are divided into syllables, and accented as they should be pronounced, enabling the reader to readily pronounce correctly the most difficult names of persons and places.

These books are 11x13 inches, and range in price from \$5.50 to \$20.00, according to binding, the contents of all being the same. The books being too large and heavy to be sent by mail, we will express them at our expense at the following prices, viz.:

No. 51. Bound in American Morocco, Arabesque, gilt edges, \$5.50.

No. 53. French Morocco, padded, round corners, gilt edges, \$8.00.

No. 55. Extra Morocco, beveled, rolled edge, gilt edges, \$12.00.

No. 59. Levant Morocco, padded sides, raised bands, silk sewed, round corners, red under gold edges, \$20.00.

For pulpit use these Bibles are especially adapted, and our brethren in the ministry would find it a great convenience to have one on the desk.

#### CIRCULAR LETTERS.

*The Old School Baptist Conference of Maine, assembled with the Old School Baptist Church in North Berwick, Maine, to the Associations with whom she corresponds.*

BELOVED IN THE LORD:—We greet you in the Lord, desiring your prosperity in the things of the kingdom of our Lord Jesus Christ.

From the gracious words of our Redeemer we are encouraged to hope continually. Jesus saith, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—Luke xii. 32. In all ages of the world the redeemed of the Lord have found the time of their earthly sojourn to be made up of trials and sorrows, deliverances and joys, and the end has ever been one of victory to the saints. We shall be more than conquerors through him that loved us. The church of God in our times is not exempt from trials, and in these seasons of tribulation fears assail us, and we sometimes wonder how all these scenes will end. God says, "All the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works."

Through the providences of the Lord the people of God are exempt from bodily injuries, prisons and death, for Christ's sake. In our land we are privileged to assemble to worship our God, no one making us afraid. This is a privilege, perhaps not always appreciated with that gratitude that belongs to the Lord. The world at large to-day has no more love of God and of his truth than it had in the days when the little flock were driven by cruel persecutions to wander about in sheepskins and goatskins, being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts and in mountains, and in dens and caves of the earth. The God of Zion is pleased to restrain the wrath of man so that the churches now have rest. But tribulations in some measure, in times appointed of God, are still sovereignly allotted to the churches of God. Afflictions arise to the dear saints by the entrance in among them of divers and strange doctrines, by neglecting to maintain the order of the gospel and in all their acts of discipline to observe the rule of the law of Christ, some other rule will not do just as well. The sweet peace and fellowship of the saints will be disturbed when we neglect to observe all things whatsoever our Redeemer has commanded. The heritage of God in past ages was at times brought low through oppression, affliction and sorrow.—Psalm cvii. 39. Then, if in measure we are called to endure afflictions, let us not think it strange; for tribulation, more or less, we must and shall endure. "Fear not, little flock." The world, the flesh and the devil as beasts of prey would make sad havoc

of the church of God, and but for the grace and omnipotence of the Lord would cause to perish from the earth the flock of God which he hath purchased with his own blood. "It is your Father's good pleasure to give you the kingdom." If it is our heavenly Father's good pleasure, then what shall hinder the accomplishment of his gracious word? Has he not said, "My counsel shall stand, and I will do all my pleasure?" Our possession of the kingdom is dependent upon no power or favor but the Lord's. Not all the powers of evil, not all the malice of hell, can ever defeat the good pleasure of our Father in heaven; and though poor and sinful, unworthy, often unbelieving and fearful, he will not turn away from us to do us good; he will not disinherit us. Never! For the Father loveth us in Christ Jesus our Lord, and in him he hath predestinated us unto the adoption of children 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. We are heirs of God and joint heirs with Christ.

The Holy Ghost by the mouth of Daniel has said, "The saints of the Most High shall take the kingdom and possess the kingdom for ever, even forever and ever."—Daniel vii. 18, 22, 27. "My kingdom is not of this world."—John xviii. 36. Its glorious majesty far surpasses the glory of all earthly kingdoms. He is the King of kings and Lord of lords. His kingdom is an everlasting kingdom. Our Savior reigns! Having redeemed his people from all iniquity unto God by his own blood, having by his sufferings made an end of all the foes of Zion, he has triumphantly ascended on high. "I have set my King upon my holy hill of Zion." When the prophet Isaiah beheld Christ's glory, he said, "I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. and one cried unto another and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." The beauty of Jesus our King is seen in the kingdom. He reigns so triumphant, so gloriously, so graciously. "Fear not, little flock." He knows thy fears, he knows thy needs. "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor; he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight." Such are the gracious kingly acts of Christ our King. We read that the kingdom of God is righteousness and peace and joy in

the Holy Ghost; for he that in these things serveth Christ is acceptable to God, and approved of men. The kingdom of God is righteousness; not the fleshly self-righteousness of men, but the righteousness which is of faith. Christ is the end of the law for righteousness to every one that believeth.

"On thy righteousness relying,  
Lord, by faith I call it mine;  
Faith in this will sweeten dying;  
In it I shall ever shine.

Precious Jesus, O increase my faith in thee."

There also is that imparted righteousness of God. "I will put my law in their hearts." Thus the saints delight in the law of the Lord after the inward man. They hunger and thirst after righteousness. David says, "He leadeth me in the paths of righteousness for his names' sake." Such paths can nowhere be found outside the kingdom. The little flock walk in these paths affectionately, by faith, which worketh by love. These paths are all in the precious doctrine of Christ's gospel; in the mercy and grace and love of Jehovah; in the obedience and blood of the Lamb. His reconciling blood and justifying obedience are safe and blessed paths for the little flock to walk in. Everything is right, nothing is wrong, in these paths of righteousness; all is peace and pleasantness and glorifying to God. The paths of righteousness are all embraced in and fully set forth in that glorious and comforting word, "Jesus Christ and him crucified." The kingdom of God is peace. Our Jesus made peace through the blood of his cross. He hath reconciled us unto God by his own death. No disturbances arise. Where are the enemies that dare intrude? The precious blood of the Lamb forbids the invasion of any foe. We have peace with God through our Lord Jesus Christ. To be carnally minded is death, but to be spiritually minded is life and peace. Great peace have they that love the law of the Lord. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Sway thy sceptre over us, thou lovely Prince of Peace, that we may live in the peace of the gospel one toward another; that the peace of God may rule in our hearts. The kingdom of God is joy in the Holy Ghost. The communion of the Holy Ghost affords believers unspeakable joy. He guides us unto all truth, and taking the things of Christ shews them unto us.

"Thy sweet communion charms the soul,  
And gives true peace and joy,  
Which Satan's power cannot control,  
Nor all his wiles destroy.

Come from the blissful realms above,  
Our longing breasts inspire  
With the soft flames of heavenly love,  
And fan the sacred fire."

While in these lower realms the little flock is made to taste the earnest of the inheritance. Having given us foretastes of the everlasting kingdom of our Lord and Savior

Jesus Christ, our God will not suffer us to come short of, to fail of the full possession and the uninterrupted enjoyment of the same throughout eternal ages. Beyond this mortal life, in realms of everlasting glory with Christ our Redeemer, we shall live and reign evermore. Christ, the Head of the church, was received up into glory; an abundantly triumphant entrance was given him.—Psalm xxiv. 7-10. So to the little flock shall an abundant entrance be given, and they shall inherit the kingdom prepared for them from the foundation of the world. When the time of our conflicts and sufferings are over, when in death we shall end all our fears, then our souls shall enter the kingdom of glory; and in the morn of the resurrection at the last day our mortal bodies shall be quickened from the dead, and changed and fashioned like unto the glorious body of our Redeemer. We shall enter into the King's palace, to be forever with the Lord. "Fear not, little flock." Ah, fears do sometimes assail us; then we are troubled; but all this trouble shows that our heart's longings are set upon the kingdom, and all its heavenly treasures and blessedness. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

We desire, dear brethren, a continuance of your correspondence, and hope to see your messengers with us at our next yearly conference, which we have appointed to be held, the Lord willing, on Friday, Saturday and Sunday before the first Monday in September, 1897.

FRED. W. KEENE, Mod.

JOSEPH F. HALL, Clerk.

#### EDITORIAL NOTICES.

##### WHO WILL RESPOND?

It was our desire to get through this volume of the paper, if possible, without making an appeal to our delinquents, knowing that nearly all were as sorely pressed for funds as ourselves. In hopes of being able to avoid publishing this notice we have borrowed over a thousand dollars to meet the running expenses of the paper.

The maturing of these obligations now compells us to appeal to those of our subscribers whose subscriptions are in arrears, to make a special effort to send us a remittance.

If your subscription is only a few months in arrears, and you are not able to pay it up at present, please do not order your paper discontinued on that account, for we can better afford to send the paper, and wait until you are able to pay for it, than to lose your patronage altogether.

The date at which each subscription expires is plainly printed next to the subscriber's name on the little pink slip pasted either on the wrapper or on the margin of each paper. Please, brethren and friends, look at your dates, and those of you who are in arrears assist us all you

can without too great inconvenience to yourselves. If you are prepared to make a remittance please attend to it at an early day, for experience has taught us that procrastination results in complete neglect in these matters.

#### PLEASE BE SURE

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

#### BOOK NOTICES.

##### CRUDEN'S CONCORDANCE.

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

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#### OBITUARY NOTICES.

DIED—At Fairfield, Mich., Sept. 13th, 1896, **Carrie E. Brees**, oldest daughter of John M. and Alnora Brees, aged 13 years and 18 days. She was sick only one short week. She was a great sufferer, but bore it patiently, and talked all the time of going home. Her disease was typhoid fever. She talked of Jesus a great deal while she was sick, and a few hours before she died she said to me, "Ma, Jesus says I cannot stay with you any longer. Oh, ma, I want rest, sweet rest!" Poor child, she has gone home to dwell with her dear Jesus she loved to read about. She used to read aloud for hours to me from the New Testament, and she loved to read the SIGNS.

Elder Thomas Wyman preached a very comforting discourse at the house on the 14th of September. She was laid away in the Weston Cemetery to await the coming of Christ our blessed Redeemer.

How I loved my Carrie,  
Tongue can never tell;  
But I'll try to bow submissive,  
And say, "He doeth all things well."

MRS. ALNORA H. BREES.

I FORWARD for publication a notice of the death of my beloved wife, **Mary Edna Farmer**, which occurred July 10th, 1896, after a lingering illness.

She was born April 6th, 1851, and was therefore 45 years and 3 months old. She united with the Old School Baptist Church at Little Flock, Anderson Co., Ky., in the fall of 1894, and was baptized by Elder P. G. Lester. She was a firm believer in the doctrine of predestination, and her greatest pleasure was to mix and mingle with the brethren and sisters, and to hear proclaimed the doctrine she loved so well, salvation by grace.

She bore her afflictions with a great deal of patience and fortitude, and expressed herself as having no fear or dread for the future. We feel that we have ample reason to hope and believe that all is well with her, and that she is now basking in the presence of her glorified Redeemer.

Elder Lester conducted the funeral services, preaching a very consoling sermon, taking as the basis of his remarks the 23d Psalm, a Psalm she had made a short quotation from a few days before, when he had called to see her. This has been the greatest trial of my life. I feel that I have been almost overwhelmed; yet I earnestly desire to bow in humble submission to God's will, and be enabled to say, as did Job under his afflictions, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

J. G. FARMER.

CLAY VILLAGE, KY.

It becomes my painful duty to chronicle the death of my dear father, **Smith Hartsel**, who was born in Clayton township, Perry Co., Ohio, May 4th, 1822, and was united in marriage to Sarah Ann Strawn, of Hopewell township, Perry Co., Ohio, November 6th, 1845. To this union were born three children—two sons and one daughter. He moved to Jackson Co., Ohio, in the year 1850, and lived there till the year 1865, when he moved to Hocking Co., Ohio, and lived there till the time of his death. He was taken sick August 12th, and died Sept. 16th, 1896, aged 74 years, 4 months and 12 days. He leaves an aged companion, three children and eleven grandchildren to mourn their loss. Sad as the task may be, we feel it a duty to write, if possible, the endearing character of our departed father. For many years he had been hard of hearing, yet he was always

glad to have his friends and neighbors visit him, and in his last sickness he always stretched forth his hand with a smile to greet his many friends and neighbors. He was loved by all who knew him, and all who knew him had great respect for him. On the day of his burial the entire community came to see for the last time their loving and benevolent neighbor, their good and useful citizen, a kind and loving father, and a most tender and devoted husband. He set, by his most exemplary life, an example worthy of emulation. But we mourn not as those who have no hope, feeling that our loss is his eternal gain.

Father never united with the church, but was a Bible student, and a firm believer in salvation by grace only. In his last sickness he said that he felt that he had done wrong by not going to the church and being baptized when mother was; but he said Christ would forgive. He was perfectly resigned to the will of the Lord, and talked of his departure as if going on a journey, making all necessary arrangements in regard to his funeral, and asked that Elder G. N. Tussing be sent for to preach his funeral.

His sickness was cholera morbus and bowel trouble, being sick five weeks in all. He was never heard to murmur or complain, but said from the first that he would not get well. Elder G. N. Tussing, of Columbus, Ohio, spoke words of comfort on the above occasion, after which he was laid away to rest in the Ewing Cemetery, to await the morning of the resurrection.

May the blessing of the dear Savior sanctify this sad bereavement to our good, is our prayer.

I. Y. HARTSEL.

### TWO DAYS MEETINGS.

A two days meeting is appointed to be held with the Abbington Church at Justus, Pa., on Tuesday and Wednesday after the third Sunday in October (20th and 21st). A cordial invitation is extended to all lovers of the truth. If there are any who wish to be met at Clark's Summit, on D. L. & W. R. R., please drop me a card at Justus, Pa. We would be glad to meet all who desire to attend.

G. W. GOODRICH, Clerk.

### YEARLY MEETINGS.

A YEARLY meeting will be held with the London Tract Church, Chester Co., Pa., commencing at 2 o'clock p. m., on Saturday, October 17th, 1896, continuing until Monday noon, the 19th. There will be communion on Sunday. All lovers of the truth are cordially invited. Those coming by public conveyance, either from north or south, will come to Newark, Del., Saturday morning, in time to take train on Pomeroy branch of P. R. R. from Newark Centre, at 1:25 p. m. for Yeatman, where they will be met and cared for. There are several trains from Baltimore and Philadelphia on both the B. & O. and P. W. & B. railroads in the morning.

A. B. FRANCIS, Pastor.

### ASSOCIATIONAL.

THE Salisbury Old School or Primitive Baptist Association is appointed to be held with the church at Snow Hill, Worcester County, Md., to commence on Wednesday after the third Sunday in October, 1896, at which time we hope to meet a goodly number of brethren and friends, ministering brethren in particular.

Those coming by rail from the north will get tickets for Snow Hill, changing at Harrington. There will be friends at the depot to receive and also take care of them. Train arrives about one o'clock. A cordial invitation is extended.

T. M. POULSON, Pastor.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,

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money orders made payable.

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NO. 43.

## SELECTED.

### THE MARRIAGE UNION.

BY A. B. TAYLOR.

"Ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead."—Rom. vii. 4.

In this chapter the apostle sets before us the law of marriage in a figure, showing that the wife and husband are bound together for life; that after the death of either of the parties the other is at liberty to be married again; and that if the wife were to marry again, in the lifetime of her first husband, that she should be called an adulteress.—vii. 3. Then he applies this both to the sinner and Moses, and to the sinner and Christ; showing how the converted soul finds the law dead as to help, and himself dead by its curses; thus clearly manifesting that the sinner cannot be married to both law and gospel at the same time—Moses and Christ being the former and latter husband. It is plain then that those who take the law of Moses for their rule, and also call themselves christians, have two husbands, and consequently they are adulterers, according to the apostle's mode of reasoning. The questions may be raised here, Do you throw away the law of Moses? Do you make void the law? Is the law of no use? To which I reply, the law is of great use; we do not make void the law; do not throw away the law; but when Moses and the law throw us overboard, we swim toward the shore as we can. The law was a "school-master" to Christ, or until Christ came. By the law is the knowledge of sin; and the law will forever retain all its force, dignity and glory, being a transcript of the will of God; and all the attempted mutilations that great men or little men have aimed to effect in it, avail nothing. God's law is holy, just, good and unalterable; but the sinner alters, changes positions, is brought under various administrations, as a wife under a first and second husband.

I would notice first the marriage parties; second, the circumstances of her case who is at liberty to be married again; third, the marriage with the second husband; and lastly, the love of the husband and the obedience of the wife. To color a sketch in high glowing language is the work of literary science; but to record facts registered on the soul by the Lord is the alone privilege of

God's redeemed and regenerated ones.

1. In the first place, we would notice the marriage parties. The woman is a fallen sinner, a polluted, filthy, lost, wretched child of Adam, conceived in sin and shapen in iniquity, and by nature living in death; her father an Amorite and her mother a Hittite; a stranger to God by wicked works, yea, an enemy, far from God and far from righteousness. This is the character and position of the woman, or child of God, in a natural state. The knowledge she has of the first party is only supposititious or imaginary; or, in other words, the human family at large have some notions of a God, and as they suppose or form notions, so they worship; but on strict investigation it will be found that very few worship the living and true God; and, I fear, "To the unknown God" might be inscribed on the altars of many worshipers in our own land. The first husband to be noticed is Moses, or the law in the hand of Moses. This law speaks plain language, and good, holy truth, but cannot be understood by the unregenerated; and yet thousands cling to it, and prefer Moses with all his demands to any other, as long as he and they can live together. To say that Moses is a bad husband would be wrong, because he exacts nothing unjustly; but to call him kind and merciful, indulgent and forgiving, would be more than the truth. If he says a thing, he will not retract. Some will affirm wrongfully, and adhere to it; but Moses always tells the truth. He has crushed many of his friends to death, and will be avenged on all his enemies.

The third party to be noticed is the second husband referred to, namely, the Lord Jesus Christ; and he is the most wonderful person that ever was heard of in earth or in heaven. Some call him the "God-man," "the man Christ Jesus." The truth is, he is both God and man. This is a great mystery, "God manifest in the flesh." We cannot understand it, but the faith of the operation of God can believe it. And there is another great mystery about this person; he is the Son of God, and was brought up with his Father; not after him, but with him. "In the beginning was the Word, and the Word was with God, and the Word was God." The Son of God was he who made all worlds, and upwards of eighteen hundred years ago he came down to our world; his

Father sent him; and that we might the better know him, a body like ours was prepared for him. The Holy Ghost caused a virgin to conceive, and God's Son came down and took "that holy thing" into union with his own nature, and appeared among men on the earth, and redeemed God's people from their sins. Indeed, he died for them, and rose again, and returned to his Father in heaven, and since his return to heaven is both God and man. This is but a short description of the second husband named in our text. Happy, happy are those who are married to him.

2. The second thing to be noticed is the circumstances of her case who is at liberty to be married to another. We have already noticed her fallen state, and glanced at some of the pollutions that have defiled human nature; have named her father and mother; and would further notice that it is natural to her to be ruled and governed by surrounding circumstances. The children of Adam are fearfully the creatures of circumstances. For instance, being born of religious parents, nature adopts religion; in other words, parents choose for their offspring the faith they have themselves embraced, believing that to be right. I think this is a general rule in all grades of mere religionists who know nothing of the power of God's religion on the soul. It is the same in the heathen world. The Lord, by Jeremiah (ii. 10, 11), complaining of his people, says, "Pass over the isles of Chittim and see; and send unto Kedar, and consider diligently and see if there be such a thing. Hath a nation changed their gods?" It is nature's act to retain in the worship of our fathers the offspring of our bodies; and the person of whom I would speak, namely, the woman, the people of God, in their natural state are scattered amongst the human family, though redeemed from among men; yea, their names, are written in the Lamb's book of life. The anxious soul says, "O to know that my name is there!" See the character Paul gives, entreating one to "help those women which labored with me in the gospel, with Clement also, and with other of my fellow laborers whose names are in the book of life."—Phil. iv. 3. Does our character in any measure bear a comparison to this? But to the circumstances of the woman.

In the New Testament the Lord gives a true report of his love to his

people; and in the transactions under the Old Testament the Son of God may be seen in every prophet's writings. Indeed he was often seen amongst the old testament saints, as the Angel of the covenant. It was the angel of his presence that saved them. But the natural circumstances of the woman are such that she does not mind what God has revealed about himself, nor yet about his Son: she is haughtily independent, and will follow her own way. The calls of the gospel are written as with sunbeams; she may read them at pleasure. The terrible destruction of the wicked is also plainly recorded; the day of judgment, when the dead, small and great, shall stand before God, is also laid before her; but nothing moves her; neither judgments nor mercies move her. She is a free-thinker, and often thinks she will have time enough to repent before she dies; treating with secret contempt all the family of God; spurning in the same manner the report of Christ's love, and glad to get out of the company of those who are disposed to be serious. How is this creature to be conquered? How is this spirit of hers to be broken? It must be accomplished; God has said it; it is an article in the covenant. The day of grace and the day of power go together exactly. O this covenant ordered in all things and sure!—2 Sam. xxiii. 5. Yes, when all parental restraint and instruction are of no avail, when the preached word has been laughed at, and under the contemptuous smile the preacher has been viewed as a fanatic, and the advice of every friend has been as water spilled upon the ground, God puts his hand to the work, and says, "Here shall thy proud waves be stayed." The Bridegroom's Father lets life and light fall into her heart, and for the first time she is serious with the thoughts of God. Yet she hides her feelings, struggles to preserve her usual appearance, feels determined to cast her impressions off, and be as she has ever been, a free-thinker. But despite her purpose her conduct alters. Instead of the vacant laugh there is the rueful smile, and for the flippant tongue there is the thoughtful look. The truth of God's word has some weight with her now, and to the astonishment and heartfelt pleasure of a fond parent she is observed reading the Bible. Or it may be a wild son, a rake, well known at many unmentionable dens; the observant ear hears deep and

unusual sighs, which relieve the heart that never sighed till now. At length God lets a little more light into the soul, and the law is revealed, "If thou wilt enter into life, keep the commandment."

A new field of labor is opened here, and the poor, willing one commences operations with full purpose of heart. This is indeed a time of sincerity, a time of watchfulness and anxiety, yet withal a time of disappointment and sorrow. I have often thought of those words so frequently used in the steeple-house, "Lord, incline our hearts to keep this law!" The character before us is truly disposed to keep it, and supposes the way to heaven is plain, not forgetting that Christ died for all the world, and that good works and faith, especially the latter, will insure a safe landing in a better world.

Thus for a time the tyro goes on comfortably; but ere long the law begins to correct or challenge the misdeeds of the young convert, and the creature thinks, "Well, I did not think things must be to such a shade as that!" yet owns the charge, begs pardon, and goes on again, taking comfort with this master or husband, and considers all will be well at last. And though she cannot do everything as she would, Jesus Christ is at the back, and as he has done his part, there is little fear but that all will be right. If on an occasion these words drop into the soul, "The law is spiritual," she finds the portion (Rom. vii. 14), and reads further, "I am carnal, sold under sin." This is not fully understood, and she turns to her husband Moses, and says, "I shall be all right if I obey." Still she is not satisfied. "I am carnal and the law is spiritual," exercises her much; and "sold under sin" is a poser. This fairly stops her; she does not understand it; finding she has Moses for a husband and guide, he who led so many thousands through the Red Sea and the wilderness, and brought them to the borders of the promised land. She is willing to go on. Brethren, Moses does not lead into the promised land; no, only through the wilderness, where there is no way; but Joshua leads into it, and gives rest.

The law begins to shine forth in all its glory upon the soul who still clings to it. Lightning begins to flash, distant black clouds appear, and at length a fearful roar of thunder sounds into the very soul, "Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. iii. 10. She trembles and says, What, every one? Yes, "every one" that continueth not in all things which are written in the book of the law to do them. Brethren, in this way my soul received this awful truth, and these words, "all things," cut me up. The poor sinner now feels Moses to be a very stern husband, very strict, examining every thought, and bringing to light every

secret thing. She may remember having been taught to say, "Incline my heart to keep this law," but she finds she cannot keep it; it is exceeding broad; and she also finds her heart to be desperately wicked.

Here the poor woman looks at her husband with astonishment. He continues to put weight upon weight, and heaps all upon her, till she cries out for mercy; but the law knows nothing of mercy. If I have a poor sinner hearing me who expects to be saved partly by the law and partly by the gospel, allow me to tell you, you are under a great mistake. "Christ hath redeemed us from the curse of the law, being made a curse for us: that the blessing of Abraham might come on the Gentiles through Jesus Christ."—Gal. iii. 13, 14. Notice this, poor, condemned one, whose husband now deals so roughly with you.

She now begins to think she cannot live with her husband much longer. He is not the one she thought he was; and at this point she is driven into deeper straits than ever she expected to be; and what adds to her distress is, she finds evil risings against God in her heart, hard thoughts of the Almighty, and feels greater guilt on that account. She is at length brought into solemn condemnation before God, and willingly confesses all her faults, and says, "God, be merciful to me, a sinner." She says, I am a lost, lost sinner, if there is not another in the universe. God's law has cut me down as a cumberer of the ground. I feel that I am at the mercy of God, who can at any moment stop my breath, and send me to eternal destruction.

There are before us two deaths; a sinner dead, killed by the law, and the law dead as to rendering any help to the sinner. This is the point, "What the law could not do."—Rom. viii. 3. Like the law of ceremonies, it becomes weak and unprofitable. Thus the poor woman might as well have no husband, as one who cannot render her the least help, and who curses her for every fault. Thus in the apostle's reasoning the law is viewed as a dead husband, and the woman as one condemned to death. And so it is in the experience of the regenerated soul, each in his own measure varying according to the dealing of the Lord the Spirit. Many portions of Scripture testify to this truth: "By the law is the knowledge of sin."—Rom. iii. 20. "I was alive without the law once: but when the commandment came, sin revived, and I died." That "which was ordained unto life, I found to be unto death."—vii. 9, 10. But it is the experience of the fact that gives force to truth.

The circumstances of this woman's case become more trying and painful every day. The sad disappointment experienced, the public exposure to which she is subjected, her hazardous condition for eternity, all press

upon her with unexpected weight, and with the indwelling sin of nature render her case deplorable indeed. How true are the words, "Without me ye can do nothing!" She cannot see the end and purpose of the Lord, though she reads in the Bible of the will of the Father; but something more is wanting. The soul says, "O! if I could but see my name in the will, all would be right." You can see the black side of your name plain enough, but not the white side.

We must notice that until this day of experience there is a veil upon the eyes of spiritual Israel in reading the Old Testament, that shall be taken away. Paul says, "The veil is upon their heart."—2 Cor. iii. 15. What strong language! The soul now sees Moses in a very different light from what it once did, and finds his eyes are not dim by reason of age, nor his natural force abated in demanding spiritual and perfect obedience. But the sequel will prove that the veil is not now so thick as it once was, and that the eyes of the soul can see more clearly than they once could; yet in consequence of discoveries made, the soul has got into great trouble. Poor child of God, all the things you experience are according to the will; nothing has happened to thee in all thy trials but what is written in the will. The Father keeps the original in heaven, which is the Lamb's book of life, and the copy we have (the Bible) is a true copy, so far as the original is copied. The defect is in your not having been a scholar, but you are now being taught of the Lord (John vi. 45), and you will never forget the A B C you have learned now. I will read a clause or two out of the will for you, Hosea ii. 14, "I will allure her, and bring her into the wilderness." Is there not something in your experience like that? The soul may reply, "Yes, but that is said to be God's work; and how am I to know if this I am tried with is God's work?" Well, God always makes a good finish where he begins a good work. See what he says of the dry bones, Ezek. xxxvii. 13: "Ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves." The same character is represented in chapter xvi. as cast out in the way it was born, in a loathsome, helpless condition. It could not think great things of itself any more than you do; but when the Lord's time of love came, ah, eternal, secret love, about to be revealed, when that skirt covers the soul, then it speaks of God being a rock, and of his work being perfect; not till then. And the woman must wait till the second husband look after her; and yet, if all the truth were known, we should hear of her being at her near kinsman's feet, in her night of widowhood and sorrow; and this, too, by the advice of one who knows something of the love of the man Christ Jesus (Ruth iii).

Under the law priests were not al-

lowed to marry a woman put away from her husband (Lev. xxi. 7); but our great High Priest does according to his will in heaven and in earth also, and looks upon a refused wife of youth. How distressing the case of one refused! One refused has an experience that none but a refused one can understand: she is ashamed, distressed and confounded. In the case before us the woman is at liberty to be married to another. She is now to be found among the friends of the Redeemer, slipping in and stealing out, eluding observation, carrying a guilty conscience, condemned before God and by his word, and yet secretly wishing to know more about the cross of Christ and his salvation, yet wondering if such characters as herself are meant in gospel calls. Yes, sinner, such as you are meant. Seek to him, confess all your case before him, tell him all your sorrows, and wait at his feet. You do not go to the Lord as Joseph's brethren went into Egypt, with their money in their hand. They considered they had value for value. Now you come without money or price, and with no righteousness of your own. "Behold, I am vile," is written upon your heart by the finger of God. Your dead husband commanded once, and you did what you could to please, but now you are helpless and homeless. Jacob's sons did business with "the man" some time before they knew he was Joseph; and when he revealed himself they were strangely troubled. And, poor soul, when Jesus reveals himself to you it will be more than you are prepared to receive, even though you seek the Savior. But your very soul will rejoice, and you will say, "I have found him of whom Moses in the law and the prophets did write, Jesus the Christ." You remember that Abraham's servant went to seek a wife for Isaac, and that when he had followed Rebekah to her father's house the question was put, "Wilt thou go with this man?" and she said, "I will go." And, poor widow, you will be as ready and willing as Rebekah, when the dear Lord's time comes.

Methinks I hear the dear woman say, "O, I am willing now, but I cannot think the great Redeemer, the Lord Jesus Christ, will ever look upon me. It is not meet that he should." Let me ask this soul where and when she found out the greatness and glory of Jesus Christ. Her reply may be something like this, "O, when I meet with his friends I experience something of his life-giving presence. His very name and his power produce a savor and reverence in the place, and I feel as if the servant of the Lord was telling me what he had bidden him say to me. My heart has melted within me; and, looking round with strange tears in my eyes, my look has met another look of the same kind. I have been amazed, and certain the place was the gate of heaven and

the house of God." Your ears are bored, I am satisfied (Ezek. xxi. 6), and ere long you will become an inmate of the house, and live there forever.

The solitary hours of this waiting one are full of anxiety and wonder. Ere long her eyes are to see the King, the Lord of hosts, and also know something of the blessedness of those who are united to him by faith. She sees them to be the excellent of the earth, both excellent and comely (Isa. iv. 2), and the Lord whispers to her, "Glean not in another field: abide here fast by my maidens." These and similar words entangle her, and keep her among the flock; but her soul-felt language is, "O, I dare not hope; I am not like the church; they are holy, sanctified ones, and I—no, never; the Lord will never reveal himself to such a vile creature!" Here she settles the matter, but her heart is not at one with her words. The next time she meets with his friends she hears a good report of him again, and the minister has another message for her. "He gave his life a ransom for many" (Matt. xx. 28), falls upon her ear. She repeats it, while life sparkles in her eye; yet she dare not move in any case, feeling her situation; and knowing the dignity of the glorious God-man, she trembles to believe on him, and yet has not the power. The people who live upon "faith a duty," do not know her secrets, her helplessness, nor her desires. The throne of justice she knows, but the throne of grace she has had no reply from. She waits, having learned that without God she can do nothing.—John xv. 5. She at length becomes dispirited, resolves to shut herself up, and fears being left to take away her own life. Still she prays, reads and meditates, and still she is found meeting with those who love the Lord. Years of widowhood pass over her. Often her former husband is seen as a ghost, threatening destruction; yet she is resolved, if she perish, to perish amongst the saints, where Jesus is King; to die where they die, and be buried with them. The following words fall upon her soul, "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."—Ruth ii. 12. These words have a wonderful effect upon her; they send her to the throne of grace for an explanation. All the explanation she gets is, "Give me thine heart." The soul replies, "Lord, take it; I am at liberty; but I am such a poor, vile sinner; Lord, command my heart." He replies, "I will betroth thee unto me."—Hosea ii. 19. Her feelings say, "Not possible!" She is overcome, retires and hides herself from the world; and here she holds new, strong, ravishing communion with the Son of God. She is plunged into mystery beyond mystery. There seems no spirit left in her. She has no will of her own.

A mysterious silence sits upon her lips, she seems to awake as from a dream, and again she says, "Can it be possible?" The Lord prevents her, and says, "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee."—Jer. xxxi. 3. "Thine eyes shall see the king in his beauty."—Isa. xxxiii. 17. All these new wonders surprise, yet captivate the soul. She feels she has no wedding-dress, is too poor to buy one, and dares not go without one. Time flies quickly, and again hangs heavily. She knows not what to do nor how to move; but she is at liberty to be married, and she has seen the only one in heaven or earth she desires, and yet cannot move in the case. Having considered her circumstances, let us in the next place consider the marriage union, the marriage ceremony itself.

Before entering upon this branch of our text, let us notice a thought or two on being "dead to the law by the body of Christ." Enough has been said on the death or helplessness of the law; but why is the "body of Christ" named?—"dead to the law by the body of Christ." I understand this to mean truly Christ's body. Look at it: "in whom dwelleth all the fullness of the Godhead." See the law charging upon Christ the penalty due to sin; its inflicting upon the body of Christ its just vengeance; Christ's solemn submission to its demands; the death of Christ's body; the pouring out of his blood for the sins of his people; the burial of his body, with its resurrection and ascension into heaven, after a complete victory.

All these things being revealed to the eye of faith, the poor woman sees that in his own body he has delivered her from the curse of the law, having been made a curse for her; so that the body of Christ is to her all and in all. O christian! keep your eye on the body of Christ; that body once mangled but now glorified; once dead, but now exalted to the highest heavens; once condemned at the bar of Jews and Romans, but now interceding as an advocate for sinners at his Father's right hand. O believer! never lose sight of the body of Christ. By the body of Christ the child of grace is at liberty, is freed from law curses, and may be legally married to another.

3. The marriage ceremony itself with the human family is a short service, but the marriage union is for life. So it is with the soul united to Christ; that union is for life, even the life of Christ: "Because I live, ye shall live also."—John xiv. 19. The marriage ceremony varies in different countries, and in some the compact is so simple that no ceremony is required. In true, real marriage God is the uniting party: "What God hath joined together."—Matt. xix. 6. Marriage is an effect consequent upon antecedent love. So it is with the love of Christ to his bride; and though Christ's love is

much older than the bride's, yet his manifested love to her has made her to love him also. "We love him because he first loved us."—1 John iv. 19. It is also a mutual compact; and though the bride may have acted a haughty part in the beginning of the connection, yet her pride, self-will, rebellion and enmity are all removed, and she is glad to be noticed, owned and loved by the Lord of life and glory. I scarcely know how to express the act of spiritual marriage. Experience says it is a secret, solemn, soul-surprising, heart-dissolving union with the Son of God, witnessed by the Father and the Holy Spirit. A few words in Ezek. xvi. 8 convey much to the point: "thou becamest mine."

The feelings of the bride at this point of experience can never be uttered in time or eternity. The fact is so overwhelming, the mystery so great, that the soul seems to dissolve, to melt into nothing before the Lord: "thou becamest mine." "I swear unto thee, and entered into a covenant with thee." Here the soul feels to be thoroughly washed, anointed, clothed and adorned. The ring of endless love is revealed, and the bride now appears in the comeliness and perfection of her new husband. The Shulamite and Solomon are one. She carries the white stone with the new name, and in her measure knows the blessedness of being united to the glorious head, Jesus. This is the day in which he says, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid."—Isaiah xii. 1, 2.

John saw a wonder in heaven, a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. All the shadows are now past, the twelve apostles and the Lamb revealing Christ and his salvation are well understood by her, and the Sun of righteousness clothes her with the "garments of salvation."—Isaiah lxi. 10. Now she sucks and is satisfied with the breasts of her consolation; now she milks out and is delighted with the abundance of glory (Isaiah lxvi. 11), and says, "Other lords besides thee have had dominion over me: but by thee only will I make mention of thy name."—Isaiah xxvi. 13.

4. Lastly, the love of the Husband, and the obedience of the wife. The Husband's love has ever been one and the same, but has been kept secret till now. This is part of the mystery kept hid from ages and from generations, but now is made manifest to his saints: to whom God would make known Christ in the soul, the hope of glory.—Col. i. 26, 27. Now are experienced some of the rejoicings of the Bridegroom over the bride, revealing to her all his secret purposes. He takes her into his banqueting-house, and spreads his love-banner over her:

comforts and surprises her heart. Here he tells her of his care of and love to her, even while Moses was dealing so roughly with her. She listens and wonders, when he tells her of his love to her when she was dead in sin.—Eph. ii. 4, 5. She is confounded afresh; and while she feels his love flow into her soul, the love of Christ constrains her, and she feels that he "rests in his love," and that nothing can change it. He calls her his dove, a lamb carried in his bosom, to whom he has given eternal life; and as he speaks, she remembers the words of the prophet Isaiah (lxii. 5), "as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee;" and that the bride rejoiceth greatly because of the bridegroom's voice. O how the young christian stands upon the rock in those days! All the glories of salvation come to the mind of the dear married one, who binds them to her heart. Isaiah says, "Thou shalt surely clothe thee with them all, and bind them on thee as a bride doeth."—Isaiah lix. 18. It is here she steps into his chariot paved with love; and it is here the daughter of Zion beholds king Solomon crowned by his mother in the day of his espousals, and in the day of the gladness of his heart. The bride often feeling the eternal love of God flow into her soul, thinks that her love will be as constant as his. On this subject she has much to learn.

Here let us notice her obedience. Christian obedience is rather a strange article to touch upon, as there are many who wish to be called christians, and many who are such, who have not yet yielded obedience. What I would say of such is, the love of Christ has not yet constrained them to yield it; and to others, who have been obedient to all gospel ordinances, I would say, If the love of Christ has constrained you, never press another. True obedience is voluntary, and the act without the heart would only be feigned obedience, and would not be justified by men or God. The new married, obedient, loving wife, whose heart is one with her husband's, listens for the bridegroom's voice, and says, "Thy will be done." She also feels to have no will of her own; and when he says, "If ye love me, keep my commandments," the words, "He that believeth and is baptized shall be saved," rush in upon the mind. Her reply is, "Lord, I believe; help me to yield my body a living sacrifice to thy commands." Passage after passage on the subject of believers' baptism flow in upon her mind. She wonders how it is she never saw them so clearly before. She seeks to render obedience, and ere long is planted in the likeness of his death, being buried with him by baptism, and returns from the ordinance with the answer of a good conscience.—1 Peter iii. 21.

Am I speaking in the presence of one who in some measure sees this

(Continued on page 342.)

## EDITORIAL.

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## APPEARING WITH CHRIST IN GLORY.

"WHEN Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 4.

How wonderfully gracious are the words of inspiration! He who speaks under the power of divine revelation always speaks as man never spoke. This was pre-eminently true of him who was the Son of God and the son of man. But in their measure holy men who spoke as they were moved by the Holy Ghost, both in matter and manner, spoke differently from other men; and each in his measure, every heaven-born soul speaks not as other men; and among the gracious words dictated by the Holy Spirit, none are more gracious than the words quoted above.

They are the culmination of an argument and exhortation begun by the apostle at the sixth verse of the second chapter and carried on to a conclusion, step by step, until the apostle shows that Christ, and Christ only, appears with his people in glory.

In the argument the apostle contrasts human philosophy and vain deceit, and human traditions and the rudiments of the world in the eighth verse, and meats and drinks, and holy days, and new moons, and Sabbath days, in the sixteenth verse, and voluntary humility and worshiping of angels in the eighteenth verse with Christ. He bids them not to be spoiled or robbed by human philosophy of the comfort which dwells in Christ, in the eighth verse, and not to let any man judge them with regard to legal days or times, in the sixteenth verse, and warns them not to be beguiled and mistake a voluntary humility for the true, in the eighteenth verse. He thus teaches them that Christ is all and in all. Nothing avails anything in the sinner's salvation but Christ. Christ is more than all human philosophy. In him is all true wisdom. Meats and drinks and days are but a shadow, of which Christ is the substance; and having the substance, the shadows are to be no longer regarded; and while humility is a crowning grace in the soul, yet it is never voluntary, and where possessed, it shuts its possessor up unto Christ as its author and giver. Thus Jesus Christ, and him only, is to be

exalted in the sinner's salvation. This is the burden of the second chapter.

Now, at the beginning of the third chapter, Paul refers back to an experience recorded in the twelfth and thirteenth verses of the second chapter, and says, "If ye then be risen with Christ." He had before said that his brethren were risen with Christ through the faith of the operation of God, and that they had been quickened together with him. This was a statement of an experience through which they had passed, and to which they had set the seal of their testimony in the waters of baptism. Now, Paul calls up to their mind this experience, wherein they have risen with Christ out from and above all the philosophy of men, all the vain reasonings of the world, all types and shadows and legal observances, and all that worship which is so dear to the carnal mind, and which exalts self, and not Christ; and upon the basis of this experience he exhorts his brethren to seek the things which are above, where Christ sits on the right hand of God. As Jesus is himself risen far above all that is earthly and carnal and legal, and has fulfilled all that the law of God had required, so his people have been brought to experience the power of this resurrection of Jesus in their own soul's experience, by being made to die to the things wherein they formerly trusted and boasted, and by coming to see their full, free and complete redemption in the crucified and risen Redeemer, so that henceforth they can have nothing to do with the former things, since they are redeemed from them, and have found Christ to be all and in all. Paul wrote in this same manner to the churches of Gallatia, and he was qualified to write clearly of these things out of an abundant experience in his own soul.

The substance of these first two verses is a recapitulation or a summing up of the argument of the preceding chapter, and then a presentation of the conclusion, that, since this is the happy estate of all who are thus risen with Christ, they should not seek again the weak and beggarly elements of the world from which they have been redeemed, but the things belonging to their risen state at the right hand of God; where Christ, having finished his work of redemption, now sits exalted a Prince and a Savior to give repentance unto Israel and the forgiveness of sins.

The things which are above are the spiritual blessings with which God blesses his people, which neither human philosophy can comprehend nor legal works ever attain to. They are the gifts of grace, the fruit of the Spirit, the work of faith. They are free, and cannot be purchased. They are heavenly, not earthly. They belong not to the old covenant, but the new. They are not perishable, but remain. As the covenant under which they are given is everlasting, so are they everlasting. Why should

the child of God, to whom belongs such a rich and everlasting inheritance, be found seeking again the things which perish with the using? Why should he forsake Christ for vain shadows? Let him seek the things found where Christ is in his risen state, sitting at the right hand of God, rather than the former earthly things. All the world's wisdom has been proved to be folly, and all its righteousness as filthy rags. Why turn from heavenly wisdom and righteousness to seek these things again?

Now, in the third verse Paul sums up the whole matter, and puts it beyond all opposition by saying, "For ye are dead, and your life is hid with Christ in God." Paul said to the brethren at Ephesus, that they "had been dead," and now he says to the brethren at Colosse, "Ye are dead." But what a difference! Ye were dead in trespasses and sins, and dead to God; ye are now dead to sin, and dead to the law, and dead to all legal hope, and your life is hid with Christ in God. In other words he declares to them that they have become dead to the things enumerated in the second chapter, but have become possessors of a new life in Christ which can never be lost nor corrupted, but is hid with Christ in God, and therefore is as eternal and enduring as is the Savior who lives and reigns for them.

Thus the apostle leads up to the verse quoted at the head of this editorial, in which verse, as said before, he seems to sum the matter all up by showing that it is the happy lot of all the redeemed to share the glory of their Savior. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." While we have no doubt, as the late lamented Elder Wm. J. Purington used to say, that there is a "finality" to which all this points, yet we believe that these words include a present experience as well, and that there is a present inseparableness between Christ and the believer, so that when Jesus appears they also appear.

Jesus Christ now appears unto his redeemed ones by the revelation of faith. Under the old covenant there was a dim foreshadowing of his coming in manifold and varied types; but now he has appeared in the flesh, and has fulfilled every word recorded of him, and all the shadows have now fled away. In all personal christian experiences there is the same dim foreshadowing of Christ in the consciousness of needed redemption which every such soul feels, and in every effort which such an one puts forth to atone for his guilt. But now to the believer Christ appears no longer under the law as one accursed, but in glory. The apostle here speaks as though nothing was glorious but this; and this is true, for he says again in 2 Cor. iii. 10, "For even that which was made glorious had no glory in this respect, by reason of the glory

that excelleth." There was a glory in this ministrations of death, but it was the glory of the letter that killeth, while in the gospel there is a glory of the Spirit which giveth life; and this is that glory in which believers appear with the appearing of Christ. As Jesus Christ found his chosen ones under the law, abiding in death, and went forth unto them weeping and bearing precious seed, so under the gospel he comes again with rejoicing, bringing his sheaves with him. As he under the law appeared with them in their sin, shame and death, so under the gospel they appear with him in his holiness, and exaltation and life. He, under the law, was made sin for them, that under the gospel they might be made the righteousness of God in him. We see Jesus under the law partaking of flesh and blood, that under the gospel they might be partakers of the divine nature. Thus in manifold ways and by many scriptural expressions is the glory of the Savior set forth; and in all this glory his redeemed appear with him.

There seems to us to be a peculiar force in the expression of the text, "Who is our life." It is "as our life," in a very special sense, that Christ appears, and the life of anything can never appear except through its own proper body. Therefore Christ, as our life, can never appear, nor ever manifest his glory, except as he does so through and with his chosen ones, his own body. Therefore whenever and in whatever way "our life" appears in glory, we must of necessity also appear with him. Life unbodied never can be seen by mortal eyes. It is a secret invisible thing; but it manifests itself through a body in which it lives and moves, and as the life declares or reveals its glory, the body where it dwells also is glorified in the life, and by its manifestation. And the life acts upon and moulds the body to its will, and the body does not act upon or control the life. What a wonder of wonders that Christ should be our life! What a mercy that poor sinners should be the recipients of such love, the objects of such pity, the abode of such a life! What is our mortal life compared to this life which Jesus is to his people? What is the life that soon ends to the life which is eternal?

The people of God never appear in glory to us, except as they appear with Jesus. Many of us can recall the time when we first saw the beauty of Zion. We looked upon the faces of the people of God, and we saw a wonderful beauty there; but it was not the glory of the Savior that we saw. In the view of our faith they appeared with Jesus in glory. It was as we saw Christ our life manifest in them that we loved them. Some of them may have been lovely in form and features, in natural disposition, and in all that makes this mortal life lovely; but this did not call forth the love that now filled our hearts any the more. Some of

them may have been unlovely in form and features, and natural disposition, but that did not hinder the full tide of love that welled up in our bosom toward them. We saw them with Christ in glory, and that was all—that was enough.

And in this blessed vision we ourselves also shared. As the people of God appeared to us with Jesus in glory, there was a witness that we also partook of the glory. If we could see Jesus at all, it must be as we ourselves have been raised up with Christ into the light of the gospel, into the glory of the kingdom of heaven. For except a man be born again he cannot see the kingdom of heaven. And the glory of the kingdom is the King. Of the people of God alone is it true, "Thine eyes shall see the King in his beauty." In his light alone can any of us see light. If Jesus is revealed to us, it is because he is revealed in us; and thus we can never see him in glory without ourselves appearing in his glory also. If to us he is the Savior of sinners, then he is our Savior also. If he has appeared to us in glory, then we have also come to share this glory with him.

How broad is the field! We have presented but a few gleanings, but we believe they are gleanings of wheat, and not of tares.

C.

EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.

ISAIAH XL. 10, 11.

"BEHOLD, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

That the inspired prophet of the Lord was led by the Spirit to predict the glorious advent of the great and glorious Shepherd of Israel, and that in obedience to the gracious command in the first verse of this chapter, there can be no reasonable doubt; and it would be hard indeed to conceive of any theme so well calculated to comfort God's people as that which is embraced in our text; and though it affords the enemies of God no comfort, it is the peculiar privilege of the people of God to rejoice that he is their God, and they have waited for him. Ancient Israel in the type had long waited for the Deliverer to come out of Zion to turn away ungodliness from Jacob, and their prophets sought diligently to learn what manner of time the Spirit of Christ which was in them did signify when it testified beforehand of his sufferings and of the glory that should follow. And the spiritual or antitypical Israel of God also, whose eyes are sometimes holden that they cannot realize his presence with them, are filled with joy unspeakable and full of glory when the blessed Spirit, the Holy Comforter, sets home the divine assurance to their

hearts that the Lord God will come unto them, in the display of his person and revelation of his glory, to the comfort and joy of their hearts. The spouse, when she heard the well known accents by which she recognized the voice of her Beloved, with ecstatic joy exclaimed, "Behold, he cometh, leaping upon the mountains, and skipping upon the hills!" The prophet Zechariah also, in proclaiming the advent of the King of Zion, thus congratulated the redeemed family of God, "Rejoice greatly, O daughter of God, "Rejoice greatly, O daughter of Zion! shout, O daughter of Jerusalem! Behold, thy King cometh unto thee; he is just and having salvation," &c. And when from before the throne of God the angelic messenger was dispatched with the announcement of his birth, he sang in heavenly melody, "Behold, I bring you glad tidings of great joy; for unto you this day is born a Savior, which is Christ the Lord."

The advent of our Lord had been contemplated in the settlements of eternity, and intimated to our guilty race from the morning of the creation. But none of the prophets or holy men of God were enabled to speak in clearer language than the prophet Isaiah in the words of our text.

"Behold, the Lord God will come!" It was no vain or uncertain conjecture or peradventure. He will come; and as Zechariah has said to the daughter of Jerusalem, will come unto thee. The decree was made, the purpose was settled, and that beyond the possibility of a failure, and hence the emphatic words in which this prediction is expressed. Not as a finite adventurer, to try what he could do to make salvation possible, and to try to persuade men that it would be to their advantage to allow him to save them, or to make proffers of mercy conditionally to all the race of Adam. Not as an Arian or Arminian Christ was he to come, uncertain of the result of his advent; but, "Behold, the Lord God will come," the Lord of life and glory, the God of heaven and of earth, in all the fullness of his power and majesty, the mighty God, the everlasting Father, and the Prince of Peace. We can conceive of no language that will more fully establish the position that Jesus Christ is absolutely God, than the language of our text, corroborated by all the Scriptures. No clearer terms are found in all the volume of revelation to declare the supreme Godhead of the eternal Father than to call him the Lord God; yet these terms are applied to our Lord Jesus Christ; and in the fulfillment of the prediction, God was manifested in the flesh. The Word which was with God, and which was God, was made flesh, or was manifested in the flesh, and dwelt among us. In his coming he was not to leave his power behind him, and in its absence come with a weak hand and ask the legislatures of the earth or ecclesiastical dignitaries of

this world to rule or legislate for him; nor was he to solicit the aid of angels or of men to assist in the great work of salvation which he came to accomplish. Not only will the Lord God come, and come unto the daughter of Jerusalem, but he will come "with strong hand." Habakkuk speaks of his coming in the most grand and sublime terms. "God came from Teman, and the holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand, and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld and drove asunder the nations; and the everlasting mountains were scattered, and the perpetual hills did bow; his ways are everlasting."—Hab. iii. 3-6. As the hand is that member of the body by which men execute their work, so the figure is used in reference to God. He delivered Israel from Egypt with a high hand and with an outstretched arm. His hands hath garnished the heavens and laid the foundation of the earth, &c. That hand that could rear the heavens, take up the islands as very little things, weigh the mountains in scales and the hills in a balance, must surely be a strong hand; too strong to need the aid of puny mortals to assist him in the execution of his eternal decrees. Moses says all the saints are in his hand; and Jesus has said, "None shall pluck them out of my hand. My Father, which gave them me, is greater than all, and none is able to pluck them out of my Father's hand." It is a matter of no small comfort to God's people that their Lord God has come with strong hand, that he has all power in heaven and in earth, power over all flesh, to give eternal life to as many as the Father has given unto him. But how would their spirit die within them were they compelled to believe that he was as weak as many who profess his name would represent him to be, doing all that he can to save sinners, wooing, beseeching and striving with them until his head is filled with dew, and his locks with the drops of the night, and finally in most cases, unable to accomplish his desire, and in none until the sinner is moved to aid him in the accomplishment of the work. Isaiah was directed to comfort God's people with this divine assurance; and although Arminians and all will-worshippers hate the doctrine, it is none the less comforting to the saints, that the Lord God has come with strong hand, and his arm shall rule for him. That arm which he stretched out over Egypt for the salvation of his people is not now shortened that it cannot save. It is nerved with the same irresistible omnipotence as when the inspired psalmist said, "His right hand and his holy arm hath gotten him the vic-

tory;" or when he demanded of Job, "Hast thou an arm like God? or canst thou thunder with a voice like him?"—Job xl. 9. How ignorant of God must they be who can believe that our Lord God requires their aid in the admistration of his government. One might conclude from the doctrine of the present degenerate age that the arm of God our Savior was to serve instead of rule; for they would represent that sinners have the means by which they can even rule the arm of the Lord, and bring it into requisition at their pleasure. But that is all a delusion. "His arm shall rule for him. Behold, his reward is with him, and his work before him." If by "his reward" we are to understand the blessings of the new covenant which he has in store for his people, they are and ever have been with him. The people of God are saved and called with a holy calling, not according to their works, but according to the purpose and grace of God which was given them in Christ Jesus before the world began; and all the promises and provisions of grace and salvation were and are treasured up in him. Their election, predestination to glory, their wisdom, righteousness, sanctification and redemption, together with their justification and acceptance with God, are all in him and with him, according as God hath chosen them in him before the foundation of the world, that they should be holy and without blame before him in love. Or if by "his reward" we understand his portion, "the Lord's portion is his people, and Jacob is the lot of his inheritance," they shall be accounted to him for a generation, and as such they were ever with him. Their creation or origination, as to their spiritual life and blessedness, was in him, and so securely identified with him that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor to come, shall be able to separate them from the love of God, which is in Christ Jesus our Lord. His people being in him, as bone of his bones and flesh of his flesh, as the members of his mystical body, his flesh and his bones, they ever were and ever shall be with him. He has carried and borne them all the days of old. In this sense therefore his reward is with him. He came into this world on no uncertain mission; his work was well understood; all was arranged and laid out, so that nothing could be added to it nor taken from it. He came to do the will of him that sent him, and to finish the work; and that will was a definite and immutable will, and all things by irrevocable decree were to be worked according to the counsel thereof. Hence his work was before him. It was not to be marked out by creaturely contingencies, nor by any new discoveries which he was to make after his incarnation. All that he had to do or suffer in fulfilling the law, in suffering its penalties, which were

due to our transgressions, was duly and accurately estimated before he visited our world in incarnation. The work of redeeming his people, cleansing them from all iniquity, and purifying to himself a peculiar people, of putting away sin, vanquishing death, and destroying him that had the power of death, was before him. It had long been foretold that he should put away sin, and bring in everlasting righteousness; that he should suffer all that was written of him, and enter into his glory. His work was before him, the beginning and the end. His omniscient eye could behold it all, as well in its progression and accomplishment as in its original design; therefore it was well recorded of him that his work was before him.

But we should not fail to observe that the work before him was emphatically "his work." The sealed book could only be opened by the Lion of the tribe of Judah. Sin could only be subdued, death swallowed up in victory, and the grave dispoiled of its prisoners, by him who holds the keys of hell and death. The people of God could only be redeemed with the precious blood of Christ. Help for us was laid on no other mediator; no other name has been given whereby we must be saved. The work is peculiarly his own, and therefore could be accomplished by no other being. In saving his people from their sins, in quickening and making them alive from the dead, in delivering them from guilt, wrath and condemnation, in bringing them into his sheepfold, in organizing, building up and governing his kingdom, and in the final resurrection of the dead, none can aid him. All this is his work, it was before him, and he was and is in possession of all power in both worlds and over all worlds for its accomplishment.

"He shall feed his flock like a shepherd." He is the "Shepherd of Israel," the "good Shepherd," the "Shepherd and Bishop of our souls;" and he is the Shepherd against whom the sword of the Lord was commanded to awake, and smite the Man who is the fellow of the Lord of hosts. And he has a flock, for the title of shepherd implies the existence of a flock in charge. And in distinction from all others he claims to be the good Shepherd, whose own the sheep are. His flock embraces all his redeemed people. He lay down his life for his sheep, and all for whom he died he says he must bring, that there shall be one fold and one Shepherd. He puts them forth, he goeth before them, they hear his voice, and they know his voice, and they follow him; but a stranger they will not follow, for they know not the voice of strangers. He gives to them eternal life, and they shall never perish, and none shall be able to pluck them out of his hand. He shall feed them. They require to be fed as well as to be protected, and he is engaged to supply all their needs from

his unwasting fullness. He shall feed them like a shepherd, with a shepherd's care and providence, as one who, like a good shepherd, knows how and when and in what manner to feed, succor and comfort them. He may not always gratify all their desires; for they have desires sometimes which he knows it would not be best to gratify. The Shepherd's judgment, and not that of the sheep, is to dictate when and how to feed them. Sometimes he leads them into green pastures, by the living waters, where he causes his flock to rest at noon; and sometimes they are brought into the sheepfold, where they are sheltered from the chilling blasts of winter. But he is never forgetful of their necessities. He shall feed them, and that is sufficient indemnity. The psalmist says, "The Lord is my Shepherd, I shall not want." This is a very just conclusion. If we were in the charge of any other shepherd we might have cause to fear the consequences; but he being their Shepherd, they are permitted to dismiss all anxiety, and to cast all their care on him, knowing that he careth for them. "He shall gather the lambs with his arms." They all like sheep have gone astray, but they shall be gathered as none but Jesus can gather them. That strong almighty Arm which shall rule for him, alone is able to gather them unto the Shepherd and Bishop of their souls. His arm is sufficient and it is pledged for the accomplishment of his work. He will not leave a hoof of them behind.

He shall gather them into his bosom, or carry them in his bosom, which figure is expressive of a place of safety, comfort and delight. It shows that he has a place for them near his heart, even in his bosom. He shall carry them when young and feeble, and unable to go by their own strength; he shall carry them in his bosom. "And shall gently lead those that are with young." In the flock there are some to be found burdened and unable to endure hard driving. He will not drive his flock, but he will lead them; and as their circumstances may require, he will lead them gently. He always goes before his flock; they are never allowed to be beforehand with him, or to have to call him to follow them. He goeth before them, and presenting to them the irresistible attractions of his person and of his voice, they follow him; and though in following they walk through the valley and shadow of death, they need fear no evil, for he will be with them, and his rod and his staff shall comfort them.

"His honor is engaged to save  
The meaneſt of his ſheep;  
All that his heavenly Father gave,  
His hands ſecurely keep.

"Nor death nor hell ſhall e'er remove  
His favorites from his breaſt;  
In the dear boſom of his love  
They muſt forever reſt."

MIDDLETOWN, N. Y., Dec. 15, 1853.

#### "THEODOSIA EARNEST."

WE have received through the kindness of our brother, S. B. Luckett, of Crawfordsville, Ind., a copy of the book of the above title, which has been revised and abridged by him and by Elder J. H. Oliphant, of Pimento, Ind. This book was first published forty years ago. We have had a copy of the original for many years. We have always regarded it as one of the ablest presentations of scriptural baptism that we have ever seen, and as such have read it with pleasure, and have cheerfully recommended it. But there were some Arminian sentiments in it to which we had to continually object. Brother Luckett writes us that the aim has been in this abridged edition to leave out all that partook of Arminianism. We have given the new edition as careful a reading as we could, and we think the brethren have succeeded in their efforts. We can therefore cheerfully recommend the book as one of great value upon the subject of baptism. We think its perusal will be profitable to all lovers of the truth.

The price is, single copy seventy-five cents; two copies \$1.40; three copies \$2.00. Larger orders sixty cents each. It can be obtained of either of the brethren at the addresses named above.

#### PLEASE BE SURE

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

#### CORRECTIONS.

ARKVILLE, N. Y., Oct. 14, 1896.

DEAR BRETHREN EDITORS:—Please publish a correction of a mistake I made in copying the Minutes of the Lexington Association for 1896. Article 9 reads, "The following resolution was adopted with a dissenting voice." It should read "without a dissenting voice." If you will publish the above, all who take the SIGNS and have a copy of the Minutes will see the correction. It is the best I can do. Any one seeing this notice that wishes a copy of the Minutes can obtain one by applying to me.

JOHN A. MORSE, Clerk.

(Continued from page 339.)

ordinance? If it were man's I might apologize; but being God's own ordinance I cannot. Are you ashamed of Jesus? Will you be ashamed of him when he comes in the clouds of heaven with power and great glory? O no, says the soul. Then why are you ashamed of him now? Paul says to Timothy (2 Tim. i. 8), "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner." It seems to have been an old failing, on one side or another; but when the bride is fairly united in the marriage bond, her shame dies, and she says, "Nothing but Jesus I esteem."

Much has been said, and no doubt but more will be said, on the subject of law rule in christian obedience. The woman married to a second husband is no longer terrified by the severity of her first husband's laws. She can remember them all, and so far as they were good she still approves of them. But her present husband is now her lawgiver. The Lord is lawgiver for the daughter of Zion, King, Savior and Judge; and for the child of grace the law goes forth from mount Zion, and not from mount Sinai; and "many people shall say, Come to the mountain of God's house; for out of Zion shall go forth the law."—Isaiah ii. 3. This is not the fiery law (Deut. xxxiii. 2) that went out to give them the knowledge of sin, but the law of redemption-love in all its branches and bearings. This is called the "royal law" (James ii. 8), the "law of liberty" (i. 25), the "law of the Spirit of life" (Rom. viii. 2); that law that frees, experimentally frees, the child of grace from "the law of sin and death;" the "mother's law" (Prov. vi. 20); the law for which the isles wait; the "law of kindness" (Prov. xxxi. 26); the law of truth, and the law of love. This law governs the new married woman, and proceeds from the lips of her Husband, God's own Son. "Thy Maker is thine Husband: the Lord of hosts is his name."—Isaiah liv. 5. Her cry is, "Lord, direct me aright. Search me and try me, and if there be error in my conduct do lead me in the right way, and thou shalt have all the glory." She does not feel herself at liberty to do wrong because she is under the law of liberty, nor at liberty to love another because she is under the law of love. The law of her mother (the church) has taught her better, and her Husband's love constrains her. She is perfectly satisfied with "the chiefest among ten thousands."

A portion in Romans vii. 25 often perplexes some hair-splitting men: "With the mind I myself serve the law of God, but with the flesh the law of sin." The well exercised christian is at no loss about the power and practice of this truth. I understand the word mind to mean the holy principle bestowed at regeneration, which approves and loves all that is good, wherever it is found. Under its

influence the child of grace would live a holy, sinless life; yea, would live as holy as God is holy, and never sin again. But though this be the effect of this principle in his heart, the sinner in this state cannot do as he would; nevertheless he walks after the Spirit, seeks after purity, and glories in the hope of being freed from the being of sin. By the word flesh I understand the old principle of sin. This is not improved at regeneration, though the man is. Then, says Paul, with the holy principle I serve the law of God, but with the sinful principle I serve the law of sin. Notice the servitude. A slave serves, yet his obedience may be questioned; and on the other hand obedience may be distinguished from servitude, though Paul says, "with the flesh I serve the law of sin." No christian will allow that Paul was the willing, active servant of sin, obeying it in the lusts thereof. Then the experience is, that the evil principle made its claims in his heart, as its natural right, but his obedience thereunto is another matter. As to his serving the law of God with his mind or holy principle, all God's laws are holy, just and right, good and pure, and so is that principle bestowed at regeneration. It must therefore approve of all that is good; and every man in possession of it consents to the law that is good (Rom. vii. 16); and this consenting has in it the nature of approval, nay, delight. I delight in the law of God after the holy principle bestowed at regeneration.—Rom. vii. 22. And, christian, if you can remember when you first knew the law, though it worked wrath in your carnal heart, yet you felt its demands were just and holy. And now that the sinner has become dead to the law by the body of Christ, and is married to another, even Jesus, he still consents to the law that it is good. Here is the grand difference: in those days the sinner was under the law as a rule and first husband; and though all he demanded was just, yet he was a cursing husband (Gal. iii. 10) when his commands were not obeyed; and all who are of the works of the law are under the curse still.—Gal. iii. 10. But our blessed Lord Jesus, our second Husband, hath redeemed us from the curse of the law, being made a curse for us: and the newly married wife can stand under covert of her Husband, and while Moses roars, and sin is ever active, she can say, "In the Lord Jehovah have I righteousness and strength; he also is become my salvation."—Isaiah xii. 2. At times the internal working of sin still distresses her, and she cries out, "O wretched man that I am! who shall deliver me?" She soon finds the cure in her Husband, who has finished transgression and made an end of sin. He gently whispers, Sin shall not have dominion over you; ye are not under the law, but under grace. Then she exclaims, "Thanks be to God who giveth us the victory through our Lord Jesus Christ!"

May the Spirit of God refresh your souls with divine truth, for his name and mercies' sake. Amen.

CORRESPONDENCE.

NEWARK, Del., Sept. 27, 1896.

DEAR BRETHREN EDITORS:—I forward a good letter from our dear brother in the Lord, Elder L. H. Hardy, which has been a great comfort to me, and no doubt would be to others.

Yours in hope,  
EDWARD F. ROUNDS.

DURHAM, N. C., Aug. 27, 1896.

MR. EDWARD F. ROUNDS—MY DEAR BROTHER:—To-day I go home from Raleigh, where I had been to fill two appointment, and received your good letter. It was to me as a drop of cool water to a thirsty soul. While my great darkness has to some extent passed over, yet I find much barrenness of soul, and my mind is often distressed. I know, dear brother, that times of darkness are good for us, and that they bring us very low at the feet of our blessed Jesus, where we receive the refreshing showers of his grace; but I have never learned to love them while I am still overshadowed by them. Had we no clouds we would never have any rain, neither would we ever see the bow of promise stretched across the face of the receding clouds. Many, yes very many precious things which strengthen us here and encourage us in our pilgrimage would be entirely lost, and we left in a dry and thirsty land. The cold north wind is very sharp and cutting, yet it is healthful and bracing. Even so our times of coldness and darkness are of great good to us, and cause all fungus growths to die, and brings us down to the everlasting arm which is ever underneath, and which is made bare in our salvation. These things make me love the soul-comforting doctrine of predestination, in which the unlimited sovereignty of God is taught in the experience of every christian; and here we are proved to be nothing but passive creatures, as the clay is passive in the hands of the potter.

Doubtless the apostles did not feel very safe when they were toiling and rowing to come to the shore, but could not overcome the tempest-tossed sea which threatened to destroy them; but in this they came to the place where they learned the power of that "Peace, be still," which their Lord spake when he came to them walking on the very sea which would swallow them up. The good Lord walks safely on our troubles, and makes our clouds his chariots, and rides upon the winds which blow so fiercely around us. When he led the disciples out to the top of the hill, as he blessed them, he began to go up, and a cloud received him out of their sight. They stood gazing up, and two shining ones stood by them and 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." "In like manner;"

that is, in a cloud. Jesus always appears to us in a cloud; comes to us at no time but a time of necessity, and always with the things needed for our relief. His presence is a refreshing shower from the clouds of heaven, in which the Lord visits the land of gospel promises, and refreshes his subjects, that not a plant should droop or die; and yet not one should live by efforts of their own. All shall grow up in the Lord, bearing fruit unto him, that his name might be praised forever.

While time shall be, winter and summer, seedtime and harvest, shall remain, and not one heavenly plant shall droop and die; for their life is in him, and he feeds them with food from heaven, such as is convenient for them.

Dear brother Rounds, my mind is barren, and I must stop, for fear you will become weary and not wish to read so poor a letter. I hope the good Lord will bless you with grace to comfort many poor souls as you did mine. Pray for me that my faith fail not.

Your brother in hope,  
L. H. HARDY.

NAVAJOE, Okl. Ter., Aug. 28, 1896.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—Having to write you on business I will add a few lines to let you know that I highly esteem the SIGNS OF THE TIMES. It is a welcome messenger to me. It comes with the good news of salvation by grace. I will say to the brethren and sisters, Write on, and let us not be weary in well doing. The Lord hath delivered, and he will yet deliver us, if our trust is in him. Forty years of experience has taught me to believe that if I am ever saved it will be by grace, and not by any good thing in this poor worm of the dust. May the good Lord bless the editors of the SIGNS, is the prayer of a poor, unworthy brother.

I will just state to my brethren that myself and Elder Huse were called on to organize a church in Oklahoma on the fifth day of August, which we did. We found some faithful brethren and sisters there. It seems that the harvest is plenteous, but the laborers are few. The command of the Savior is, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his vineyard."

D. F. DALE.

NOW READY.

AS IT would take too much space to give a full description of all the Bibles and other books and publications for sale at this office, we have issued an illustrated catalogue giving complete information, which we will mail free to any one desiring to purchase any of the articles therein listed, consisting of Family Bibles, Pulpit Bibles, Oxford Bibles, Teachers' Bibles, Pronouncing Bibles, Young's Analytical Concordance, Cruden's Concordance, Hymn Books, Histories, &c., &c.

YEARLY MEETINGS.

THE Old School Baptist Church of Schoharie, N. Y., will, if providence permits, hold her yearly meeting on Wednesday and Thursday after the fourth Sunday in October (28th and 29th), 1896 at 10 a. m. each day. A cordial invitation is extended to brethren and ministers of our faith and order, and to all who love to hear the proclamation of Bible doctrine and the testimony of subjects of grace. Trains will be met at Howe's Cave on Tuesday previous.

In behalf of the church,  
G. W. GUERNSEY, Clerk.

OBITUARY NOTICES.

Elder Thomas Blake, of Waterloo, Iowa, died at his late home on August 28th, 1896, aged 67 years, 8 months and 26 days. His physician diagnosed his disease as a general breaking down of the nervous system. He was born Dec. 2, 1829, in Somersetshire, England, where on March 14, 1850, he was married to Miss Isabella Pucker, who, together with their three sons and four daughters, survive him, and were all present at his funeral. Two of the sons and all of the daughters are members of the Old School Baptist Church.

Two weeks after they were married they started to emigrate to America, and settled first in Waterloo, N. Y. Soon after arriving in this country they united with the church situated at Clyde, Wayne Co., N. Y., and was baptized by Elder W. W. Brown. In 1856 they came west and settled in Blackhawk County, Iowa, where on the tenth day of October, 1885, he was ordained to the full work of the gospel ministry, and continued to preach the word with the ability that God gave him until called away by death. When the messenger came for him he was found standing in his lot, with his face to the foe.

On July 20th he returned from one of his preaching appointments feeling quite poorly, and took to his bed, and it soon became evident that his case was a serious one. Most of his time was passed in deep sleep; but he would awake occasionally, and brighten up, and talk of the meetings, speaking often of the closing hymn at the last meeting, "Thou dear Redeemer, dying Lamb," &c. Then he quoted, "Who have I in heaven but thee? and there is none upon earth that I desire beside thee." He said, "I have my family, but when heart and flesh fail, thou art my portion forever."

Brother Butler, of N. D., and Elder Downey, visited with him during his sickness, and he talked a great deal, and always on the subject of religion, never mentioning business matters during his sickness. Jesus and his love was his theme. Sometimes he was preaching, and sometimes he was singing, but always praising the Lord. On August 10th his wife asked him how his mind was, and he said, "Very much mixed: sometimes up, and sometimes down." When told that he could not live, he said, "All right. I have a better home." On Aug. 20th at midnight, after great suffering, he exclaimed, "I long, I thirst to die, to prove the greatness of redeeming love." On Saturday morning, just at break of day, he called his children to his bedside to sing for him, selecting the hymns they sang. They sang five or six times before he was satisfied. About one hour before he passed away his daughter Emma asked him if he felt happy, to which he replied in a whisper, "Yes, yes, yes." He passed quietly and peacefully to that final rest that remains to the children of God.

The funeral obsequies were held at the family residence, 611 Lime Street, Waterloo, Iowa, and were largely attended by friends and neighbors, quite a number of his brethren and sisters coming from a distance to look for the last time upon the face of one they loved. His brother and sister from Waterloo, N. Y., and his sister from Oelwein, Iowa, were present. The writer officiated, and tried to comfort the bereaved family and friends.

SMITH KETCHUM.

CHAMPAIGN, Ill., Oct. 10, 1896.

We solicit space in the SIGNS for the obituary notice of our beloved brother, **Jacob S. Smith**, who died on Monday morning, Sept. 21st, 1896, of uremic poisoning, aged 70 years, 9 months and 7 days.

Brother Smith was a son of Abraham Smith, and was born and raised in this county, a few miles west of New Castle. He was twice married, his first wife being a daughter of Park Smith, of Louisville, Ky. His second wife, who survives him, was Mary Ladd. To their union were born ten children, five of whom are still living, four sons and one daughter to mourn his departure. It was a heart-striking thing to give up one so dear, but we desire to bow in humble submission as best we can; but nature seems to bind. He had been afflicted for the past five years, and finally fell a victim to that dreadful disease. In all the important enterprises of the county he has always lent a helping hand, holding the office of County Judge for eight years, and during his administration of that office endearing himself to the people of the county by faithfully discharging his duty in every particular.

Brother Smith united with the Sulphur Fork Church of Old School Baptists, and was baptized by Elder N. A. Humston, in March, 1869, where he lived in honor to his profession until called to enjoy the rest that remaineth to the people of God. He lived a quiet and peaceful life, with good will to all men, respected by all who knew him. His upright walk and christian zeal was an example for every one. The community has lost one of its best citizens, the church one of her most worthy members, the neighborhood a kind neighbor, and the family a loss that is irreparable. Our loss, we hope, is his eternal gain. Saying that all things were ready for him "over there," he kissed his dear ones good by.

We through an eye of faith look beyond this world of affliction, and behold our departed one basking in the presence of the glorious Redeemer, having been transplanted to his everlasting home. May God dry up the tears of the bereaved wife and children. May they think of him as having passed from the sorrows and pains of earth to all the joys of heaven; for they did all that loving hands could do, by keeping constant vigil at his side.

His funeral was preached at his residence, conducted by Elder J. G. Eubanks, and his remains laid to rest in New Castle Cemetery, there to await the resurrection morn, when the trump of God shall awake the sleeping dead, and bid it arise, changed and fashioned like unto his own glorious body, and ascend to heaven in all its beauty, ever to dwell with the Lord.

Thou hast gone from us forever,  
We have laid thee down to rest;  
Thy glad spirit has departed  
To the loving Father's breast.

Thou on earth wast often wearied,  
Groaning neath a load of sin;  
Now thy weariness is over;  
Jesus Christ hast called thee in.

Thou art gone, and we shall miss thee,  
Dust returning unto dust;  
But thy spirit shall return when  
Jesus comes to raise the just.

Sleep on peacefully, dear brother,  
Where we laid thee down to rest;  
We are longing to be with thee  
In the regions of the blest.

But we're here compelled to linger,  
In this earthly house of clay,  
Till our Savior's voice shall call us  
To the realms of endless day.

ERNEST F. RANDELL.

NEW CASTLE, Ky., Oct. 12, 1896.

## THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

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## CORRESPONDENCE.

### THE HIDDEN MYSTERY.

"EVEN the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 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."—Colossians i. 26, 27.

The apostle herein declares a new thing, which he affirms had been hid from ages and generations, and that in his day for the first time was made manifest, and that to the saints. This mystery, the glory of which is now made known among the Gentiles, he declares is Christ in the saints, the hope of glory. "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."—Verse 28. And Paul declares that the labor which he did was done in him by God, who worked in him mightily. In verse 23 he declares that the gospel was preached to every creature under heaven, and says, "Whereof I Paul am made a minister."

In Ephesians iii. Paul declares concerning this mystery, "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given to me to youward: how that by revelation he made known unto me the mystery (as I wrote afore in few words; whereby when ye read, ye may understand my knowledge in the mystery of Christ); which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." He declares in the text that the great mystery which was so long hid is the riches of God's glory among the Gentiles, "which is Christ in you, the hope of glory." In Ephesians iii. he further declares, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." The sum of this wonderful mystery is that the gospel was to be preached to the Gentiles; and Paul declares to them that they were no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; that they who

had been aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, were made nigh by the blood of Christ; that Christ had come and preached peace to them, who were Gentiles, and were afar off, and also to them that were nigh—the Jews. This mystery was only made known by the coming of Jesus Christ. It was most wonderful news to the Gentiles, who had formerly walked according to the course of this world, according to the same spirit that in Paul's day was working in the children of disobedience (the Jews); that at that time, or while thus alienated, they were without Christ.

It is upon this mystery being made known to "all men" that many are unable to follow the apostle in all his teachings. First, remember that Paul declares the gospel had already been preached to every creature. But, says one, how can this be, when millions of men have been born since that time, and millions had died before the gospel was preached? The true solution of this is the key to unlock all the promises made to "all men."

First, before Paul's day the Jews were the only acknowledged people of God; and even the apostles were not allowed to go and preach to any but the Jews until after Christ's crucifixion. It was after his crucifixion that he appeared unto them and commanded them to go and preach the gospel to every creature, saying, "He that believeth and is baptized shall be saved; and he that believeth not shall be damned."

Second, Paul declares that the gospel had been preached to every creature, some thirty years after Christ had sent his apostles to preach to every creature. Paul himself was closing his ministry six years before the terrible destruction of Jerusalem, in the terrible wrath God visited upon the nation by the Romans; and this gospel was to be preached in every nation for a witness. Just before the day of God's wrath Paul sums the matter up as completed; that it had already been done in his day; for in Romans x. he says, "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?" And he further says in this connection, "But I say, Have they not heard? Yes, verily, their

sound [the apostles] went into all the earth, and their words unto the ends of the world." "For what if some did not believe? Shall their unbelief make the faith of God without effect?" Hence the gospel being preached to every creature, and to all nations, for a witness, was to have its complete fulfillment before God's wrath was visited upon the nation.

Paul in declaring that the gospel had been preached to every creature meant no more nor less than that the gospel had been preached to the Jews and Gentiles alike. When the gospel had been preached to Jews and Gentiles, it had been preached to every creature; for Jews and Gentiles were all there were to preach to.

Paul was to make all men see the fellowship of the mystery, and this he did. He declares that he would not have his brethren ignorant of this mystery, least they should be wise in their own conceit, that blindness in part had happened unto Israel, until the fullness of the Gentiles be come in; for God had given them the spirit of slumber, eyes that they should not see, and ears that they should not hear. Now, I suppose that those thus blinded, Paul did not make see the fellowship of the mystery; yet he says he was to "make all men see." The truth of Paul's position is fully sustained by his being called as a minister to the Gentiles. "When the Gentiles heard this, they were glad; and as many as were ordained unto eternal life believed." Hence the truth declared by the apostle was that God had a people among all the nations, whether Jews or Gentiles, who believed when they heard the gospel preached; for God was to be no more a respecter of persons, so far as Jews were concerned. Paul declares that he was not ashamed of this gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jews first, and also to the Gentiles. "Tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor and peace to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of person with God. For as many as have sinned without law [being Gentiles], shall also perish without law; and as many as have sinned in the law [the Jews], shall be judged by the law." "For what the law saith, it saith to them that

are under the law, that every mouth might be stopped, and all the world become guilty before God. Therefore by the deeds of the law shall no flesh be justified; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference [between the Jews and the Gentiles]; for all have sinned, and come short of the glory of God; being justified freely by his grace though the redemption which is in Christ Jesus; 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 at this time his righteousness; that he might be just, and the justifier of him that believeth in Jesus."

We thus learn from Paul's teaching that God has broken down the wall of partition between the Jew and the Gentile, and that now he is no more 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, by the Spirit. Hence the apostle teaches that they are not all Israel that are of Israel, "but in Isaac shall thy seed be called." He teaches that instead of being the children of God by or through fleshly descent from Abraham, they are now the children of God by faith in Christ Jesus; that whereas the Jews were the descendants of Abraham by blood, those who are now Jews inwardly are the descendants of Abraham by faith. "Know ye therefore that they which are of faith, the same are the children of Abraham." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Thus we learn that the true seed of Abraham are those who descend through faith; so they that are of faith are blessed with faithful Abraham. Hence the promise of God that in Abraham's seed all the nations of the earth should be blessed, and that he had made him a father of many nations, was just beginning to have its fulfillment in the days of Christ and his apostles. "For in thy seed shall all the nations of the earth be blessed." "For the promise

that he should be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect." But our father Abraham "received the sign of circumcision, a seal of the righteousness of faith which he had, yet being uncircumcised, [or before he was circumcised,] that he might be the father of all them that believe, though they be not circumcised [or though they be Gentiles], that righteousness might be imputed unto them also" that are Gentiles. "As it is written, I have made thee a father of many nations." "Who against hope believed in hope, that he might become the father of many nations," or of all them that believe, though they be Gentiles. Hence Paul declares, "We preach Christ crucified, to the Jews a stumbling-block, and to the Greeks [or Gentiles] foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." The gospel, as Paul has said, is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Herein is set forth the mystery which Paul was to make all men (both Jews and Gentile) see the fellowship of.

The declaration in 1 Timothy ii. 4, that God will have all men to be saved, and to come unto the knowledge of the truth, is explained in this way, that now the gospel is preached to the Jews and to the Gentiles, and unto as many as are called it is the power of God and the wisdom of God. "And as many as were ordained unto eternal life believed." Paul in writing to Timothy speaks of a salvation that has already been accomplished, saying, "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." This is the salvation the saints rejoice in. In the one it is declared that God will have all men to be saved from something in the future, and to come to the knowledge of the truth; in the other there is a salvation declared that was finished before the foundation of the world. Paul declares to Timothy that at one time in his travels all men forsake him. He who perverts the apostle's meaning in the one instance, cannot solve the other declaration.

This wonderful mystery that was now to be preached to all nations for a witness, and then the end should come, has had its fulfillment in the final overthrow of the Jews, while the saints escaped the wrath by fleeing unto the mountains.

The children of Abraham, who are his by faith, whether they be Jews or Gentiles, do know whereof they speak when they testify that faith is the gift of God, and that Jesus is the author and finisher of their faith. They own they are the children of God by faith; for they have access by faith into this grace wherein they stand, and rejoice in hope of the glory of God; for the love of God is shed abroad in their hearts by the Holy Ghost, which is given unto them. Therefore they conclude that a man is justified by faith, without the deeds of the law. But before faith came they were kept under the law, entirely shut up unto the faith that should afterward be revealed. This is the great mystery Paul was declaring, that God's people are no more under the law, but under grace. "The law was given by Moses; but grace and truth came by Jesus Christ." It is now in the apostle's day made known to the sons of men. "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," the law. The law was our first husband. "For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if her husband be dead, she is loosed from the law of her husband. So then if while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God." While our first husband lives in us we hope and trust in him; and if we seek another husband before we become dead to the first, we are guilty of adultery. How many are yet clinging to the law, or first husband, and yet declare that they are marrying themselves to Christ; thus claiming two husbands. They declare that they are being united to their second husband through obedience to the first. They own that they are marrying a second husband while as yet their first husband is still living. They would thereby be serving two masters, if it were true that they were married to Christ while their first husband yet lived. But God's people are become dead to the law by the body of Christ, that they should be married to Christ. "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." "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk

in newness of life." Remember that after faith is come we are no more under the first husband; therefore we are all baptized into one body, whether we be Jews or Gentiles. God is no respecter of persons, so far as nationality is concerned. "He that believeth and is baptized shall be saved." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have everlasting life." He that believeth that Jesus is the Christ is born of God. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The preparation of the heart and answer of the tongue is of the Lord, and it is God which worketh in you both to will and to do of his good pleasure.

NEWTON PETERS.

PORTLAND, Ind., Aug. 23, 1896.

GHEENT, Ky., Sept. 22, 1896.

EDITORS SIGNS OF THE TIMES—

DEAR BRETHREN:—I am in receipt of a letter from a dear brother who attended the Licking Association at Mount Carmel in this month. In that letter he said Elders Pollard, Durand, Lively and May were there, besides our home preachers. I was greatly gratified to know that our dear brethren and sisters were blessed by the presence and preaching of those able heralds of the cross; but the poor, sinful nature in me rose in rebellion against the providence of God because I by reason of age and infirmity was deprived of the great pleasure of being present and hearing the preaching at that meeting of our association. But here in my room alone I am blessed with the sweet privilege of meditating upon the great and wonderful truths that fell from the lips of those faithful soldiers of the cross. I seem almost to hear them say, "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." When they in deep anguish of heart declared the manner by which he secured that salvation, they with tearful eyes dwelt on the subject of his deep humiliation and sufferings, and said, He was a man of sorrow, and acquainted with grief. His visage was so marred more than any man, and his form more than the sons of men. He shed as it were great drops of blood falling down to the ground. His precious feet and hands were nailed to the rugged cross, and in deep anguish he cried out, "It is finished," and bowed his head and gave up the ghost. All this he suffered to save sinners. Then surely it was a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. There could be no remission of sin without the shedding of blood; for the wages of sin is death. "He gave himself for us, that he might redeem us from all iniquity." In

that great and wondrous gift was embodied the deep humility, that more than awful suffering, which caused the prophet to say, "His visage was so marred more than any man, and his form more than the sons of men." But he came into the world to save sinners. That great work could not be accomplished in his blissful abode on high. No; he must lay aside the glory he had with the Father before the world was, and become a partaker of the flesh and blood of which his children in their relation to an earthly Adam were partakers. These children were given to him. The prophet says, "Behold, I and the children the Lord hath given me." They were the gift of the everlasting Father to the Son. But in that gift they were beheld in infinite wisdom to be partakers of flesh and blood; and one who was inspired from on high hath said, "In me (that is, in my flesh) dwelleth no good thing." But the purpose of God in Christ was that he should redeem those children from all iniquity. He by that humiliation and death did redeem them from all iniquity, from the curse of the law which declared, "The soul that sinneth it shall die." Having by one offering, which was the shedding of his blood, redeemed them from the curse of the law, they became his, became a purchased possession, and he had an undoubted right to give unto them eternal life; and he says they shall never perish. But in their relation to Adam they must die. A fountain cannot rise higher than its source; and Adam being their natural head, to whom it was declared, "Dust thou art, and unto dust shalt thou return," they could not avoid the dark cavern of the tomb. But God is perfect, and his work is like himself, and is perfect. The glorious Son of God did not suffer all that humiliation and suffering to do a partial work. O no. He came into the world to save sinners; not only to save them from under the curse of the law, but to save them from the power and dominion of the grave. This he declared when he said to the weeping sisters of Lazarus, "I am the resurrection and the life." He said, in the cruel agonies of death on the cross, "It is finished." Then the redemption of the children which had been given him from under the curse of the law was finished, and when he arose from the tomb they were redeemed from the victory of the grave. In contemplation of this great and wondrous truth well might the apostle say, "This mortal must put on immortality, and this corruptible must put on incorruption." Job said, "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, whom I shall see for myself, and mine eyes shall behold, and not another." When that ancient servant of the most high God shall in

the latter day stand upon the earth he shall see God, and his eyes shall behold him, and not another. Not another and different being from that which arose from the tomb. He will behold him in whose precious hands were the prints of the nails, which he showed to a doubting Thomas. He carried with him those evidences of his sufferings and death when he ascended from the mount in the presence of five hundred true witnesses, who to-day bear testimony to us by the record of that more than wondrous event which is given in the sacred volume. In that record we are told, "While they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Those heavenly messengers now bear testimony to us that he shall so come in like manner. That was the same Jesus that had suffered on the cross, and he bore the evidences of that suffering in his precious hands and side when he ascended up into heaven. Then Job was right when he said, "In my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another." He bore the evidences of his sufferings and death to Thomas, and he bore them when he ascended up on high, and he will bear them throughout eternity; and the joys of the redeemed around the eternal throne will be high and beyond the reach of human conception in beholding those evidences of his sufferings by which they were redeemed from the curse of the law and the victory of the grave. Then surely he came into the world to save sinners.

These feeble suggestions will give to your readers some little of the wondrous truths that fell from the lips of those beloved and faithful Elders at Mount Carmel. But perhaps some will say, Why do you make these suggestions as to their preaching? You were not there, and you did not hear the preaching. My answer is, I know them, although I have never met brother May; yet I know they are true preachers of the everlasting gospel; and I know that gospel never has been preached without preaching Jesus and the resurrection; for he is the resurrection and the life. Ah, dear brother, dear sister, you may be far away from a blessed convocation of saints which has been held; but when you are told that there was joy and rejoicing among the saints at that blessed meeting, you know that Jesus and the resurrection has been the soul-cheering theme that made glad the hearts of all who were blessed in hearing that great theme presented by the true servants of the most high God. Then will you please sit with me in my lone rooms and let us in sweet

vision talk of Jesus and his power to save? Let us in the same vision go to the lone abode of the shepherds who watched their flocks by night, and listen to the heavenly words of the angel spoken to those 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." Perhaps none filled more humble places in the walks of life than did those humble shepherds; yet the good news of the advent of the Lord on his great mission to save sinners was first proclaimed to them, and that by a heavenly messenger. Now, dear saint, when the glad news was brought to you that a Savior was born to you, you had never realized that God in his love and mercy would announce to you that a Savior was born unto you. That announcement was personal to those humble shepherds, and so it was to you; and when that heavenly truth was revealed to you, like the shepherds you glorified and praised God for all the things you had heard and seen. It was then you drank deeply at the great fountain of redeeming love, fondly hoping and trusting that you have an interest in the great work of him who came into the world to save sinners. It is thus you journey onward toward your future and eternal home, often desiring that you may again be blessed by those ever precious words, "Unto you is born a Savior, which is Christ the Lord." To his name be all the glory.

H. COX.

MISSOULA, Mont., Oct. 15, 1896.

DEAR BROTHERS IN THE COVENANT OF GRACE:—Though my time of subscription has not quite run out, I inclose you two dollars for another year's subscription. I have been much edified in reading our medium of communication, the SIGNS OF THE TIMES, during the past year, and do not feel willing to do without it. It is indeed to me good news from a far country. I have taken delight in perusing the editorials, particularly those by the late Elder Gilbert Beebe. In fact as a whole I come nearer indorsing the contents of the SIGNS than any other religious paper I have ever seen. I need this paper the more from the fact that I am not in reach of any Old School or Primitive Baptist Church. I am in the midst of a religious world, where great zeal is manifested and all are active in conducting their Sabbath Schools and missionary work; and their object, they say, is to convert and bring precious souls to Christ. I am stopping with my son, who is a Seventh Day Adventist preacher, and he tells me if I were not so set in my way I might go with them. But, dear brethren, I have not so learned Christ, if so be I have known him, or rather am known of him, I will briefly write the reason of my hope in Christ.

I was born in sin; but did not know the sinfulness of my own heart, nor the heinous nature of my sin, until it was revealed to me. In fact I rolled sin under my tongue as a sweet morsel; and though I was a sinner, I did not realize what that meant, for the commandment had not come to me. But finally light shined in and arrested me in my wild career. I saw indeed that I was a sinner; and the same light that revealed to me my sinful condition, showed me that my Preserver was holy and just and good, and whose eyes were too holy to behold sin. I saw I had trampled his mercies under my feet, and I could see no way of escape. I was indeed without God in the world. I groped my way in darkness. My sins were like mountains, and I was like a cart pressed under many sheaves. I seemed sinking into the mire where there was no foundation. In my despair I cried for mercy, yet looking for death. Jesus appeared for my relief, and let me know that my sins, which were many, were all forgiven me; and that he had died that I might live. My burden was gone, and in rapture my soul rejoiced in God my Savior. I could exclaim with the psalmist, "Come and hear, all ye that fear God, and I will declare unto you what he hath done for my soul." "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, and hath put a new song in my mouth, even praise unto our God?" I will send this for your disposal. Do not crowd out better matter to give it a place in your paper. I know you are often crowded for space.

I am, I hope, your brother in hope of a better resurrection,

WM. B. MARTIN.

LOUISBURG, Kansas, Oct. 14, 1896.

DEAR BROTHERS EDITORS:—I see my subscription is again due, and inclose two dollars for one year's subscription. I have read your appeal for help, and if I could possibly do so I would send you many times more than one year's subscription, for it would seem hard to have the paper discontinued. I do hope all who are in arrears will immediately respond.

There are only a few Old School Baptists in this county, not more than four or five, and so scattered that they seldom get together. I attended an association last Friday, Saturday and Sunday, of two little churches. Only twelve Old School Baptists were present, and one of them was a visiting brother. It was held in Johnson County, forty miles northwest of Louisburg. The weather was very unfavorable, raining most of the time; but it seemed like the Lord was with us, and despite the opposing elements we had a refreshing time. I must say something for the dear old sister that so hospitably cared for us. She is a widow,

and well along in years, with but a small share of this world's goods, but rich in faith. She is the only member living there, and out of her little store made ample provisions for us all. As she went around administering comforts to the brethren, a glad, happy look lighted up her wrinkled face, which made me feel so poor and lean that I hardly felt worthy of the shelter of her roof. May God's blessing attend her, and may she be like the one of old whose oil and meal never gave out, is the prayer of an unworthy sister, if one at all.

JULIA E. BROWN.

CIRCULAR LETTERS.

*The Virginia Corresponding Meeting, held with the Frying Pan Church, Fairfax Co., Va., Oct. 14th, 15th and 16th, 1896, to the churches, associations and meetings with which we correspond, sendeth greeting.*

DEARLY BELOVED:—In this our annual epistle we will consider, as our God may give liberty, the subject of Peace, and will quote the Savior's words recorded in John xiv. 27, "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."

We are persuaded that words spoken by Jesus have a signification not to be understood by human reason nor searched out by human thought. What peace among men means is not difficult of understanding; but what gospel peace means is so difficult that the apostle says it "passeth all understanding."—Phil. iv. 7. Then it is evident Jesus does not mean what men mean when they use the word peace. May it not be that we sometimes, following along the lines of man's understanding of peace, have been but blind guides, leading the blind, crying "Peace, peace," where there is no peace? Did it ever occur otherwise than that such always produce greater confusion? Blind such must be, else they never could have peace of conscience, knowing that some of God's people have fallen into the ditch by their leading: Joab-like, shedding the blood of war in peace, and will be, as was Joab, condemned by God to die, though their death may be postponed for a long time.

This subject then assumes fearful proportions, seeing life and death hang upon it. As we contemplate the subject, fear and despair would swallow us up were it not written, "Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his days."—I Chron. xxii. 9. It was our antitypical Solomon, having accomplished peace and quietness for Israel, who said unto her, as he was

(Continued on page 350)

## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 28, 1896.

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

## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
F. A. CHICK, HOPEWELL, N. J.  
B. L. BEEBE, MIDDLETOWN, N. Y.*All letters for this paper should be addressed, and money orders made payable as formerly, to*GILBERT BEEBE'S SON,  
Middletown, Orange Co., N. Y.

## TRAVELING PREACHERS.

OUR brother, T. L. Morton, of Winesboro, Texas, has proposed several questions which he desires us to answer through the SIGNS. As they relate to matters of general interest we feel like striving to comply with his request as best we can. As we have read his questions we have been reminded again of the fact that it is much easier to ask questions than to suitably answer them. The questions relate to the subject of what are called in some sections among us "traveling preachers." It will be impossible for us to give definite or decided answers to some of the questions; because, after all that may be said, so much would remain unnoticed that would apply to particular cases. No general rule can be laid down in this matter. Each case must be judged for itself and decided upon its own merits. Speaking in a general way we would say that each church must decide for herself in each case as to the expediency or in expediency of making appointments for visiting ministers, and also as to what it is right to do financially for those who send on appointments without a special invitation from the church. If a church, however, specially asks a visit from a minister, and he comes to them in response to such an invitation, then that church is under solemn obligations to see that his expenses are all met, and something more than met; because the minister whom they invite has, most likely, a family who has a right to live comfortably as well as they. If the church should be too poor to pay the expenses of those whom they invite, she should say so when she extends the invitation. If she is able and does not want to pay the expenses, then she should say that also. In either case she will have acted honorably, and the minister invited will know what to expect, and can govern himself accordingly. If the church is too poor to meet these expenses, and still desires the preaching of the word in her bounds, we are persuaded that the Lord will turn the hearts of his servants towards that people, and cause them to visit such a church whenever they can do so. If a church is able to meet these expenses, and is simply too covetous to do so, we are persuaded that the

first duty of all the servants of God toward them is to rebuke their idolatry; for we have inspired testimony that covetousness is idolatry.

It has long been our opinion that when a minister sends on an appointment to a church of his own accord, and without an invitation, then the church has a right to do as she judges best about making an appointment for him at all, and such visitor has no right to complain if he receives no remuneration for his expenses and time. We have always looked at the matter in this way. If we go anywhere at the invitation of a church, or of any brother, we feel that we have not been treated right if left to suffer loss; while, on the other hand, whenever we have visited any meeting or church without an invitation, or upon our own volition, we have ever felt bound to be satisfied with whatever financial help was afforded us, or if nothing at all was done. If a minister sends an appointment anywhere he should have some evidence that the Lord has called him to go; and if the Lord has called him, he may go fearing nothing.

With these general thoughts we turn to consider more especially the questions proposed by our brother; and we will say right here that nothing that we have said, and nothing that we may say, must be construed as a discouragement of ministers traveling and preaching wherever the Lord opens the door, nor to discourage those whose hearts are fed from helping such ministers on their way as their hearts may incline them to do.

Question 1. "If all the ministers of God travel and preach as some are now doing, who will attend the churches at home?" Certainly the answer to this question is not far to seek. No one would be left to act as the pastor of any church. But it is not conceivable that such a state of things as is supposed in the question should ever exist. The Lord does not move the hearts of all his ministers to do the work of an evangelist. He has pastors and teachers as well as other gifts for his church; and not only does God provide the gift, but he also provides the field for its exercise and usefulness. The gift will never need to find a place for itself; and still farther, no man can decide what his own gift is. The hearts of the Lord's people will decide that matter, and decide it right.

Question 2. "If some are impressed to travel and preach, why not go among destitute localities where preaching is needed?" In reply we would say that wherever the Spirit of God moves his servant to go there will be a desolate place. The Lord's ways are equal. Where he provides a servant and the word, there will he also provide those to be served. He sends his clouds where the earth is ready to drink in the rain that falls upon it. This is true where the Lord calls and sends

forth men to the work of the ministry. We confess that it has at times seemed to us unaccountable that so many of those who feel called upon to travel should confine themselves to churches already organized, and which are traveling in order, and who are supplied with sound preaching by a settled pastor. We cannot answer the question why those who travel do not go into destitute localities. Each one knows for himself the reason why he does not go. We have always understood a Bible evangelist to be one who has been called of God to go into new fields where the ground is unbroken. We have not understood our own visiting of brethren and churches, in a friendly and social way, as we have often done, to be doing the work of an evangelist. We have ever felt to be very slow about sending an appointment, except where we had been solicited to come by the pastor or the responsible members of a church.

Question 3. "Do the Scriptures, in their instructions to the gospel ministry, justify the course of some of our ministers in going from time to time among our churches where they are attended regularly by our brethren who are ministers of the word?" We doubt not that our brother means by this, churches with settled pastors. It seems to us that this question is too broad to be answered by a simple yes or no. Not all ministers, we think, pursue a right course, and all do not pursue a wrong course. We think as a general thing, such things will settle themselves in time, and the wrong will be eliminated, and the right will prevail. It seems to us that this is a matter in which each servant of God will feel to subject himself to a close examination, to see what his motive may really be, and what spirit he is of, and in which he will feel the need of carefully considering what is expedient and wise to do. Paul was careful not to even appear to enter upon the labors of another, and we will do well if we are also careful in the same way. No man can lay down a rule to cover all cases. If the churches feel that a proposed visit is not wise, or that a minister is pursuing a mistaken course, they owe it to him and to the cause to say so with all brotherly kindness to him. If there be an evil of this kind anywhere, the churches have the remedy in their own hand. But let all be careful to be in the Spirit, and to do all things with tenderness and love. We all need a little cautious common sense in handling such matters, as well as the spirit of grace and supplication.

Question 4. "Do the Scriptures teach that it is the duty of the membership to give to those who travel a sufficiency to pay their fare in traveling? If so, and all our preachers engage in traveling and preaching, would it not bring a heavy burden upon the churches to keep their expenses paid up?" We have no

doubt that in such a case the burden would be heavy. But, as said before, it is not possible that all the ministers of God should be engaged in this work. The Lord holds his servants in his hand, and sees to it that each one moves in its own proper orbit. There may be wandering stars, and clouds without water, but they are not the Lord's called ministers. Such as these, when detected, the churches ought to reject. To help such as these on their way would be bidding "God speed" to falsehood and evil. If God calls a man to labor in word and doctrine in any capacity among the churches, such a call will be soon recognized among the churches, and when recognized the churches are under the most solemn obligations to untie his hand and his heart from worldly cares, that he may fulfill his ministry with joy. This they should do freely and ungrudgingly, even as the servant labors freely and ungrudgingly for their spiritual benefit. No church, however, can be expected to sustain that which they regard as unprofitable. But let all things be done decently and in order, and in brotherly kindness. Let the servant seek for the mind of God in the matter, and let the churches also seek for divine guidance. If a church does not think that the labor among them of any brother will be for the glory of God, they should say so, and not put themselves or that brother to embarrassment by accepting his proposed labor, and yet treating him coldly when he comes.

But if we turn from special cases and look at the matter as a whole, we would say that it seems to us that if in any section of the country this matter of traveling preachers has grown into a nuisance and an evil, then all the churches and ministers should frown upon it and assist all they can to correct the abuse. We have heard reports from some sections of the country that the churches have felt burdened by too many visitations of this character, and that they felt that harm and not good was growing out of it; but in the section where we live this evil has not existed. We do not know of any church in this section which would not be glad to receive a visit from any of the ministers who are settled among us, and we think our ministers feel welcome when they can go among the churches. But the brethren in the ministry here try to be considerate as to the time and circumstances of their visits. We are glad to say that our ministers are settled as pastors, and are appreciated at home; and because of this, a visit from them elsewhere is also appreciated. It speaks well for both church and pastor when each is satisfied with the other. We always feel glad to visit a church which would not willingly exchange her pastor for any one else, and we are glad to invite those pastors to visit us who are fully appreciated at home.

Our brother in conclusion says that he and the brethren with him desire to know what the Scriptures teach, and to do their duty in this matter, if they can know what it is. This is the reason that he asks these questions. This is a good spirit to have, and we are sure that the Lord will direct those who have a heart to wait upon him in this way.

In conclusion, we can only say that our brethren must decide each case as it arises. No church is bound to receive those who are unprofitable to her; and if a man is not wholly welcome at his home, he cannot expect to be away from home. We repeat, let brethren use caution and care in handling this, as well as all other matters pertaining to the welfare of the church.

C.

#### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

##### JEREMIAH IX. 5.

"THEY have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind."

This text and its connection presents in striking language the awful depravity and base idolatry of the kings and rulers of Judah in departing from the laws and institutions of the Lord which were strictly enjoined upon the children of Israel as the peculiar people of God. They were commanded to reverence, worship and obey no other God than Jehovah, and all the rites and ceremonies, offerings and ordinances by which they were to serve him, were restricted to those which were instituted, ordained and commanded them by him. Under no pretence, not even of serving or honoring him, were they allowed to deviate from what he communicated to them. If the altars of rough stones seemed unsightly and antiquated, they were not allowed to apply the tool of the workmen upon it, nor to supercede it by building altars of brick. What God commanded them, comprised all that they had liberty to do. If in any case they went beyond the word of the Lord, the cutting reproof was severely applied, "Who hath required this at your hand?" To do what God had not commanded was equivalent to a leaving undone what God had commanded; and in either case they were guilty of a transgression of the law. Their existence and prosperity as a nation, in a temporal point of view, was connected by the covenant under which they existed, with their obedience; and their calamities and temporal visitations of wrath from the hand of God was connected with their disobedience. Thus they very strikingly typified the spiritual priesthood and holy nation which is embraced in the spiritual kingdom of our Lord Jesus Christ, as we may hereafter have occasion to more fully observe.

The kings of Judah and of Israel

were many of them exceedingly prone to idolatry, and to do that which is evil in the sight of the Lord, and to cause the people of Israel to depart from the law of their God.

As a general thing these wicked princes were not lacking for prophets well trained to suit their wicked designs, who, to please their kings and secure royal patronage, were ever ready to use their own mouths and say, "The Lord saith," even when God had not spoken by them. The example of all the prophets of Ahab, with one mouth, and with a lying spirit therein, saying to him and to Jehoshaphat, "Go and prosper, and the Lord will deliver Ramoth Gilead into your hand," is but one instance among hundreds which might be referred to. But of all the instances of rebellion against God, perhaps none on record is more horrible than the case presented in our subject. They had not only set up another god in defiance of the command, "Thou shalt have no other god before me," but they had instituted ordinances of the most revolting, inhuman and murderous character, by which to worship their dumb idol. They had built also the high places of Baal, to burn their sons with fire, for an offering to Baal. Frightfully barbarous and brutal as these excesses may seem, they were performed under a cloak of high toned piety. These murders were committed as a religious devotion, and under the idea of improvements in their divinity; and from some expressions in the text, it would seem that they even claimed that they had express authority from the God of heaven for their abominations. But, in the words of our text, the profane and blasphemous imputation is repelled; and God, by the mouth of his inspired prophet Jeremiah, emphatically declares that he had not commanded nor even contemplated commanding them to do such things. The holy mind of God was not the fountain from which nor into which such corruptions could possibly flow. "Which I commanded not, nor spake it, neither came it into my mind."

We are not to understand by any words used in our text that the wickedness of the kings of Judah has been hidden from the prescience of the omniscient God, who has with unerring accuracy declared the end from the beginning; for all things are naked to his eye. Indeed such a conclusion would betray a lamentable ignorance of the perfections of our God, and of the general tenor of evident meaning of the words, when construed so as to harmonize with the whole revelation which God has made to us of his infinity, is that he had never commanded, nor intimated by any communication made by him in all the law and the prophets, that he required this abominable wickedness from their hands; and farther, that he had never contemplated or

designed to authorize any such things, nor had such a purpose ever existed in his mind. If such a thought had ever found place in his mind, it would be there yet; for he is of one mind, and none can turn him. It really seems passing strange that any who profess to believe that God is immutable, should for a moment suppose this or any other portion of the Scriptures would bear a construction involving a sentiment in contradiction of the immutability and prescience of the eternal Jehovah. We can with as much propriety assail or dispute the holiness, truth or justice of God, or any other of the attributes of his infinite being, as to question his immutability. He has said, "I am the Lord, I change not; therefore the sons of Jacob are not consumed." The Lord does not say nor intimate that the wickedness of the idolatrous kings was new to him; he was speaking of what he had not commanded, spoken nor thought of commanding.

Now as we hold, according to the word, that these things which were written of old were written for our instruction, it is proper that we should inquire prayerfully what lesson of instruction this record presents for our benefit, either in a way of admonition or edification.

The kings of Judah and inhabitants of Jerusalem were a type, as we have already intimated, of what we call the visible church under the gospel dispensation. As the old Jerusalem, which is Mt. Sinai in Arabia, and in bondage with her children, was the type of the New Jerusalem, so the inhabitants of the former Jerusalem must represent the inhabitants of the latter, whom Christ has made kings and priests unto God; and may we not proceed still farther and say, as the kings and inhabitants in the type manifested a strong propensity to idolatry, so in the antitypical church there are sometimes to be found some who betray as strong a disposition to depart from the simplicity of the gospel of our Redeemer, and lead off into idolatry, answering in the figure to that charged in our subject on the men of Judah?

For instance, Baal was a very popular and fashionable god with the kings of Judah; he had many prophets and many worshipers in the days of Elijah, while the prophet of the Lord was companionless and alone; at least he so supposed. When Ahab and Jezebel had served Baal, nearly all the inhabitants of Jerusalem followed their example. There were times when idolatry prevailed to an alarming degree; but occasionally a Jehu or some other king was raised up to destroy the idols out of the land; but still, after all the reformatory, some vestiges of idolatry always remained; enough to prove that the children of Judah and Israel were a stiff-necked and rebellious people.

Now let us search diligently and see if there are no idols among the

professed children of God, or of our spiritual Judah, under the present dispensation. Why did the beloved disciple and apostle John exhort, "Little children, keep yourselves from idols?" Covetousness is idolatry; and is there no covetousness among the professed people of our Lord?

The principle of idolatry is that which draws the mind always from God, from Christ, to trust in and to ascribe to the works of our own hands that honor which belongs exclusively to God. If Jerusalem, that is, the church of Christ, were to be now searched as with lighted candles, can we flatter ourselves that no idols would be found among us? Would none be found ascribing salvation to means, instrumentalities, efforts, missions, funds, free will or human power? Alas, there is too much reason to fear that the most devoted servants of the living God, like Jehu, after displaying their zeal for God in destroying the idols out of the land, would be found to have retained some favorite idols for their own use, as Jehu did. Ah, little children, remember the admonition, "Keep yourselves from idols."

Now, there were many idols among the ancient Israelites; but, as we have said, Baal was a very popular god, and it had become fashionable to worship him, and to make the most extravagant offerings to him. The principal object assigned for this strong propensity in the Israelites to worship Baal and other idols, was that they might be like the nations round about them, which were altogether given to idolatry. Now, should we suppose for a moment that modern missionism, or human means for the salvation of sinners, or any or all of the religious inventions of the present age for the professed purpose of executing or aiding in the execution of that salvation which the Scriptures ascribe alone to our Lord Jesus Christ, were the Baal of the present day, how many, dear reader, could you find within the limit of your acquaintance who have in no sense of the word bowed down to this Baal? That God has a reserved people now as well as in Elijah's day we do verily believe; a remnant according to the election of grace; and O that we may be found among them, as the reserved and preserved of the Lord.

But there is one thing farther we wish to call the attention of God's dear children to, namely, the false pretensions on the part of wicked rulers in religious profession, who plead for their idolatrous doctrines and practices that in them they are doing God service; that he has in some way enjoined on us the work of saving sinners, or of procuring and securing our own individual salvation. But does not the subject under consideration suggest the inquiry, Who hath required these things at your hands? If Christ our King has so commanded us, then we can easily point to the chapter and verse

in the New Testament wherein such command is recorded; but if no such authority can be found in the sacred volume, is it not a fearful consideration that he shall not only judge the world in righteousness at the last day, but "The Lord shall judge his people?" It is a fearful thing to fall into the hands of the living God, when Christ shall declare that he has given no such command, has instituted no such ordinances, has uttered no sayings, to justify such things, and that it has never entered his mind either to command or to approve of them.

Again, in the type, the kings of Judah and inhabitants of Jerusalem were charged with building the high places of Baal, to burn their sons with fire, burnt offerings to the popular and fashionable idol. And are there not at this day such rulers among the people, who are charged with making God's people howl, in consequence of their oppression and idolatry, and by leading them clandestinely into by and forbidden paths, subjecting them to the fire, and all in honor of some popular and fashionable idols of the present age? Within our own observation, if we are not greatly mistaken, we have witnessed the desolation of churches which were once in a flourishing condition, their sons or members have been made to pass through fiery trials, and those who have ruled them have manifestly been the cause of leading them into their difficulties; and all this in honor to some principle of the modern idolatry, they have departed from the faith, the order and the practice of the gospel of the blessed God. This advantage they have generally gained by holding out the pretense that the Lord has commanded or authorized their course. But the Lord said of such prophets of old, that he had not spoken by them; and we may also rest assured that God has not spoken by any of the prophets, teachers or rulers of the present time who are now thrusting with side and shoulder, that which is lame may be turned aside from the truth. We are well assured that Christ, the great Captain of our salvation, has not commanded anything to be preached or practiced in his name which cannot be found on divine record; neither has it come into his mind to give any such authority. Therefore if we, or an angel from heaven, preach unto you any other gospel than that which the apostles preached, let him be accursed. May God, our heavenly Father, deliver us from all idolatry, will-worship and delusion, and banish from our hearts every rival to the government of our only and blessed Potentate, the Lord of lords, and King of kings, to whom, with the Father and the Holy Spirit, be glory, honor, praise and dominion for ever and ever. Amen.

MIDDLETOWN, N. Y., Jan. 15, 1855.

## CORRESPONDENCE.

(Continued from page 347.)

about to pass through an ordeal that he knew they would not understand, "Let not your heart be troubled; ye believe in God, believe also in me." "Peace I leave with you." What a rich and inestimable blessing, that "although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls;" still the peace of God is established in the heavens, where failure and destruction have no effect. Therefore will we rejoice in the Lord; we will joy in the God of our salvation. "My peace I leave with you" is an eternal truth. Though antichrist may rage, and God's people imagine vain things, the peace that Jesus left can never, will never, be taken away.

Whether we have a right understanding of this text or not, we do know that each sentence must have its proper application; otherwise we fail to rightly divide the word of truth. When Jesus said, "Peace I leave with you," he had reference to the fact that in him was fulfilled all righteousness, by which the redeemed were ever reconciled unto God. To accomplish this Christ was made sin for us, who knew no sin, that we might be made the righteousness of God in him. Upon this ground and for this reason Paul beseeches his brethren to be reconciled to God. Had the world not been reconciled to God in Christ unto himself, there had been no ground to plead with sinners to be reconciled. But now, having abolished in his flesh the enmity, through the blood of Christ he becomes our peace. This is "the word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all)."—Acts x. 36. And now, having made peace through the blood of the cross, by him to reconcile all things unto himself, so making peace, he presents us holy and unblamable and unreprouvable in his sight. This is the peace he leaves with his people: a peace based upon a true and faithful obedience; a perfect fulfillment of the whole law; a satisfaction of every claim justice can make or God will demand. So it can be said we are holy and unblamable and unreprouvable in his sight. For this reason it will never be taken from us; nor can there ever be a reason why it should be taken from us. For in the body of his flesh through death we are not only holy, but unblamable and unreprouvable. That which is unblamable and unreprouvable cannot be blamed or reprovved. Why then should he take it away?

Thus far we have spoken of the peace Jesus left with us. But he says, "My peace I give unto you; not as the world giveth give I unto you." Here now we would make the distinction between the personal work of the Redeemer when

there was none with him, and the revelation of that work by the Holy Ghost. In the verse preceding our text, knowing his work would soon be accomplished, and he be taken away from them, he assures them that "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance." So the peace which Jesus gives, though now made known to us, comes to us as from his personal work, and of his fullness we receive grace for grace; or, as we understand, of his peace we receive peace. The same work that was wrought by Jesus is wrought in us by the Holy Ghost. So the Holy Ghost gives to us personally and experimentally that which Jesus left with us. If this is true, should we attempt a work of peace on any other lines than those pursued by Jesus, it would not be the teaching of the Holy Ghost. This seemed to be in the mind of the apostle, who in his intercourse with the churches among whom he traveled said, "I determined not to know anything among you save Jesus Christ and him crucified." We think if all ministers should, in their intercourse with the churches, instead of meddling with things of which they know nothing, adopt Paul's practice of knowing nothing among men save Jesus Christ and him crucified, there would be peace where there is now discord. We believe the preaching of the cross is the only ordained power to break down the middle wall of partition between men now, as in his day; and that it is effectual against every enemy that dwells in the human breast, see Ephesians ii. 12-16. See also what the prophet Micah says (v. 5): "And this man shall be the peace, when the Assyrian shall come into our land." *The peace*, the prophet says. There is none other. The preaching of the cross never yet failed to find a willing response in the heart of the believer; while the preaching of other things more frequently than otherwise produces envy, strife and debate; nor can we be justified in talking out of the pulpit in regard to things of the church that which we would not talk in the pulpit.

But, thanks be unto God, this peace is not given as the world giveth; or, as our text says, "Not as the world giveth give I unto you." If it were, then indeed would there be a disease in Gilead for which there would be no remedy. Founded upon the accepted works of our adorable Redeemer, "having made peace through the blood of the cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven;" we may with bold defiance ask, "Who shall shake our sure repose?" Does he not especially emphasize that by him all things are reconciled—things in earth and things in heaven? Though meddling some and ambitious men may cause

disturbance on the surface, down beneath all is quiet, settled and fixed. Though the peace given to you may and will cause divisions between father and son, brother and sister, yet this too is reconciled by the blood of the cross. The justice and judgments of heaven are also included in this reconciliation. By it mercy and truth have met together, righteousness and peace have kissed each other. Peace on earth, good will to man, is settled in earth and heaven; nor can the floods of antichrist, nor the enemies of peace, who still dwell in the Adamic flesh of the redeemed, unsettle or in the least disturb the peace of God that passeth all understanding. This being the mind of Christ, as it appears to us, therefore he said, "Let not your heart be troubled, neither let it be afraid." "Ye believe in God, believe also in me." "I and my Father are one." All power is given into my hands. Why should you be troubled or afraid? Have I not spoken, and will I not do it? Live by the faith of the Son of God. Be peaceable, be quiet, waiting for the coming of the Holy Ghost, which the Father will send in my name. Here, brethren, we may confidently lie down, none to make us afraid.

Our meeting has been well attended, a goodly number of messengers present. The preaching has been sound and discriminating, setting forth Christ as the way, the truth and the life; for all of which we desire to be thankful to the Giver of every good and perfect gift.

Our next annual meeting is appointed to be held with the Mill Creek Church, Berkeley County, West Virginia, to begin on Wednesday before the third Sunday in October, 1897, when and where we hope to greet your messengers again.

E. V. WHITE, Mod.  
G. G. GALLEHER, Clerk.

*This Juniata Primitive or Old School Baptist Association, in session with the Fairview Church, at Needmore, Fulton Co., Pa., on Wednesday, Thursday and Friday, October 7th, 8th and 9th, 1896, to the churches of which she is composed, sends greeting in the Lord.*

BELOVED BROTHERS:—As it has been our custom to address you with a Circular Letter, we will call your attention to the admonition of the apostle to his Hebrew brethren, to let brotherly love continue. If the circumstances of the children of God were such then as to render the admonition appropriate, we are not aware of a more highly favored state of the church at the present time that would render the same admonition inappropriate, especially when we learn from the same source that whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope; also, 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. It is evident that the apostle recognized those to whom he addressed himself as brethren, and as such that brotherly love existed among them. It is quite evident that the continuance or perpetuation of that love was intimately associated with and inseparable from their pious walk and godly conversation. The expression, "Let brotherly love continue," we consider synonymous with, Do nothing to hinder the continuance of brotherly love. It is written, "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." Let it be remembered that not only is the believer declared to be born of God, but his faith also springs from the same source. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." Jesus says, "If ye keep my commandments, ye shall abide in my love." The apostle says, "Who shall harm you if ye be followers of that which is good?" If we have fellowship for the holy life of the Savior, his meekness and submission to his Father's will, will we not strive to imitate him? If we imitate him, will we not let brotherly love continue? Let us remember that when he was reviled he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously. Hear an apostle: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Let the lessons he taught, the example he left, the Spirit he imparts, move us to be indeed followers of God as dear children, and walk in love, that those around us may be constrained to say, See how those christians love one another. Let us study the things that make for peace, and things whereby one may edify another. Listen, dearly beloved: "Avenge not yourselves, but rather give place unto wrath;" for it is written, "Vengeance is mine, I will repay, saith the Lord." "Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head."

Dear brethren, every consideration of interest and duty impresses the mind with the necessity of a faithful adherence to the language of inspiration, and a faithful discharge of every duty enjoined upon us. Then indeed will we rejoice to meet in the assembly of the saints; then will we indeed show forth the praises of him who hath called us out of darkness into his marvelous light; then will we abide in his love. The more we are conformed to the image of the Savior the stronger will be the affection of the brethren for us, and the more shall we experience that peace that passeth knowledge; other-

wise we shall still be left to cry, My leanness! my leanness! Could we hear the cry raised throughout the Zion of God, "O that I knew where I might find him, then would I come even unto his seat and order my cause before him," we would hope for better times. "With weeping and with supplication will I lead them," saith the Lord. O, brethren, when we consider the distressed state of Zion, the abounding of iniquity, while the love of many seems to wax cold, well may we adopt the language of the prophet, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." May the united cry of the distressed in Israel reach the ears of the God of Sabaoth, saying, "Spare thy people, O Lord; give not thy heritage to reproach." O that the Lord would search us as with a candle, that he would convince us of our sin, and then lead us to Jesus' blood. O that he would cause his face once more to shine upon us, that we may be healed. May we come with weeping and with supplication, humbly beseeching him to guide us in the paths of righteousness, and uphold us with his free Spirit; that he would restore unto us the joy of his salvation, and cause our hearts to burn with love to him and to one another. Brethren, we cannot depart from the path of duty without procuring the chastisement of our heavenly Father. May we heed the admonition, "Let him return unto the Lord, for he will have mercy upon him; and to our God, for he will abundantly pardon." The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all.

E. V. WHITE, Mod.  
AHIMAAZ MELLOTT, Clerk.

**CORRESPONDING LETTERS.**

*The Juniata Primitive Baptist Association, in session with the Fairview Church, Fulton Co., Pa., Oct. 7th, 8th and 9th, 1896, to the associations and churches with which we correspond, sends greeting.*

DEARLY BELOVED IN THE LORD:—As we have been favored once more by the blessing of God to meet in an association on the shores of time, and to greet your messengers and ministers amongst us, we feel to praise the Lord, and to give thanks and take courage. Though surrounded with many perplexities, in the midst of a perplexed and wicked world, it brings our minds to contemplate some of the precious promises in the Scriptures. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Again, "I leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." In the world we shall

have tribulation, but in Jesus we shall have peace. Take away Jesus and the foundation of the christian's hope is gone. The psalmist says, "If the foundations be destroyed, what shall the righteous do?" Jesus is the solid Rock upon which our hopes are built.

Dear brethren, we desire a continuance of your correspondence, both by ministers and messengers. We have been favored with the presence of Elder Benton Jenkins, of New York, and Elder P. G. Lester, of Virginia, for which we feel to praise the Lord.

Our association will be held next year with the Providence Church, in Bedford Co., Pa., to commence on Wednesday after the first Sunday in October, where we hope to meet and greet your messengers and ministers once more. Our present meeting has been one of peace and harmony.

E. V. WHITE, Mod.

AHIMAAZ MELLOTT, Clerk.

**NOW READY.**

AS IT would take too much space to give a full description of all the Bibles and other books and publications for sale at this office, we have issued an illustrated catalogue giving complete information, which we will mail free to any one desiring to purchase any of the articles therein listed, consisting of Family Bibles, Pulpit Bibles, Oxford Bibles, Teachers' Bibles, Pronouncing Bibles, Young's Analytical Concordance, Cruden's Concordance, Hymn Books, Histories, &c., &c.

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**MARRIAGES.**

OCTOBER 21st, 1896, by Elder Benton Jenkins, at the residence of the bride's mother, High View, Sullivan Co., N. Y., Mr. George Brown, of New York City, and Miss M. Addie Hoyt, daughter of Mrs. Henrietta Benedict Hoyt.

ON Wednesday, October 14th, 1896, at the home of the bride, in Delmar, Del., by Elder A. B. Francis, Benjamin E. Cabbage, of Kent Co., and Miss Fannie M. Marvel, of Sussex Co., all of Delaware.

**OBITUARY NOTICES.**

Miss Susan C. Parker was born in Hampshire County, Va., Jan. 13, 1840, where she lived until the year 1856, when, with her parents, she moved to Marietta, Washington County, Ohio, where she lived until the year 1860, when she, with her parents, moved to Iowa and located in Washington County, a few miles north of Kalona, where they remained until December 8th, 1891.

She had been a great sufferer for the past 17 years of her life, of which 14 years she was entirely confined to her bed. On the 31st day of July she was sorely afflicted with paralysis, and after the third day seemed unconscious until her death, which occurred Saturday, August 8th, 1896, at 11 o'clock a. m.

She leaves three sisters to mourn their loss. They are Mrs. Emily Davis, Columbus, Ohio; Mrs. Eliza Poole, Ottumwa, Iowa; Elvina Parker, Kalona.

The funeral services took place at the

Baptist church-house in Kalona, Sunday afternoon at 3 o'clock. The services were conducted by C. Wendel, of the Riverside U. B. Church. Interment took place in the Snider Cemetery, north of town.

DIED—July 5th, 1896, Mary Elmendorf, whose maiden name was Winchel. She was married to Daniel Elmendorf Feb. 7th, 1824. To them were born five sons and one daughter. Two sons preceded her to the tomb. She was born Jan. 12th, 1806.

Our dear aunt united with the Baptists when sixteen years old, at that time called the Baptist Church of Marletown, before the division between the Baptists; since then the Olive & Hurley Church. She was baptized by Elder William Warren. It was always her chief joy to meet with the brethren. Her seat was seldom vacant till old age prevented her. She was a member of the same church for seventy-four years, and lived on the same farm about seventy years. She was much beloved by all who knew her. Her mind was very good till the end came. It can truly be said of her that she fought a good fight and kept the faith. She leaves three sons and one daughter, one aged sister, now over eighty years old, with the church, to mourn our loss, which to her, we believe, is great gain. We will with the poet say,

"Cease, then, mourner, cease to languish  
O'er the grave of those you love:  
Pain and death and night and anguish  
Enter not the world above."

Her funeral was held at the the Baptist meeting-house in Olive. Elder J. D. Hubbell preached on the occasion. Her remains were laid in the family burying-ground beside those of her husband, there to await that day when God shall call them forth, from a natural to a spiritual body.

J. V. WINCHEL.

OLIVE, N. Y.

Deacon Isaac M. Stansell died October 4th, 1896, aged 74 years, 11 months and 17 days, after a protracted illness, covering about three months. During the entire period he did not suffer bodily pain, but at times endured the most intense mental anguish. During the last days of his life he had a very clear and distinct view of that grace, mercy and peace that passeth all understanding. His son Hiram, of Chicago, who was with him for about two months preceding his death, said his reason did not desert him, but went quietly out with his life. Just before he passed away he looked up smilingly and said, "O! this is not so bad as you think. It is all right." He closed his eyes to all earthly scenes and trials, and, as we confidently believe, opened them to a realization of the blessings of that glorious inheritance which in this life is only seen by faith.

He united with the Old School Baptist Church called Sandy Creek, about the year 1865, and remained a faithful and consistent member during the balance of his life. He has served the church as deacon and clerk for a number of years. His life was in strict accord with his profession.

Brother Stansell was married three times, and became the father of thirteen children, one by his first wife dying in infancy, and twelve by his second, nine of whom survive him, all grown and settled in life. He leaves these, together with his third wife, the church and many friends and neighbors, who mourn not as those who have no hope. His funeral occurred at his late home in Wenona, Illinois, on October 7th, 1896, and was quite largely attended. After a discourse by the writer, his remains were buried in the cemetery near Lostant.

SMITH KETCHUM.

CHAMPAIGN, Ill., Oct. 10, 1896.

I FORWARD for publication a notice of the death of my beloved wife, which occurred August 22d, 1896, aged 51 years, 4 months and 17 days. She first united with the Methodists, and remained with them twenty-seven years, though believing in salvation by grace. Finally a Primitive Baptist Church was constituted in her neighborhood, and having opportunity to practice what she believed, she united with Antioch Church, Miller Co., Ark., on Saturday before the third Sunday in June, 1896, and was baptized on Sunday following by Elder J. H. McWilliams. But she lived only about eight weeks afterward, dying in the triumphs of a living faith in Jesus, expressing a perfect willingness to depart, to receive her reward in the heaven of eternal rest. During the few days that were allotted her with her people, the children of God, she manifested a great interest in them, and a spirit of rejoicing, and was glad to be with them.

We were united in marriage July 27th, 1881, and lived peacefully together till the day of her death. She was my third wife. Two children were born unto us, who yet survive her. We are left behind to suffer a while longer. May the blessings of the covenant-keeping God be with us, and bless us with submission to his will.

Her funeral was preached by Elder J. H. McWilliams on the third Sunday in September, to a large and attentive congregation from the text, "Comfort one another with these words." I desire that God's people everywhere pray for me and mine, that we may also be ready at the coming of the Lord, to meet him in the air, and be forever with the Lord.

C. W. SCHEFFER.

BOYD, Miller Co., Ark.

### YEARLY MEETINGS.

THE Old School Baptist Church of Olive & Hurley, Ulster Co., N. Y., of the Roxbury Association, have appointed their yearly meeting to be held, the Lord willing, at their meeting-house, on Wednesday and Thursday, Nov. 11th and 12th, 1893, to commence at 10:30 a. m. Brethren, sisters and friends of the truth as in Jesus are cordially invited, and ministers in fellowship with us are specially invited to come and preach for us.

ALSO,

A MEETING is appointed to be held at our Clovesville meeting-house, Clovesville, Delaware Co., N. Y., on Friday, Nov. 13th, 1896, to commence at 11 o'clock.

ALSO,

A TWO days meeting is appointed to be held with the Second Church of Roxbury, Delaware Co., N. Y., on Saturday and Sunday, Nov. 14th and 15th, 1896, to begin on Saturday at 11 o'clock. All are welcome.

J. D. HUBBELL.

THERE will be a yearly meeting held with the Broad Creek Church, Sussex Co., Del., on Saturday and Sunday, November 7th and 8th, 1896. All lovers of the truth are cordially invited. Those coming on the cars will come to Laurel on the Delaware R. R., on Friday before the meeting, by trains leaving Wilmington at 11:04 a. m., and Delmar at 2:26 p. m., when they will be met and cared for.

ALSO,

A two days meeting will be held at Delmar Del., on Tuesday and Wednesday, November 10th and 11th, 1896. All trains on the Del. & N. Y. P. & N. Railroads stop there, and friends can come on any train Monday or Tuesday morning. We shall expect a goodly number of ministers and lovers of the truth.

A. B. FRANCIS, Pastor.

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

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NO. 45.

## CORRESPONDENCE.

### GOSPEL OBEDIENCE.

THE following excellent letter and able argument from Elder Bartley was not written originally for the SIGNS, therefore the opening paragraphs of it were not meant for the editors of the SIGNS. It is well understood, we think, that the SIGNS now stands where it has always stood upon this matter, unconditionally opposed to "conditionalism" in all its forms. It contends, as it always has, that if believers work out salvation in their daily life, it is because, and solely because, "it is God that worketh in you both to will and to do of his good pleasure." Brother Bartley has presented our faith in this matter and with regard also to the relation of salvation to gospel obedience. We have no wish to make a brother an offender for a word, and we think the brother to whom brother Bartley refers is as far from desiring to teach Arminianism as we ourselves are. But we must say that we can see no more use for the word "conditions" with regard to our present salvation, than we can with regard to our future glory. The use of the word seems to us to savor too much of Moses, and not enough of Christ and his grace.

We think the whole matter of gospel obedience and its blessings is summed up in the language of David when he says that "in keeping the commandments there is great reward." We desire that it may be distinctly understood that we do not believe that Arminianism has one word of gospel truth in it; and the word "conditions" savors altogether of Arminianism. The brethren who of late have been using the word "conditions" as applied to our present salvation do not mean any harm by it, we are sure; but the word itself is an abomination in our ears when applied to gospel obedience, and we think that nothing but evil can possibly grow out of its use. We greatly desire, and we urge upon our brethren who have been using the word, to not use it in that connection any more. Brother Bartley's letter is right in line with our editorial in number 35, present volume of the SIGNS, though we understand from him that he had not seen that editorial when he wrote it. We are sure that the word "conditions" thus used would have brought upon it swift condemnation from all our fathers who fought the noble fight sixty years ago against "mother

Arminianism, and all her brood of institutions," and words and phrases too.

Brethren, as you value gospel truth and grace, do not allow yourselves to ever again use the word with regard to salvation, either present or future.—[ED.]

CRAWFORDSVILLE, Ind., Aug. 23, 1896.

DEAR BRETHREN EDITORS:—Will you in the spirit of charity permit a brother who has grown old in our Lord's service to lovingly and faithfully submit to the prayerful consideration of your dear readers some thoughts upon our obedience unto the gospel of Christ, and the relation of obedience and good works unto salvation? I trust you will.

We are divinely instructed to prove all things and hold fast that which is good. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them," says the Lord; but if they do so speak, they should be heard.

Now, brother, you say in several of your editorial articles under the head of "conditional" that your meaning has been misunderstood, and that you have been charged with advocating Arminianism, which you disclaim. Therefore, let me kindly say, whatever others may have thought, I have not understood you to intend to favor the Arminian principle of salvation, neither have I misunderstood what you have written; yet I have seriously and sorrowfully dissented from the arbitrary insistence of certain terms and phrases which you have so much used in writing upon what you are pleased to call "time salvation;" for these terms were not used by our Savior and his apostles, but they are much used by Arminian writers and teachers to express their belief in conditional salvation. For this cause I regret to find our dear brethren falling into the habit of using the terms and expressions of Arminians when they (our brethren) speak of gospel obedience and the relation it occupies to our salvation—whether we speak of present salvation or salvation to come.

Please let me very kindly and tenderly reason here a little. We know that Arminian teachers affirm that salvation is conditional, and that the salvation of every one depends upon the obedience and good works of each one. This is Arminianism, therefore, and it is a fundamental

principle with them. They use the terms "conditional" and "depend upon our obedience" to express this principle. This principle of conditional salvation, they maintain, applies to the salvation of the sinner in time and unto eternity. Now, then, if we also maintain that this principle of conditional salvation, salvation depending upon our obedience, applies to and is true of our salvation in time (from the new birth to the resurrection), it is evident that in part and to this extent we are in line with the Arminians, and that their principle of doctrine is true as applied to our time salvation. It is to the admission of this principle that I solemnly object. At the same time I do not think our brethren who indulge in those Ashod phrases believe this principle of Arminianism, but the terms, nevertheless, are those used by the learned Arminian teachers to set forth their doctrine as to the way of salvation, and they do virtually convey the sentiment that our "time salvation" is of works. But the noble and faithful Paul, so far from using such favorite Arminian terms, boldly affirms, "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." And I kindly submit that if our present salvation as believers in Jesus is conditional and depends upon our works of obedience to the gospel of Jesus, then there is ground for boasting by the obedient child of God over the disobedient one, and this would lead to self-exaltation and self-glory.

Paul taught the importance of "holding fast the form of sound words," and of using "sound speech which cannot be condemned," and we do well to consider what he says, and to "let our words be seasoned with grace," and to "speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." It is not, then, because Arminians express their ideas of salvation by the word "conditional," and the kindred term, "depends upon ourselves," that I am sorry to see any of our dear brethren adopting their use in connection with our gospel blessings and the joy of salvation, but because the inspired writers do not use these very popular religious terms, neither do they teach the sentiment or principle which these words convey. Therefore such terms are misnomers and misleading, when applied to our salvation at all,

in any sense, either here or hereafter, on earth or in heaven.

For the Lord's way of salvation, the gospel principle and system, in all its bearings, beginnings and endings, and in all its fullness of blessings, from the cross on earth unto the crown in heaven, is grace. If there is any sublime truth fully and roundly brought out and emphasized in the gospel of our Lord Jesus Christ it is this. All true repentance and faith, love and obedience, prayer and praise, preaching and hearing, believing and rejoicing, all, all arise and spring from the heavenly fountain of God's reigning and saving grace through our Lord Jesus Christ and by the life-giving and power-giving Spirit of the loving Father, who brought him from the dead. And I testify earnestly and according to the Scriptures, that any other so-called obedience or good work which does not arise from this divine source and holy fountain of grace, is not accounted as good and acceptable in the sight of God.

It is, therefore, a mistaken idea that the gospel of the grace of God sets forth two systems and principles of salvation, as conflicting and antagonistic as conditionalism and unconditionalism, works and grace, one principle for everlasting salvation, the other for time salvation; for both are alike of the Lord and by his grace. The Scriptures do certainly teach this, notwithstanding all that the wise and prudent of the world have taught to the contrary.

What, then, is the relation of gospel obedience and good works to salvation? The relation of action to life, of light to the sun, of effect to cause, of fruit to the good tree. One produces the other.

"The Christian loves the God he knows,  
And serves the God he loves."

In the reception of eternal life the child of God is passive; in all the ever after springing up of that life in him he is active; yet every spiritual emotion and obedient activity of him is from the divine life and its power within him, and therefore all his fruits of righteousness are directly traceable to the Spirit of grace. Surely our brethren will accept the truth of this. So far, then, from our present blessings of salvation and happiness depending upon our obedience as conditional to our salvation here in time, the real truth is, our godly walk, acceptable obedience and good works depend upon the Spirit helping our infirmities and upon the sufficient grace of Christ.

Hence, the divine teaching is, that if we are willing to work out, show forth, our own salvation, and if we work it out with fear and trembling, which is our reasonable service, it is because, and only because, "God worketh in us both to will and to do of his good pleasure." Therefore it is most evident that the "condition" and the "depend upon" are with him, and the salvation and its joys and blessings are from him as well, for he freely gives them to 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?" is Paul's unanswerable challenge. O that we might all see it as did Paul. And in unison with him Peter also writes: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." The sublime words, "all things that pertain unto life and godliness," certainly apply to and cover the entire gospel walk and work, and all things pertaining to these the divine power of God hath given unto us; therefore they are not conditional on our part, as depending upon us and our obedience.

While the Scriptures thus teach, they also show that God has connected the happiness of his saved people with his own glory, both in time and eternity, and that we glorify him in our loving obedience to him; therefore we are blessed of him *in* obedience—not *for* it. "Whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed," is the sentence of James. But the idea and meaning of conditional salvation is, this man shall be blessed *for* his deed. Many years since, in conversation with one of our ministers who contended for this idea of conditional time salvation, and insisted that it is for our religious works that the Lord rewards and blesses us, I told him he meant "in" them, but not "for." But he assured me that he meant what the word conveyed, and gave as an example a day laborer, who is paid for what his day's work is worth, and insisted, both in conversation and preaching, that our present salvation and happiness depends upon ourselves, and that we enjoy all the religion we work or live for. He preached to us that the Arminian plan and principle is right when rightly applied, that is, to the regenerate; but that Arminians misapply this doctrine of conditional salvation to the unregenerate. This led me to carefully examine this position in the light of revelation, and I was then convinced that it was both erroneous and misleading; and this was exemplified in his own religious course, and that of others with him who erred from the truth.

That the people of the new covenant of grace are under the most sacred and endearing obligations to live to him who died for them, and to "live soberly and righteously and godly in this present world," we all believe; but let us also unite in believing that the grand and underlying foundation and cause of all this precious debt and tribute of honor and praise is, the grace of God that bringeth salvation to us thus teaches us to live. And so it is saving grace that underlies and inspires all our songs of praise, that gives rise to all our work of faith, and labor of love, and patience of hope, and that moves us to every act of loving and sweet obedience. And not for, but in this loving, heart-given obedience unto the God of our present and everlasting salvation we shall be blessed and happy, not in time only, but more infinitely and everlastingly in glorious eternity, "to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." Then we shall be perfectly happy in our perfect obedience of praise and glory unto the Father and Son.

Wishing you all more grace, that you may also be more abundant in good works, and that you may walk in love and peace, farewell.

D. BARTLEY.

COVINGTON, Ga., Sept. 1, 1896.

DEAR BROTHERS EDITORS OF THE SIGNS:—I send you by permission a feast from the pen of Elder Fred. W. Keene, which I believe you will be glad to publish for the comfort and instruction of the children scattered abroad.

Yours in hope,

HUGHIE L. COOK.

NORTH BERWICK, Maine, July 11, 1896.

MRS. HUGHIE LEE COOK—DEAR SISTER IN CHRIST JESUS:—"God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." Thus the church implored the Lord to graciously bless them long ago; and in our day the Zion of God is drawn to look unto her God as the source of her prosperity, beneath whose smiles she puts on her beautiful garments. The glorious Lord is the health of our countenance and our God. Immortal health and immortal youth is our portion in Christ Jesus, the Head of the church. During our sojourn in the earth we are favored with foretastes by faith of this blessedness. In ourselves we are such miserable, diseased, sin-plagued creatures that we should utterly perish in our corruptions but for the health and cure that is brought into us by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

In your last you mentioned that you were in poor health of body. I hope ere this reaches you that you will again be in the enjoy-

ment of enjoyable health. Of all temporal blessings good health is among the choicest, though often little appreciated by those who are in possession of it. The following text came into my mind as I read your kind letter, "The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness. I said, Lord, be merciful unto me; heal my soul; for I have sinned against thee."—Psalm xlv. 3, 4. Shall I talk to you a little upon this text? If bodily health is so desirable, and needful for our full participation in things pertaining to our earthly life, not less it is desirable that we should have spiritual health to fully enjoy the divine realities of the kingdom of God. I have had many spells of soul sickness; sometimes, I feared, nigh unto death; and of late years more frequent they have been. But O how kind the great Physician has been. I have many, many times cheerfully sang with David, "He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake." Once our blessed Redeemer was sick, smitten, stricken, wounded and bruised.—Isaiah liii. Who can tell his sufferings? His pains and pangs, when for his body, the church, he made himself a sacrifice for sin, no mortal tongue can tell! But he was triumphant over sin, when brought again from the dead by the blood of the everlasting covenant. He arose victorious, all radiant. O Savior, "Thou hast the dew of thy youth." From the sorrows, agonies and gloom of death thou art risen. Thou livest unto God in our behalf, in immortal bloom. O beloved Savior, how precious thou art; more excellent than mountains of prey! Yes, our Beloved is white and ruddy, the chiefest among ten thousand. Beyond all sin and anguish, far above all principality and power, and might, and dominion, and every name that is named, reigns all glorious our ascended Redeemer. While here below, beneath our sins he smarted. He sighed, he groaned, he died. But he overcame, he subdued, he vanquished all our sins, all our sicknesses, all our pains, and has brought life and health and immortal beauty unto his body, the church. O Savior, thou art altogether lovely!

"Precious is my dear Physician;  
Oft I prove his power to heal;  
Curing every sad condition,  
When he does his love reveal.  
Precious Jesus,  
Much I need thy healing power."

Many are the causes that occasion spiritual sickness among the beloved children of God. Sometimes they are unwise in their eating. Many a dear babe in Christ Jesus, before being able to discern good from evil, has been greatly injured in their spiritual health by not only tasting, but in their simplicity swallowing "perverse things;" and some who were apparently established, steadfast, immovable, have been carried away with divers and strange doctrines, till at length they have been brought down upon a bed of sickness.

Some diseases are contagious; and it is well for us, when we know of any infected district, person or persons, to keep away from such. It will not do for one who loves the precious truth of the gospel to take to their bosom or consort with heretics. If we take fire to our bosom we shall be burned. Satan's sugar-coated morsels are very injurious to our health. Ah, the enemies' dainties are spread before us in such an inviting and deceitful manner that we are ever in need of divine wisdom that we may be able to discern, and to choose the good and refuse the evil. Then much sickness prevails among the household of God by what the apostle describes as living after the flesh. Many a painful slip and fall, yea, "broken bones," has a child of God obtained in straying from the path of uprightness into the flesh-pleasing, slimy, slippery paths of iniquity. O let me never, never go astray. "Hold thou me up, and I shall be safe."

Dear sister, it may all be summed up in one word, sin. This in its manifold shapes is the cause of all our ills. Were there no sin in the world, no pain or distress or sickness would be known. But let us now come to spiritual sickness of the child of God. David says, "When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth; surely every man is vanity."—Psalm xxxix 11. The ruddy glow of health and youth declines from the countenance of the daughter of Zion, and her spiritual cheer has fled.

Elihu tells us the whole story in the 33rd chapter of Job. "He is chastened also with pain upon his bed, and the multitude of his bones with strong pain, so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen, stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness, then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth." O let us never forget that the true religion of Jesus Christ is far beyond a mere letter knowledge of points of doctrine. It is something more than vaunting ourselves in our supposed superiority over Arminians. It does not consist in railing against and getting into hot discussions with those who are ignorant of the doctrine of Christ. But the precious doctrine of God our Savior is the meat and drink, the health and prosperity of the children of God. "The love of the truth" is what distinguishes the manifest chosen of God. As the Holy Spirit guides them into the various branches of the doctrine, their soul's affections will entwine around the precious

truth. With the heart they will then believe the doctrine. As food they will crave it, and feed upon it.

"True religion's more than notion;  
Something must be know and felt."

Well, look upon the dear child of God upon his bed of languishing. Whatever may have been the particular thing that has brought him low, he does not cease to be God's child. Though sighing and bemoaning himself, the Lord speaks of him, saying, "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: I will surely have mercy upon him, saith the Lord."

O how very sick I have been through self and sin. Long seasons of such I have endured, till I have been prostrated, and thought there was no hope, and that I should never lift up my head again. My sinful self is a sore plague, and all self-applied remedies are of no avail. A line in a hymn says, "None but a believer the least relief can find;" and I have found it so. The gracious Physician has many times heard my sighs and groans when languishing under the pressure of my sinfulness, and has visited me, and brought me health and cure again. One gracious touch, one glance of love, one word from his lips, and my thoughts, my heart, flees to his atoning sacrifice. All my heart is set upon his sufferings and death. With the heart man believeth unto righteousness; with all the heart. Ah I have no heart then for anything else. Jesus' precious blood is all my hope, and brings health and joy to my soul.

"When to me that blood's applied,  
'Tis then it does me good."

Satan's fiery and poisonous darts have made many a dear child of God sick. His cruel insinuations, darted into our minds, cause pangs such as only the quickened sinner knows.

I have had, very suddenly, dreadful, awful thoughts concerning God and his doctrine. Like the breath of a deadly pestilence I have wilted, and, stricken down, I have languished like a deadly wounded one among the slain. As I have thus lain in my wounds, with a sick, sick heart, I have said, Could I have had such thoughts if I were truly a child of God? Devils and the damned in hell could have no worse. All God's children, I know, are not so tried. "The devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." The Lord deals most sovereignly with his saints, and the experience of one is not that by which all others are to be measured. The Lord sees fit that some of his elect shall have comparatively few and light trials during their earthly sojourn, while others are called to endure a succession of bitter troubles. Of the apostle Paul it was said, "I will shew him how great things he must suffer for my name's sake." And the

psalmist says, "Thou which hast shewed me great and sore troubles, shall quicken me again, and shalt bring me up again from the depths of the earth." Though robbed, and stripped, and wounded, and left half dead beneath Satan's horrid temptations, our Jesus has been the good Samaritan to my wounded soul. Grace is poured into his lips, and his kind words of grace and the sweet promises of the new covenant have revived my fainting, despairing heart, and I have lived again in his sight. On one memorable occasion in my poor life, O what blessedness and restoring power I experienced when Jesus, our kind Physician, spake in my heart the words, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." An evil heart of unbelief soon takes the sunshine and ruddy glow from the countenance of the daughter of Zion. By faith in Jesus Christ we live and prosper and triumph; but when we are drawn aside, and misgivings and questionings take our souls captive, our spiritual vigor declines. Our Savior once said to a disciple, "O thou of little faith, wherefore didst thou doubt?" On the night when the tribes of Israel marched out of Egypt there was not one feeble person among their tribes.—Psalm cv. 37. "Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown." For a little while all was health and joyousness, when they sang the song, "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea".—Exodus xv. Who would have thought that three days after they would be mourning? Ah, they soon in their unbelieving hearts provoked the Lord and grieved him in the desert. Yea, they turned back, and tempted God, and limited the Holy One of Israel. They remembered not his hand, nor the day, when he delivered them from the enemy."—Psalm lxxviii. 40-42. Our flesh, dear sister, to-day is no better than the flesh of Israel of old; from it springs innumerable evils, vain thoughts, imaginations, evil surmisings, hard thoughts of the Lord. Everything that opposeth itself against the knowledge of Christ arises from our fleshly nature, and many times makes such inroads into our spiritual experience that we are brought to great feebleness and prostration of soul. But in all our sickness the Lord is full of compassion, and abundant in his pardoning love. He will not suffer us to perish. Though by sins and temptations and afflictions we are "ready to die," though under sore chastenings we languish upon a bed of sickness with broken bones, the Lord does not utterly forsake us. I know we act very foolishly and shamefully when we are spiritually sick; and this arises from our perverse carnal

nature. "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb; yet could he not heal you, nor care you of your wound."—Hosea v. 13. When we look to any physician save the dear Redeemer we shall find them all to be "Physicians of no value;" and under their treatment we shall be nothing bettered, but rather grow worse. If we visit the sick child of God, and inquire how he feels, he says, No better. He sighs over his wounds, tells of his aching heart over his sinfulness. We see that his cheerfulness has fled, and yet there still remains longings for restoration. By the gracious leadings of the Holy Spirit he is drawn to crave a visit from Jesus. None but Jesus can do helpless sinners good. Yes, in due time we are drawn to implore the healing power of the Lord. "I am the Lord that healeth thee."—Exodus xv. 26. "He healeth the broken in heart, and bindeth up their wounds."

Our blessed Savior has the balm for all our wounds. Sick and heart-broken though we are under temptations and our sinfulness, when our beloved Physician comes to make our bed in our sickness how soon under his gracious hands we are strengthened and tenderly nursed to spiritual health again. He knows all our folly and helplessness. He knows we have no "healing medicines." He well understands all our sighs, and knows well the language of all our moans; and in the dark, wearisome night seasons of our soul, when we are full of tossings to and fro unto the dawning of the day, it has all been beneath his eye. His compassionate heart has weighed and measured it all. It is a marvelous and consoling statement in the Scriptures that the Lord in all the afflictions of his people was afflicted; but let me quote it as it is written, so precious many times has it been to me: "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."

Our dear Lord says, "I will restore health unto thee, and I will heal thee of thy wounds."—Jer. xxx. 17. Have we become sick through eating forbidden fruit, carnal speculations, erroneous doctrines? Though we may have thought at first they were nice, and sweet to the taste, yet now we see we have become lean and sick. The world may thrive and fatten and flourish under error, but not so the dear child of God; he will wilt and droop and sicken till he will cry out, "My leanness! my leanness! woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously."—Isaiah xxiv. 16. In due time the Holy Spirit will shew us our folly, and so instruct us

in the things of Christ that we shall vomit forth all the vile doctrines of men and devils, and we shall be well content to live upon the simplicity of the gospel of Christ.

When a child of God is drawn aside to ungodliness, and is living after the flesh, instead of smiles he will receive the rebuke of the Lord. "As many as I love I rebuke and chasten." So severe at times have been the chastenings of God that the children of God have gone with broken bones.—Psalm li. 8. Some of the people of God have been left to slide into grievous outward wickedness; and if we have not gone outwardly so far astray, perhaps we have already seen and felt enough of the vileness of our fleshly nature to be humbled before the Lord, knowing that but for the abounding mercy of the Lord we should have fallen by iniquity many times. But God will not always chide. All his chastening are for our profit; for while languishing under his reproofs we learn what a bitter thing living after the flesh is. The Psalmist says, "Before I was afflicted I went astray; but now have I kept thy word." He heals our backslidings and loves us freely. He brings us to mourning over our sinfulness, to sigh over our unspiritual mindedness. His gracious treatment of us as our precious Physician strengthens us, begetting longings in our souls after spiritual health and prosperity. Though heartsick with our sins, and laid low beneath temptations,

"When Jesus with his mighty love  
Visits my troubled breast,  
My doubts remove, my fears subside,  
And I'm completely blest."

When he speaks some cheering promise in our hearts we can say, "Thy word hath quickened me." "Hope deferred maketh the heart sick; but when desire cometh it is a tree of life."

"God of eternal love,  
Pity a tortured heart;  
Burst from the throne above,  
And ease me of my smart.  
'Tis sin that doth my spirit grieve;  
'Tis Jesus only can relieve."

I must close my letter lest I become altogether tedious. In fellowship and love for you in Christ Jesus, and desiring your health and prosperity in the kingdom of God, I am, I hope, your brother,

FRED. W. KEENE.

OPELIKA, Ala., Sept. 23, 1895.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN:—Having reached home from a visit in Tennessee and Kentucky, and being reminded and requested to write for the SIGNS by brethren and sisters who express themselves as being comforted by such writing, and having a desire as far as the Lord will enable me to comfort his people, I again send an epistle. The session of the Licking Association was harmonious and pleasant indeed. I was made glad that the Lord had enabled me to attend and to meet with the brethren

(Continued on page 359)

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 4, 1896.

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

## PSALM XIV.

SISTER Lucinda Riley, of Chatham, Ill., some months ago requested us to write upon the above named psalm. We desire to say first that our delay in responding has arisen solely out of the fact that we have had so many requests of the kind to answer that we could not respond any sooner. We trust that the sister will not accuse us even in thought with indifference to her request.

We will not take space here to quote the psalm, and neither can we make any extended remarks upon the many things which it contains, but desire to present a general view of it, calling attention to two or three special things. This psalm is almost, word for word, identical with the fifty-third psalm. Near the end there is a difference in two or three sentences, but even in these the general thought is the same.

In the first three verses of these psalms David was inspired to describe the corruption and wickedness of natural men, and the opening sentence is a most striking one: "The fool hath said in his heart, There is no God." We pause to call attention to two or three things connected with this sentence; and first, the word "fool" here and elsewhere frequently in the Scriptures is used, not in our modern sense of mere mental vacuity, but in the sense of that which is evil. Evil men, in the judgment of that God who gave us the Scriptures, are they who are best deserving of the epithet "fools." Sin is thus presented in the Scriptures as being not only an evil, but also the highest folly. In this text it is the evil men who have said in their hearts, "There is no God." Thus their conduct testifies of their folly; and God, who looks into the heart, testifies that their heart is that of a fool, since it acknowledges no God. A wicked life is a denial of God; and as a wicked life is the evidence of a wicked heart, it is shown that the heart also denies him. How sinful sin is thus made to appear! All sin is a denial that God is. Evil men are all deniers of God. When believers err or transgress, what a solemn thought it is that they are denying the Lord who created and redeemed them.

Now, second, it is not said that they have said it with their lips, but

in their hearts. Evil men may profess godliness, but in works and in heart they deny him. By the heart here and elsewhere often is meant the real sentiments, feelings, desires and motives which actuate a man. It is himself, his true, real self, that is meant. He hath said in his heart, that is, his real sentiment and feeling is that there is no God. His lips may speak falsely, but the heart always is real or true, either in its evil or good. God sees the heart; he tries the thoughts of the children of men. The text then declares this, that the evil man does not really believe in the existence of a God at all. The evil man says, Who is God, that I should serve him?

The next sentence shows that what we have said of the meaning of the word "fool" in general is its true meaning here. The fool is he who is corrupt, and who has done abominable works; none of them do good. First, it is said that they are corrupt; and, second, they do no good, but engage in abominable works, because they are corrupt. The fountain is evil, therefore the streams are evil. It is bad for men to do wrong; it is worse for them to feel wrong; but the chief trouble is that men are wrong. What men are, determines what they do. If they are evil, they think evil and do evil. The Bible teaches that the natural mind is not only at enmity with God, but that it is enmity itself. Men are sinful; that is, full of sin. The very fountain of life itself is poisoned with it, and consequently each and all its issues are corrupt and abominable. On the other hand, it is a great thing to do right. It is a still more blessed thing to have right thoughts and feelings; but the chief, the essential thing is to be right. This is what, above all things, the child of God desires. If in anything he is enabled to do right, he is glad. If right feelings be given him he is grateful indeed, and longs for more of such feelings; but he can never be satisfied until he is like Jesus, seeing him as he is. In full harmony with this truth the Savior said, "Either make the tree good, and his fruit good, or else make the tree corrupt; for the tree is known by his fruit." The tree is first, and then the fruit. Man may produce an outward reformation; but God alone can make the tree itself good.

In verses two and three of this psalm the testimony of the all-seeing God to the condition of fallen man is set forth: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are altogether become filthy, there is none that doeth good, no, not one." This is divine testimony of the state of all men in David's time by nature. In Gen. vi. 11, 12, we read a similar testimony of God to Noah; and in Romans iii. 10-12 we read from the inspired Paul that the same was true in his day; and every child of

God is a witness to its truth in his or her own case at this day. These are the children of men; not the children of God, but of men, in whom God sees no good. But Jehovah has begotten in his children a holy nature, which produces holy affections and desires. His people are not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in them. But it is still true that in no unregenerate man is there any good thing found; and the apostle Paul could say what every believer must now say, "I know that in me (that is, in my flesh), dwells no good thing." Let us note the qualifying expression, "that is, in my flesh;" and so in the believer the flesh wars against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that we cannot do the things that we would. Thus the second and third verses of this psalm teach the total depravity of all men by nature. They not only have done evil, but they are evil, totally so.

In verse four the enmity of the carnal men against God is set forth by their treatment of his people: "The workers of iniquity have no knowledge." They have no knowledge of God, no knowledge of his people or his word, no knowledge of their own condition, and no knowledge of the joy of those who serve the Lord. They eat up the people of God as bread. That is, as hungry men eat bread, so they seek to destroy those who love and serve God. And they call not upon his name. In all this is stated the irreconcilable enmity of the natural heart against God, his cause and people. This enmity began to display itself when Cain hated and slew his brother. This he did because his own works were evil, and his brother's righteous. The evil is always enraged against that which is good. Abel did not hate Cain, but Cain hated Abel. David did not seek to destroy Saul, but Saul hated David. Jesus came in love to men, but they hated him without a cause, and came against him with spears and swords. When Jesus met those possessed with devils, at once the evil spirits cried out at the presence of infinite purity. The apostle did not say the Spirit lusts against the flesh first; but first he said the flesh lusts against the Spirit. And in every christian experience one of the first and best evidences of the indwelling of the Spirit of God is that the flesh begins a warfare against it. Sin cannot abide holiness. The presence of the Holy Spirit is to it as a fire to consume.

The fifth and sixth verses seem more difficult to understand; but by comparing them with the corresponding verses in the fifty-third psalm our conclusions are as follows: "There were they in great fear." That is, the people of God were in great fear; and the reason is given in verse four, where it is said that the workers of iniquity eat up the

people of God. The corresponding sentence in Psalm liii. is, "There were they in great fear, where no fear was." That is, they feared, but they had no cause to fear. Even the people of God who are sheltered by the everlasting arms sometimes fear. They cannot always say, "Though an host should encamp against me, yet will I not fear." Sometimes their faith is very weak, and they fear to be destroyed. Yet there is no real cause of fear to him whose refuge is the eternal God. How often do we need to pray, "O Lord, increase my faith." "Lord, I believe; help thou mine unbelief." Evil men, fools, are not represented as being in great fear, but the Lord's own people. The words of this fourteenth psalm concerning this fear are somewhat hard to understand; but compared with the same verses in Psalm liii. our opinion is that what we have presented is the meaning. In this last named psalm it is plain that the people of God are meant, and the general sentiment and even the language of the two psalms are almost identical.

The wicked who speak against the poor are put to shame, because God despises them, and scatters their bones when they encamp against the righteous. This is the substance of the meaning of the sixth verse, as it seems to us, upon comparing the two psalms. Those who fight against the people of God are fighting against God. Those who accuse the people of God falsely are accusing the Lord. If those who give a cup of cold water to disciples do it unto the Lord, it is also equally true that those who oppress his disciples oppress him as well. What a consolation there is in the knowledge of the fact that the believer suffers with Christ, and that his enemies are Christ's enemies. Therefore the battle is not theirs, but the Lord's. They do not need to fight, but, like the army of Jehoshaphat, only to stand still, and sing and praise the Lord while he fights for them. O what peace and quiet we should have if we could realize that we do not need to fight! It is our own fighting that creates all the tumult and unrest. When we can fight no longer, then the Lord makes bare his arm, and every foe is scattered, and all that remains for us is to gather the spoils of the victory, and to bless the Lord in the "valley of blessing."

Now, out of all this which David has been saying, there has arisen in his heart burning desires, which cannot be repressed, for a revelation of the salvation of God. He desires to see Jacob once more rejoice, and Israel be made glad. Only one thing can turn their fear and sorrow into gladness and confidence. He says, in the seventh verse, "O that the salvation of Israel were come out of Zion!" Here Israel represents the whole nation, while Zion is used for Jerusalem, their chief and capital city. It was in Zion that

their God was wont to manifest himself unto the people he had chosen. The chosen people were now oppressed and destroyed. David prays in substance that God would arise for their help and scatter their foes. In God alone was their help. It was utterly vain and worse than folly for Israel to trust in Egypt or Syria, or in any man, or in horses and chariots, for deliverance. Through many a bitter experience Israel learned that in God alone could they trust without being put to shame. David felt the reproaches of the enemy deeply, and in his deep distress for Israel he cries out, O that her salvation were come out of Zion! This is only another way of asking help of God. It was the constant thought of the spiritual among the people then, as it is now, "Behold, God is my salvation." To them God dwelt in Zion; and when Israel was helped and blessed, he had come to their help out of Zion. Here Jehovah had declared that he would dwell, and here he would manifest himself to them. If Israel looked to any other refuge, God was not there. David realized this, therefore his eyes were toward Jerusalem, where God dwelt.

It is always out of Zion that God appears for the help of his people. Their foes are many and strong. Chief among these foes are their own inward lusts, such as pride, envy, worldliness, covetousness, malice, anger, hatred, emulations, strifes and idolatry. Each humble hearted believer has learned that he cannot help himself against these foes which war against his soul, and neither can his brother save him. In God alone is his refuge; and how often in the midst of his fear that some day these fleshly lusts shall overcome him, he is constrained to cry out with a great cry, O that my salvation were come out of Zion! The believer is but as a child in the grasp of giants when he feels his fleshly lusts, and in the name of God only can he conquer. Sometimes his help seems to be delayed, and then the cry of the soul grows more importunate until the answer comes; and when it comes its burden and substance always is, "Salvation is of the Lord." "My grace is sufficient for thee." "My strength is made perfect in weakness."

There is such a thing as a soul dwelling in darkness, and yet waiting for the Lord till he shall arise like the sun with healing in his beams. But this is the work of faith, which is the gift of God, and which overcomes the world. Thus all human boasting is excluded, and the salvation of God is exalted, and thus all christian experience is in full harmony with this psalm.

EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.

ABSOLUTE PREDESTINATION.

PREDESTINATION, as a highly esteemed writer in the SIGNS once remarked, does not require to be qualified by prefixing to it the word "absolute," as the predestination of God must of necessity be absolute in every particular. Jehovah is an absolute God, and all that he purposes or performs must be absolute. There can be no fiction nor anything merely nominal with him. Predestination is destination beforehand; and as nothing can be beforehand or subsequent with him, the term as it is used in the Scriptures is used in reference to our finite state, as creatures of time, or rather as creatures of God, but for the present in the time state of existence. God inhabits eternity, and all things are present with him. The progression of time and development of events can add nothing to his stock of knowledge. We, his creatures, may and certainly do live and learn. He has himself called our attention to the fact that he has declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." This declaration of the end from the beginning proves his prescience so conclusively that but few are so hardened in infidelity as to openly and in so many words deny his foreknowledge of all events; for if he were deficient in knowledge he could not with unerring certainty declare the end from the beginning, and from ancient times the things which are yet to transpire. But there are those who, while they admit what is called the foreknowledge of God, deny that his knowledge is based upon his own purpose and determinate counsel. They urge the following objections to predestination: It is fatalism; it destroys man's free agency and his accountability, and makes God the author of sin; and some there are who go still farther and say, If the doctrine of predestination be true, God in predestinating the events of time has transcended his right, and is unjust. Our friend, we think, will agree with us that it very illy becomes poor, sinful, dying mortals thus irreverently, not to say blasphemously, to question the eternal right of God to do what seemeth him good, in the armies of heaven and among the inhabitants of earth, or to set up their standards of justice, and denounce their Creator if he does not abide their decisions. Let all such first meet the searching interrogative of the inspired apostle, "Hath not the potter power over the clay, of the same lump, to form one vessel to honor?" &c. The holy prophet of Jehovah, by inspiration has informed us that God is the potter, and we are the clay. Hence we must acknowledge his eternal right to dispose of all beings, all events, and of all worlds, according to his own pleasure. Let this be admitted,

and all murmuring against his predestination will cease. It is not our purpose to meet the objections urged by men to the doctrine of divine revelation, and by logical argument to put them to silence; nor do we design to attempt to make the doctrine palatable to the natural mind of man, which is enmity against God; for all such attempts are without the least prospects of success. The enmity of the carnal mind is fully demonstrated in the objections which they bring; but we design rather to search out and call the attention of our inquiring friend to what God has revealed in the Scriptures on the subject; and this we will do, if God permit, whether men will hear, or whether they forbear.

The term predestination, as we have intimated, has reference to the order and succession of events in time, by which the eternal designs of God are brought to pass. And so far as God's providence is concerned in bringing his designs to pass, predestination simply signifies that God has purposed, decreed, ordained or destined the accomplishment of those things before they were in order of time brought to pass. Hence, to us, it is predestination; with God it is destination; because his infinity connects and comprehends the end with the beginning; for he is himself the First and the Last, the Alpha and Omega, the Beginning and the Ending.

Having, as clearly as we are able, defined predestination, we pass to inquire whether it be a Bible doctrine. If it be a Bible doctrine, we must admit it, or reject the Bible as a record of infallible and eternal truth, and take the open ground of infidelity. And who can trace the sacred pages of the holy book and say that it contains no testimony in support of the doctrine? In the absence of predestination how was it that the prophets of Jehovah foretold the events of ages, thousands of years before those events were actually fulfilled? Who or what directed the prophetic vision of holy men of old to look down the vista of intervening centuries, and in the name of the Lord Jehovah predict the things that should come to pass down to the end of time, and even the resurrection of the slumbering dead, and the judgment of the last day? If these things were not determined of God, how were they known? and if they were unknown to God and man, how were they foretold? And if they were foreknown of God, and he inspired holy men to foretell them, that knowledge and decision of God was what the Bible calls predestination. But we have no need of *ifs* in this investigation. The Scriptures do most clearly and emphatically declare that "Holy men of old spake as they were moved by the Holy Ghost;" that God spake to the fathers by the prophets, and also that the Spirit of Christ which was in the prophets did testify beforehand of

his sufferings, and of the glory that should follow. This was and is predestination. God spake by the prophets, saying, "It shall come to pass." Do not these words imply a decree, when uttered by him who speaks the word, and it stands fast, who commands, and it is done? How harmoniously do both testaments agree in this fundamental doctrine. Throughout the first or Old Testament God by his prophets declared the things that *should come to pass*. Apostles and inspired evangelists in the New Testament respond, saying, "And it came to pass." But perhaps some may demand, What came to pass? We reply, All that God by the prophets said should come to pass. First, in reference to the advent of the blessed Savior; for he himself declared that all that was written of him in the law, and in the prophets, and in the psalms, must be fulfilled; and when dying on the cross of Calvary he exclaimed, "It is finished!" and in awful confirmation, the retiring sun, prevailing darkness, the quaking earth, rending rocks, opening graves, rising dead and rending vail, gave ample demonstration. Daniel, in harmony with all the other prophets of the Lord, had predicted that at a specific time the God of heaven should set up a kingdom that should never be destroyed, that the Messiah should come, should be cut off, should make an end of sin, and bring in everlasting righteousness. The whole New Testament is a record of the faithful fulfillment of these predictions. Long had the prophet slumbered with his fathers before the accomplishment of his seventy weeks; but the word of our God could not die; it liveth and abideth forever.

The predestination of our God also embraces all the heirs of immortality. "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." This predestinated people is blessed with all spiritual blessings in heavenly places in Christ Jesus, according as he (God) hath chosen them in him before the foundation of the world, that they should be holy and without blame before him in love. Having predestinated them unto the adoption of children, according to the good pleasure of his will. In whom we have received an inheritance, being predestinated according to the purpose of him who worketh all things after, or according to the counsel of his own will.

There are those who admit the doctrine of predestination, so far as it applies to the coming of the Savior, the work which he was to perform, the sufferings which he was to endure, and the glory which was to follow, and also in relation to the

good works which God before ordained that his people should walk in, but reject the idea that his purpose and foreknowledge extends to the wicked acts of men and devils. But for ourself, it is our firm conviction that if a single event could possibly transpire, from the creation of the world to the end of time, from the rise and fall of empires, to a falling of a sparrow or a hair of our head to the ground, that such un-foreseen, and consequently unprovided for events, would unavoidably endanger and render uncertain the execution of what is admitted to be ordained and decreed of God. How could it be otherwise? Can we consistently believe that it was predestinated that Christ should suffer on Calvary to redeem sinners, and yet that he did not foreknow that there would be any sinners to save? Did he decree that his dear Son should be delivered into the hands of wicked men, and yet not contemplate in that decree either the existence of wicked men or what they should do in condemning and crucifying him? But aside from all human reasoning or vain speculation on the subject, God has informed us by his inspired apostles that Jesus was delivered by his determinate counsel and foreknowledge, and put to death by wicked hands. And again, the inspired apostles break forth in praise to God, in devout acknowledgement both of the decree and of its accomplishment, thus, "And when they had heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 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."—Acts iv. 24-28. Here let it be observed the holy apostles of the Lamb did not start back with horror, and exclaim, Fatalism! this makes God the author of sin! or this destroys the accountability of man! They saw nothing in all this reflecting unfavorably on the character or purity of the supreme God; but they saw such harmony in the purpose, decrees and actual accomplishment of the designs of God, as led them simultaneously and with one accord to lift up their voice in devout adoration and praise to the Most High God, whose providential government was so clearly manifested in controlling all events. The things which they now saw brought to pass were distinctly spoken of by David in his day, and pointed out by the slaughtered lamb which Abel by faith offered to God

some four thousand years before any of the actors in the crucifixion of Christ were born. God had not only decreed what they should do, but he had also decreed what they should not do. "The enemy shall not exact upon him, nor the son of wickedness afflict him." "A bone of him shall not be broken." He should not be holden of the pains of death. His soul should not be left in hell, nor should his flesh see corruption. Neither death nor hell could go beyond the purpose and decree of God. None but Judas could betray him without involving a contradiction of the purpose and decree which was recorded in the Scriptures. The pieces of silver for which he was betrayed were numbered and recorded in the decree of God, as published by the prophet hundreds of years before Judas was born. The parting of his raiments and casting lots for his garments was all a matter of ancient record; together with all the minute circumstances which occurred; all of which, we are informed, were done that the Scriptures should be fulfilled. The murder of the infants by Herod, brought to pass the decree published by the prophets six hundred years before. "Thus saith the Lord, A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not."—Jer. xxxi. See also Matt. ii. 18. The case also of Joseph and his brethren is a very clear and striking illustration of the overruling government of God as embracing all events. And who shall dare to charge God with unrighteousness because he retains in his own hand a supreme control of all beings and of all events, and because he worketh all things after the counsel of his own will? Who has a right to infer that God is the fountain of sin or unholiness, when we are informed that men *with wicked hands* do whatsoever his hand and counsel before determined should be done? Paul, when declaring what God had said of Pharaoh, that for this purpose he had raised him up to make his power known in him, &c., anticipated the blasphemous outbreakings of the human mind in opposition to the predestination of God: "Thou wilt surely say unto me, Why doth he yet find fault," or hold man as a responsible being, "for who has resisted his will?" But the apostle did not forbear to declare this doctrine because men resisted it and blasphemed; but, says the apostle, "Nay, but who art thou, O man, that repliest against God?" &c. When the enmity of the human heart is subdued by the quickening power and grace of God in regeneration, then the heaven-born child is reconciled to God, and loves to contemplate the power and glory of Jehovah. Then is he prepared, with the inspired psalmist, to rejoice that the Lord God Omnipotent reigneth; that all power in heaven and in earth is

vested in the blessed Savior. But if left to doubt his all-prevailing power and providence for a moment, how sinks his spirit at the fearful thought that some wheel in the vast and apparently complicated machinery of nature might be suffered to revolve unbounded by the wisdom and foreknowledge of God. If one of the wheels could work without the power and providence of God, its effects might be to ungear the whole system of divine government, and worlds on worlds be dashed in irretrievable ruin. When the enlightened mind of God's dear children contemplates the glory of this subject, they fall down before God in admiration, and with the four beasts and four and twenty elders cry, "Holy, Holy, Holy, Lord God Almighty." They are filled with the most profound reverence for and confidence in the God of their salvation.

One reason, we have thought, why some of the children of God have seemed to be unreconciled to this doctrine is, that they have failed to discriminate between the overruling power and providence of God, and the effusions of his Spirit. "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man." When men are tempted to sin, they are tempted of their own lusts, and by the devil. But how hopeless and desperate would be the condition of all who are tempted, if God had not the power and providence to control the temptation, and overrule its effect according to his eternal purpose and pleasure, for the good of his tried and tempted children, and for the glory of his own great name. That our every temptation, though they flow not from God, are directed and restricted and made serviceable to his saints by him, is absolutely certain. Hence Peter assured the saints that God would control this matter. He will not suffer you to be tempted beyond that which ye are able, but will also with the temptation make a way for your escape. That glorious High Priest which becometh us, was himself tempted in all points as his children are, and knows how to succor them that are tempted. Soon after he was baptized, he was led up by the Spirit unto the wilderness, to be tempted of the devil. He was not led there by the devil, but by the Holy Spirit of the Lord God which was upon him. Neither was he tempted of the Spirit of God, which led him into the wilderness; but he was tempted of the devil. The devil could neither afflict poor old Job, nor even drown the herd of swine, until he received permission of the Lord; and it is hard for us to think that any of the saints, however shy they may seem to be of the doctrine of predestination, really would wish or be willing that God should have less, or that sin or Satan should have more power. It is a blessed reflection to us that "Death and hell can do no more Than what our Father please."

Volumes have been written upon this subject, and volumes may still be written; it is too rich and boundless ever to be exhausted; but after all that we can say, it is the Spirit of the Lord alone who can present it in its beauty to the sons of men. He, the Spirit of the Truth, whom the world cannot receive, can slay the enmity of our carnal mind, and give us the light of the knowledge of the glory of God shining in the face of Jesus Christ. May that spirit in all its quickening power and grace be with our friend, and all others who earnestly desire a knowledge of the true God and eternal life.

MIDDLETOWN, N. Y., Feb. 1, 1854.

#### CORRESPONDING LETTERS.

*The New Hope Primitive Baptist Association, now in session with Pine Grove Church, in Drew County, Arkansas, to the Cadron Association, with whom we correspond, sendeth christian salutation.*

BELOVED BRETHREN:—God in his mercy has premitted us to meet again in an Association. All the churches seem to be in peace, with some accession to some of them. We were comforted by the presence of your Elders, E. C. W. Kirk and J. B. Vandewater, with other messengers of your body. We return your brotherly correspondence by Elders D. Westall, T. B. Little, M. G. Wood, J. H. Draper, H. H. Carter, G. W. Caldwell, brethren W. S. Robinson, G. M. Erwin, G. L. Blackwell and J. A. Wetherall. We also acknowledge the receipt of letters and a bundle of minutes, all of which we appreciated. Our next session will be held with the Ebenezer Church, the Lord willing, on Saturday before the third Sunday in October, 1897, at which time and place we hope to meet your correspondents again. Pray for us, and may the God of all grace be with you. Amen.

G. W. CALDWELL, Mod.  
WM. DAY, Clerk.

*The Mount Pleasant Association of Regular Baptists, held with the Beech Creek Church, Shelby Co., Ky., October 14th, 15th and 16th, 1896, to the several Associations and meetings with which she corresponds, sends greeting.*

VERY DEAR BRETHREN IN THE LORD:—In the all-pervading providence of our God we have again met in an associated capacity. Again we address you our letter of continued love and fellowship. We are glad to meet again your messengers and correspondents in love and fellowship. Your letters and messengers are gladly received, and we still desire a continuance of the same. The ministers sent to us by the holy One came proclaiming the unsearchable riches of the gospel of Christ. The next session of our Association (the Lord willing) will be held with the Cane Run Church, Henry Co., Ky., commencing on Wednesday before the third Sunday in September, 1897, where and when we hope to meet and hear from you.

P. W. SAWIN, Mod.  
E. F. RANSDALL, Clerk.

CORRESPONDENCE.

(Continued from page 355.)

in that section, whom I love in the truth and for the truth's sake. There were only a few ministers present, four visiting, Elders Pollard, Durand, May and myself. I met dear brethren and sisters in Kentucky whom I had not seen in session in several years, but whose faces I shall never forget. It was then that I felt a peculiar joy in that expression,

"Blest be the tie that binds  
Our hearts in christian love;  
The fellowship of kindred minds  
Is like to that above."

Since I came home I am low down, and feel as though I can never go again, and questions come up as to whether I know or ever knew the truth as it is in Jesus. "Am I his, or am I not?"

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

Groanings within, and fears without. "Alas, Master, what shall I do?" If I could now see the chariots of God and the angels on the mountain, and say, There be many more for us than there be for them, and feel the force of Paul's language, "If God be for us, who can be against 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," I might lift up my head. How often have I prescribed this for the distressed children of God; but we cannot administer comfort to ourselves, yet God can, and we wait for our God. It is good for the heart to be made sad. It is one of the good things provided for us. For we know he "worketh all things after the counsel of his own will." As I came home and stopped in Atlanta I learned that Dr. H. H. Green had breathed his last on the morning of Sept. 17th, and I felt as though I must see him for the last time. A truer and more devoted friend I never had. He felt like a father to me. He was able and generous and liberal; and not to me only, but to the Baptist family. He gave a house in Atlanta, which cost about \$2,400, to the Old School Baptists there. I served the church two years, and he never failed when able to be present. When it was referred to as to what he had done, he said, "Thank God; do not thank me." When I looked upon his form I felt like he was asleep, and I felt like I wanted to talk to him. Yea, he was asleep.

"Asleep in Jesus, blessed sleep,  
From which none ever wake to weep."  
He was beautiful in life and was beautiful in death. Christ was his hope, and he rests in him.

I could not shed a tear. He had been afflicted for about two years, and suffered intensely just before he died; but I learn he died easy. I shall never forget his kindness to me and my family; he had contributed liberally to me. God bless his sorrowing family and children, and may they walk in the same way; for he was a devout man, and a follower of

Jesus, spiritually minded, one that feared God. I learned that Elder Jordan, his former pastor, was expected to preach at the funeral, and as I had been absent from home several days, and had to return, I could not attend, which I much regretted. He will be greatly missed in his community and church. The Lord reconcile us all to his will in all things, and enable us to say, Not my will, but thine be done.

I desire to express my thanks to the Lord for all the mercies I have received from his gracious hands, by his providence and through his people among whom I went preaching as he gave me ability. To him be glory and dominion and power and praise, both now and forever. Amen.

Yours in hope,

W. LIVELY.

NEWARK, Del., Sept. 21, 1896.

DEAR EDITORS:—The following letter, written by my daughter Laura, to her sister residing in Batavia, N. Y., you are at liberty to publish if you think best.

B. F. HAMILTON.

NEWARK, Del., Sept. 19, 1896.

MY DEAR SISTER LUCIA:—I want your blessing, dear Lucia. I am to be baptized to-morrow if the dear Lord so wills it. It makes me feel very peaceful and happy. I have had a strong desire to write to you to-night and try to tell you about it. I feel that the Lord is so good to me, and that he has led me in the right way. My heart is full of praise to him for his goodness to me. My prayer is that he will go with me; that my walk may be acceptable to him and to his praise; that his dear people may feel that it is of the Lord. I feel very weak of myself, and fearful; but in the strength of the Lord I can safely trust. He is everlasting strength, and his mercy endureth forever.

Our dear sister Emma is to be baptized at the same time. She went before the church first, and when she went I felt I must go also. We both tried to tell a little, but could not say much. I wanted to tell them more, but it seemed that words could not express my love for the Lord and his dear people, and my longing to be baptized and to be accounted as one of them. The dear people were very kind to us and so loving. I wonder if it is possible that they can feel the same love for me that the dear saints feel for each other. It is very sweet to think of it.

I would love to have you with us to-morrow; but the Lord knows what is best, and he leads his people in the right way. I feel that he will be very near to you this coming fall and winter; that he will draw you to himself, and that you will have very sweet times in his presence. May Israel's God be with and bless you.

Affectionately your sister,

LAURA A. HAMILTON.

OCTOBER, 1896.

DEAR BRETHREN EDITORS SIGNS OF THE TIMES:—By the request of the bereaved sisters I send you the obituary of Miss Susan C. Parker; and as she has been a correspondent of mine for a number of years I thought I would add a few extracts from some of her letters to me. In one of them she says:

"I have the book of pictures of ministers, and enjoy looking at them, but have often thought, O that I could hear each one preach a sermon; for my heart goes out in love to the Old, Primitive Baptists, though I never heard one of them preach a sermon, only I have read them in the SIGNS and in Elder Durand's book. Elder Flint resides at Ottumwa, and is pastor of the church at Eldon. If I could only get strength I would go up there to meeting, for it has been on my mind for years; but in the past three years it has seemed that I certainly must go. All I lack is strength; but everything is according to God's will. If I am to go he will prepare a way. We know we have passed from death unto life because we love the brethren, and there is no people on earth I love as I do the Old School Baptists. I hate no one, but when the ministers of other denominations come and talk on religion, I can talk with them only to disagree. I so often wish I could be near people that I could talk with; yet I believe the Lord has placed me just as he wants me to be. I love to lie here and meditate on the goodness and mercy of God, although I feel so unworthy of every good word that is spoken to me by my correspondents. I often feel as did the poor publican. All I can say is, "God, be merciful to me, a sinner." If I am saved it will be through his mercy, and not by my works, for I can do nothing. Thanks for Elder Chick's letters. I enjoyed reading them very much, but would rather see him and hear him preach. Elder Chick is a lovely writer; he makes everything so plain."

She has been a reader and subscriber of the SIGNS for years.

Your unworthy sister,

R. M. BENEDICT.

CHANGE OF RESIDENCE.

BROTHER L. H. Hardy having changed his residence from Dunham, N. C., to Roxborough, Person Co., N. C., requests his correspondents to address him at the latter place.

BOOK NOTICES.

YOUNG'S ANALYTICAL CONCORDANCE.

WE are now prepared to send the above named book, postage or expressage paid by us, to any address, at publisher's prices. All who are acquainted with the work will doubtless agree that it is well worth the price charged. See notice on last page.

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

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OBITUARY NOTICES.

ENTERED into rest on Wednesday, October 14th, 1896, Mrs. Sarah A. Everett, wife of Dr. Harvey Everett, in the 86th year of her age. She was a daughter of Walter and Abigail Everett. She was born in March, 1811, and married to Dr. Everett in January, 1837. She is survived by her husband and one daughter, Mrs. Frank B. Denton.

Mrs. Everett had made no public profession of her faith in Christ, but we are assured that she was a child of God and a lover of the truth as it is in Jesus.

Funeral services were held at the family residence on Orchard Street, this city, on the 17th, which were conducted by Elder Benton Jenkins.—Ed.

DEAR EDITORS SIGNS OF THE TIMES:—By request of the family I send notice of the departure of our highly esteemed brother and sister, S. R. Hamilton and wife, who passed away at the home of their son, J. W. Hamilton.

Brother Hamilton was born in Scott County, Kentucky, September 20th, 1824. Sister Hamilton was born in the same county, April 22d, 1825. Brother Hamilton died February 16th, 1896. Sister Hamilton died March 12th, 1896. They leave a son and a daughter, with several grandchildren, to mourn, and also the little church at Elk Lick, where he served as a faithful deacon until called to

"That land upon whose blissful shore  
There rests no shadow, falls no stain;  
There those who meet shall part no more,  
And those long parted meet again."

Your sister, I hope, in love of the truth,  
E. THEOBALD.

SADIEVILLE, Ky.

WE once more ask for space in the obituary columns to record the death of James W. Deathrage, which occurred at his home in Rio Township, Knox County, Illinois, Oct. 15th, 1896, aged 76 years, 4 months and 22 days. His disease was cancer on the upper part of the face, from which he suffered for several years. At the time of his death he was the oldest settler in Rio Township, having located there in 1837. He was identified with the early settlement and development of the County, and served his township as Supervisor for a number of years. He was a regular attendant at the meetings of the Henderson Church, and was a firm believer in the doctrine of grace, and at one time a member of the church. He leaves one son, four daughters and other relatives.

His funeral was quite largely attended on Saturday, the 17th, and by his request was conducted by the writer. His remains were interred in the cemetery near his late home to return to dust from whence they came, while the spirit has returned to God who gave it.

S. KETCHUM.

Littleton Bailey departed this life on Sept. 23d, 1896, at his home near Snow Hill, Worcester Co., Md., after an illness of two weeks with malarial fever, ending with congestive chill. His age was 64 years, 7 months and 7 days.

Brother Bailey was baptized in the fellowship of the Old School Baptist Church at Indiantown by Elder Gray, June 30th, 1861, and lived a consistent member until his death. About three years ago our dear brother passed through an experience that brought him forth like well ripe grain that produced a sweet perfume in the house of God. I do not think I ever saw a shock more perfectly ripe for the harvest. Nearly all his talk for a long while was about heavenly things. His mind seemed to be taken away from earth. He was a very precious sojourner to the writer of this. He spoke freely of his death, and told his family at the first

that he should not get well, and said he wanted them to do the best they could in preparing for the Association, just as if he were here. He would speak of passages of Scripture and say how beautiful they were. A short time before he passed away he said, "O! to be with my blessed Jesus is worth more than ten thousand worlds like this." The last words he spoke, unless asked a question, were, "Happy now."

Thus has passed away a monument of God's saving grace. He is much missed by us all, in his family as a peaceable and tender companion and loving father, and in the church as a great stay, both by his bodily presence and in every duty as a living member of the church. We must bow to the mandate of him who prepared him for usefulness in all the departments of life, and also to live with him in glory.

The writer spoke on the occasion in the presence of a large gathering of friends, using as a text Jeremiah xvii. 7, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is;" after which his mortal remains were laid away in the family burying-ground, to await the trump of God, when he shall put on immortality. He leaves his lonely companion, one son, one daughter, one grandson, two brothers, with the church, to mourn his absence. His family has our sympathy. The following lines are selected by his daughter:

"Farewell, dear Father, we give thee up;  
'Tis God's most holy will;  
Though hard it was to part with thee,  
Yet may we all be still.

Why should we mourn or grieve or pine  
For what the Lord has done?  
He took our father to himself,  
Where all the saints shall join."

T. M. POULSON.

**YEARLY MEETINGS.**

THE Old School Baptist Church of Olive & Hurley, Ulster Co., N. Y., of the Roxbury Association, have appointed their yearly meeting to be held, the Lord willing, at their meeting-house, on Wednesday and Thursday, Nov. 11th and 12th, 1896, to commence at 10:30 a. m. Brethren, sisters and friends of the truth as in Jesus are cordially invited, and ministers in fellowship with us are specially invited to come and preach for us.

ALSO,

A MEETING is appointed to be held at our Clovesville meeting-house, Clovesville, Delaware Co., N. Y., on Friday, Nov. 13th, 1896, to commence at 11 o'clock.

ALSO,

A two days meeting is appointed to be held with the Second Church of Roxbury, Delaware Co., N. Y., on Saturday and Sunday, Nov. 14th and 15th, 1896, to begin on Saturday at 11 o'clock. All are welcome.

J. D. HUBBELL.

THERE will be a yearly meeting held with the Broad Creek Church, Sussex Co., Del., on Saturday and Sunday, November 7th and 8th, 1896. All lovers of the truth are cordially invited. Those coming on the cars will come to Laurel on the Delaware R. R., on Friday before the meeting, by trains leaving Wilmington at 11:04 a. m., and Delmar at 2:26 p. m., when they will be met and cared for.

ALSO,

A two days meeting will be held at Delmar Del., on Tuesday and Wednesday, November 10th and 11th, 1896. All trains on the Del. & N. Y. P. & N. Railroads stop there, and friends can come on any train Monday or Tuesday morning. We shall expect a goodly number of ministers and lovers of the truth.

A. B. FRANCIS, Pastor.

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"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED EVERY WEDNESDAY,  
AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SON,  
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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, NOVEMBER 11, 1896.

NO. 46.

## CORRESPONDENCE.

### IMPORTANT QUESTIONS.

WILL it ever be necessary for one whom the Lord has called to the work of the ministry to ask his brethren or others to give him money in order that he may be enabled to fulfill that work? So far as I understand the Scriptures upon that subject I am obliged to answer, No. What do my brethren say?

Those to whom the Lord sends his servants to minister in spiritual things are plainly directed to minister unto them in return of such things as are necessary for their temporal support; and this is to be embraced among the other things upon which the servant of God is in duty bound to teach and admonish those over whom he is made the overseer. But I do not find any precept or example that would warrant him in applying for that support, or in making such arrangements concerning it as would cause him to appear to have been hired to preach. Nor do I think he should have it in view as an object in his labors, nor even allow anxiety on the subject to have control of him, although it may seem impossible for one to be free from anxiety as to the support of his family. Churches and individual christians who neglect this duty, as I know many do in many parts of the land, will suffer loss, and receive the rod; and for their own good the faithful servant must not neglect the proper admonition upon this subject; though I acknowledge I have almost always neglected it, and I have done wrong in that. But he need make no appeal for himself, nor admonish the brethren of their duty in order "that it may be so done unto" him. For his dependence for temporal support is not upon men, but upon the Lord who sent him forth with the abundant promise that all of his needs should be supplied. If temporal things were to be received by the Lord's servants through their own appeals, then those most persuasive and artful, those who think most highly of their own merits, and who most readily yield to fleshly motives, in a word, those least faithful, would receive most abundantly of worldly goods, and rejoice in that kind of success; while the little that should come to the true and tried and faithful servants through this unbelieving effort of theirs, would be at the expense of one of their most precious evidences that the Lord had called

them to the work. When asked by the dear Savior, "Lacked ye anything?" they would be forced to hang their heads in shame, and say, "Lord, we were afraid we would lack something, so we asked our brethren to give us some money, without waiting for thy Spirit to move them." "But," they would have to add, "we did indeed lack the best of all things through our foolish and sinful unbelief, even thy sensible and comforting presence. For while we were filled with worldly thoughts, and seeking worldly things, we lost the feeling of thy sweet presence, and the remembrance of thy faithful care. Lord, forgive our unbelief, and control our covetous desires, and make us to trust fully in thee to clothe us while we labor, and to give us each day our daily bread."

When a brother becomes helpless, or in any need, it is the duty and privilege of his brethren to help him; and appeals to those abroad, through periodicals or otherwise, when the help of brethren near by is insufficient, cannot reasonably be objected to. It is surely right.

But is it according to scriptural precept or example for a minister of the gospel to send appeals abroad through the periodicals, or even to make them at home, for contributions to be sent him to provide a comfortable home for him in order that he may more satisfactorily perform the gospel work unto which the Lord has called him? If it is right for one to take that course, then why not for all? And who shall decide as to the value of the farm and building suitable for the purpose, and tell them when enough has been contributed? And who shall estimate the value of the services past and future in consideration of which the appeals are made? It is not for the minister himself to set a value upon his work, nor to compare his work and sufferings with those of others, and decide that they are more and heavier and better; for those who are most spiritual, devoted and faithful, and who have suffered most deeply, are never heard to speak of their sufferings, or of the merits of their labors, except when closely questioned, nor of any temporal needs; for their labors seem to themselves unprofitable, their sufferings not to be spoken of, seeming to them to be so light compared with those of Jesus and so many of his saints, and their needs are covered by a faithful word of promise. I

have now in my mind a few of the Lord's chosen and faithful servants, the most spiritual and comforting of preachers, who have nothing above their daily needs, which are in part supplied by their own work in the intervals left to them from the active work of the ministry, who have never asked help, have never complained of the inattention of brethren, and who never mention their labors, or afflictions, or necessities, unless pressed to do so. And when they write it is of Jesus and the experience of the saints, instead of their own travels and sermons and other successes that has attended their labors. How I have wished I might be like them, and how ashamed I have been when I compare my own complaining mind and selfish heart with theirs, though my complaints and selfishness may have been in a measure kept under and brought into subjection by the power of reigning grace.

Sometimes I wish some of those who have become old in the ministry would write something about their journeys and labors. It would be profitable. But while some who have preached a few years will recount what they have done in the gospel field, with self-satisfaction only too evident, it would be difficult to get one of those old, tried and faithful servants to write a column about his own labors. I have tried hard to get some such reminiscences from the pens of some whose names are a dear remembrance to the brethren who have been served by them, and to those who read now and then a letter in the SIGNS, and some of the older of our other papers, from them. Most of those I now think of are gone home.

I may seem harsh and hard-hearted in what I have said, but I do not feel so. I have presented an important subject with an honest wish to have it honestly considered, and that the true principles and order of the gospel may prevail. I am willing that all men should get all they can of this world's good things; and I want all of the Lord's children to have all they need. But in the church of God I do think and earnestly desire that all efforts, all work, all giving and receiving, all doctrine, order and experience, should be according to the law of our gracious King and the judgment of his princes, the apostles.—Isa. xxxii. 1: Matt. xix. 28. There is a pattern ("In the mount of the Lord it shall be seen") by which all gospel work should be, must be, tried.

And now I speak of something which I would not mention if I did not feel a stern sense of duty to do so; for it is not pleasant to express objections to the course of one held as a brother. There is a preacher who has for some years been making appeals for money, mostly by letters to brethren living at a distance from him, on the ground that he is in most extreme and abject poverty, and is physically a great sufferer and very feeble. I was touched by his statements in the papers a number of years ago, and sent him a liberal sum from the brethren here, the first ten dollars of which, he told me, was more than he had ever before received from either his relatives or all the churches he had served. Afterward at an Association, finding him in great distress on account of hearing that one was lying at the point of death at home, I asked the brethren in the house attending to business to come out, and they immediately gave him a very liberal sum of money. His after movements, as told by himself, were far from satisfactory. From that time his course seems to have been of a like character, and brethren far and near, mostly in distant states and in Canada, are receiving letters asking for help, and stating that his neighbors are so poor that no help can be expected from them. From the testimony of others I conclude his neighbors would not like his representation of their condition, and his personal appearance is far from justifying his complaints of physical pain and weakness, and the money *he is known to have received*, if properly invested would be a good help.

It has been the expressed opinion of a good many that brethren at large should be put upon their guard. Brethren should remember that *all* such appeals for money are more than likely to be from selfish and covetous motives, *a means of living*. True men will not be likely to seek help in that way, neither will they need to do so. In cases where help is needed from the brethren at large, the call can be made in such a way as to secure the confidence of those who would render aid, that the representations are genuine, and that the ministrations of the brethren's liberality will be wisely attended to, and that information will be given when enough has been received to supply the need. This open and honest and proper course in getting need and help would suit all genuine cases,

though it would defeat the object of those who take this means to make money.

There are no more liberal people in the world than the Old Baptists of this country and of Canada, and I have no doubt I may say, of all countries. Even those who have gotten into the sinful habit of neglecting their duty to their pastors, and who may therefore appear covetous and stingy, as they do appear, will freely respond to calls for help in cases of real need, thus manifesting the Spirit of Christ. I have seen this proven repeatedly when help has been asked, through our papers and in the churches, for brethren and others who were afflicted and distressed; and I greatly dislike to see this liberality imposed upon and abused to gratify a covetous greed. A letter, public or private, asking for money to be given to the writer, may be regarded as largely, if not always and entirely, of the flesh, which is fraudulent and deceitful; and the same may be suspected of letters generally in which the writer details his own special afflictions and hardships as a minister, and makes his own works and circumstances a prominent subject, unless there is some special reason for the relation of those things, as in the relation of one's experience of grace. The Lord's ministers, when in his service, are so fully engaged about their Master's business, speaking of his sufferings and the glory that has followed, comforting the poor of his flock, and seeking the glory of his name in the order and welfare of his house, that they have no time nor wish to speak of their own personal wants and disappointments, nor of their sufferings, except as they thus show the fellowship of the sufferings of Christ.

If the minister I have referred to is right and honest at heart let him turn from this wrong and sinful course of conduct, and nothing more need be said. Those who have received these letters asking for money, many of whom have wondered about it, and have made inquiries, will know whom I refer to; but they will be kind and forgiving. If the covetous habit has grown upon him through ignorance, he will, through true repentance, regain the fellowship he has lost. Honest and right thinking men will not be hurt by what I have said, for they do not get money in that way. But all of us may well be careful, and try to avoid the appearance of that evil which brings a reproach upon the cause of Christ, making it appear to some as though the Lord's ministers, or those who profess to be such, are not seeking first the kingdom of God and his righteousness, but that their first thought and aim is for their own comfort, that they are seeking money, earthly treasures, the praise of men, and reputation in the church and the world. But it is not for these that we strive; it is not for these that we labor and suffer reproach. In our flesh we find all these depraved and

sinful propensities, but through the mercy and grace of God the flesh is overcome by the spiritual weapons of our warfare, and imaginations and every high thing that exalteth itself against the knowledge of God, is cast down, and every thought is brought into captivity to the obedience of Christ (2 Cor. x. 3-5), so that the kingdom of God and his righteousness are made first in our desire. But this is done in such a way that we cannot boast, for we had no hand in the work, but opposed it, and do yet, with all the power of the flesh. It is the sweet and powerful and precious work of Christ that makes us trust in him, and cast all our care upon him, so that every place of distress and need is named for us, "Jehovah-jireh." "The Lord will provide."

It is my wish and personal request that all of our brethren editors who are willing to do so will copy this article in their periodicals.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Nov. 3, 1896.

Ghent, Ky., Oct. 1, 1896.

DEAR BRETHREN EDITORS SIGNS OF THE TIMES:—I mailed to you recently a communication that was so badly written that your printers will not be able to read it or put it in print, as I greatly fear. I do not fear it because of any particular merit there was in it, but because I regret to give trouble to any that live on the earth. But while thinking about the feeble thoughts I then with a trembling hand attempted to offer to your readers, the language addressed to John on that lone isle by him who said, "I am he that liveth, and was dead," came to my mind. That language is, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."—Rev. i. 19. What a great and wonderful command was then given to that loving disciple. In that commission he was commanded to write the things he had seen. It has been said by historians that John's gospel was written by him A. D. 76 or 77, and after his return from the isle of Patmos, to Ephesus, which is probably true. While on that isle he was commanded to write the things he had seen, and in compliance with that command he wrote the gospel which bears his name, and that gospel presents to us what he had seen, from the time he was called to his apostolic work. Then it is evident that John's authority to write his gospel was given to him by our Lord after his ascension.

Before his ascension he gave to his disciples the great commission to go and preach the gospel, and after that great and wonderful event he appeared to John on that lone isle, and said to him, "Write the things which thou hast seen." Historians have told us that the gospel of Matthew, Mark and Luke were written many years before John wrote his gospel. That being true, we come again to

this conclusion, that John wrote his gospel under the immediate command of his risen and ascended Lord. Under the law of Moses not less than two witnesses could establish an important fact; but our Lord in his love and mercy has given to his saints four witnesses to establish in their minds the truth of his advent to earth, his great humiliation, suffering, death, resurrection and glorious ascension to his mediatorial throne, where he ever liveth to make intercession for his people; and these witnesses wrote the things they had seen. But to fix these great truths upon the minds of his believing people beyond a doubt, he came from the shining courts on high and said to his servant John, "Write the things which thou hast seen." He also said to John, "Write the things which are." And he said, "The seven candlesticks which thou sawest are the seven churches." Those churches then existed. "Unto the church of Ephesus write: I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and has not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love." That church then existed, and all these great and wonderful peculiarities then were attached to it, one of which was, "Thou hast left thy first love." Evidently these things were not recorded as a mere matter of history of that church, but were given as a warning to the true church in all coming time. How often are the dear saints made to mourn over their own desolation. They often feel that they have left their first love. Then they cry out in the language of Job, "O that I were as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness." Then you feel that God hath somewhat against you, and that you have greatly erred in suffering your name to be recorded among the saints, and that your folly has caused reproach to rest on the church of your membership, and that he who was in the midst of the seven golden candlesticks would say to that church, "I have somewhat against thee." Ah, dear little one, how varying do the scenes through which you are traveling appear. When by faith you behold some of the glories of redeeming love, you cry out in the language of the psalmist, "How amiable are thy tabernacles, O Lord of hosts. My soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God." In the days of the psalmist the world was almost filled with visible gods, and to them the nations bowed in loathsome idolatry. They were the workmanship of men, who were of the earth, earthy; and those who

claimed to be their worshipers were like their builders, of the earth, earthy, and could not raise in their heathenish worship higher than the source from which they sprang. But he who is the Alpha and the Omega hath said, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The apostle says, "Whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." God is love, and in that birth the fruits are given, faith and love; and O how the dear saints mourn when they by the power of the old man are caused to leave their first love. Faith and love are close companions, and where love is left faith becomes weak, and spiritual darkness and gloom overshadow all the dear people of God when they are obscured by the things of the world. But cheer up, ye mourning ones.

"When Jonah sunk beneath the wave,  
He thought to rise no more;  
But God prepared a fish to save,  
And bear him to the shore."

But often you in sorrow say,

"Should bounteous nature kindly pour  
Her riches gifts on me,  
Still, O my God, I should be poor  
If void of love to thee."

But the Spirit gave many warnings to the churches, and those warnings are recorded for our learning and admonition. Surely all God's dear people should take heed to those warnings; and "How good and how pleasant it is for brethren to dwell together in unity." "Endeavoring to keep the unity of the Spirit in the bond of peace." "My peace I leave with you," is the language of Jesus; and O how our hearts should go out in praise and adoration to his wondrous name for having overcome the world, and brought in righteousness and peace to his redeemed. He is the Prince of peace, and as a Prince he rules among and over his people, and gives them that peace which passeth knowledge.

But John was commanded to write the things which shall be hereafter. To do so the spirit of prophecy was given him, and he presented those things in symbols. After presenting the church by the symbol of a woman clothed with the sun, and the moon under her feet, he introduces the symbol of the great red dragon, which symbolized Pagan Rome in all her fearful deformity as a persecutor of the saints. When we look into the history of that great and wicked government, the force and aptitude of that symbol are forcibly impressed on our minds. In the days of John, Rome was at the zenith of her greatness and glory; therefore the word great was used to describe her. She had crucified the Lord of glory, and had shed the blood of all his disciples except John, and had John the Baptist beheaded in prison, and had a host of other saints to suffer martyrdom. Then surely that monster was red—red with the blood of saints. But the word dragon is also used.

The dragon of those days was the most cruel and monstrous serpent then known to man. Then surely the symbol, "a great red dragon," was strikingly appropriate. He continued his cruel persecution of the saints till the woman (the church) fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand, two hundred and three score days. The language there is, "They should feed her." God has given to his church a sound ministry to feed the church of God, which he hath purchased with his own blood; and his true church, which fled into the wilderness from the persecution of Rome, was fed with the precious truth of the gospel in the place prepared of God for her.

But John adopted another symbol in presenting the things which must be hereafter. He says, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon its horns ten crowns, and upon his heads the name of blasphemy. \* \* \* And the dragon gave him his power, and his seat, and great authority." This most aptly presents the rise of Catholic Rome. Those who are familiar with the history of that monster beast know well that the authority to persecute the saints was fully transferred from the great red dragon (Pagan Rome) to the beast, or Catholic Rome. But the church fled into the wilderness before the reign of Constantine, and was thus in the providence of God relieved from the persecutions of both Pagan Rome and Catholic Rome a thousand, two hundred and three score days. As a day in prophecy represents a year, she was fed in that wilderness twelve hundred and sixty years. John was commanded to write the things which shall be hereafter, and these are some of those things which he saw in that great and wondrous vision. Now, dear follower of Jesus, these things present to your spiritual vision the wisdom and foreknowledge of God, which looks from the beginning to the end of all things, and makes manifest to you his care and everlasting love toward his people, his church. But what feelings of awe penetrate your inmost being when you remember that you are in the hands of that great and wondrous Being who says, "My counsel shall stand, and I will do all my pleasure." This creates in you deep feelings of fear. But let us remember that the psalmist hath said, "O fear the Lord, ye his saints; for there is no want to them that fear him." He also says, "The fear of the Lord is the beginning of wisdom." The time, dear little one, was when you feared the Lord. You feared him because he was of too pure eyes to look upon sin or behold iniquity, and from the deepest recesses of your being you were made to know and say you were a sinner. But O how you rejoiced when an ancient servant of

God said to you, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners;" and you rejoice to know his work is perfect. Then for a time fear was dispelled by love, and you were made to love him because he had first loved you. Then the fear of the Lord to you was the beginning of wisdom. It was then wisdom was given you from on high; for you were made to know him, whom to know is life eternal. But perhaps, dear reader, you will say, That old man has wandered too far away from his subject. To that charge I plead guilty. The great and wonderful things that must be hereafter as revealed to John was the subject to which I in my feeble manner was trying with my pen to talk to you about. I know I have barely prefaced that subject in what I have written, but my earnest desire is that those who feel an interest in that great subject will study carefully what John recorded, and thereby have their minds enlightened and their hearts made to rejoice in beholding the wondrous work of God in guiding and protecting his church and people while in their earthly pilgrimage. But in contemplating the awful persecutions to which they were subjected, we are made to wonder that God did not crush their enemies. But we know that he has a purpose in all things, and his purposes will never be fully revealed to any of the children of men while they are in the flesh. In the same line of thought we are made to wonder when we contemplate his humiliation and suffering while he was fulfilling his mission to earth to save sinners. But you know, dear saint, that the servant is not above his master. He suffered as no other has ever suffered. Then all his people should be reconciled, knowing that their light affliction, which is but for a moment, worketh for them a far more exceeding and eternal weight of glory. Ah, how little and how trifling are the afflictions, and sufferings of the saints on earth, when compared with the glory that will be revealed in them in the fairer world on high. Our glorious Lord suffered on Calvary's rugged cross, but arose from the tomb, and ascended to his Father in glorious triumph; and you, being one with him, a joint heir with him to all the ineffable glorious of his heavenly kingdom, will triumph through him over death, hell and the grave, and in the sweet melodies of the skies will join the sainted hosts in songs of praise and adoration to his glorious name throughout never-ending eternity. Then while here below let all strive to be patient in affliction and persecution, knowing with us all time is short, and soon we will be disrobed of mortality.

In love to you all, this old and afflicted one bids you farewell.

H. COX.

BYRON, Neb., Oct. 21, 1896.

ELDER BENTON JENKINS—DEARLY BELOVED BROTHER IN CHRIST JESUS OUR LORD :—Once more I desire to drop a few lines to you and to the rest of the editors of the dear old SIGNS OF THE TIMES. I desire to speak to the household of faith and tell them of the prosperity of Zion in this far off country. Baptists in this part of the country are few and far between. Our little church, called Little Flock, in Nuckolls County, Nebraska, at her last regular meeting of business extended an arm out in Smith County, Kansas, at sister Taylor's house, a distance of about sixty miles from the church, for the benefit of those out there who could not attend the meeting here; meetings to be held on the third Sunday, and Saturday evening before, of each month. Last Saturday and Sunday was the first meeting held there, and one of God's humble poor came there who lives one hundred miles northwest of there, and who had never heard the gospel preached before, since he had a hearing ear and a heart to understand, to see if there were any people on earth who had traveled the same road that he has been made to travel. He is a subscriber to the SIGNS OF THE TIMES, and had read of the people, but never had the privilege of meeting with them before. After the preaching, Elder Hammons stated to the people that the Little Flock Church had extended an arm there. After reading the Articles of Faith and Rules of Decorum he said the church would be ready to transact business, and if there were any there who desired a home with us the church was ready to hear them. While singing a hymn, brother Robert Hougham, from Furnace County, Nebraska, came forward, related his christian experience, desiring a home with us, and the privilege of following his blessed Savior in all the ordinances of his house; saying this was the first time that he had ever met with those that he believed to be the church of Christ. He was received as a candidate for baptism; but there being no water there handy, he preferred to wait until he could meet with us at our regular place of meeting here, and be baptized in a running stream of water. A dear old mother in Israel, more than four score years old, whose membership is in Iowa, says she will call for her letter and lay it in there. There are quite a number scattered through there who desire to hear the truth. One drove twenty miles on Sunday morning to be there, who had not heard an Old School Baptists for thirty years. He was well satisfied, and says he will attend the meetings, as they are so close. I think there is a shaking of the dry bones in that part of country, and that the Lord is going to gather in his outcasts in that part of his moral vineyard. What a comfort it is to see the ransomed of the Lord coming home to their friends and telling them what

great things the Lord has done for them. I have never heard one of the ransomed of the Lord tell what great things they had done for the Lord. No; but they all tell that it is by the sovereignty of God they are blessed with even a hope; and not only that, but they are all made willing to trust him for his grace, and rejoice in him for salvation through the merits of the once humbled and crucified, but now risen Savior.

Your unworthy little brother in a precious hope,

JOSEPH BRUCE.

WOODHULL, Ill., Oct. 25, 1896.

DEAR BROTHERS EDITORS SIGNS OF THE TIMES:—I have never enjoyed reading the SIGNS more than in the last three months, while we were in the city of Princeton, where my aunt was being treated by a physician there. There are sixteen churches there, but none of our faith and order, so there was little enjoyment I had in going to meeting; but my heart was filled with gratitude that I was numbered with God's humble poor. The Bible and the SIGNS completed our library. I realized how much they must be to those who are deprived entirely of hearing preaching. Nothing but the truth as it is in Jesus can ever satisfy me. Hoping the Lord may bless your labors, I remain your unworthy sister in hope,

MATTIE S. BOWEN.

#### EDITORIAL NOTICES.

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

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

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 11, 1896.

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

## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
F. A. CHICK, HOPEWELL, N. J.  
B. L. BEEBE, MIDDLETOWN, N. Y.*All letters for this paper should be addressed, and money orders made payable as formerly, to*GILBERT BEEBE'S SON,  
Middletown, Orange Co., N. Y.HAS THE "SIGNS OF THE TIMES"  
FORSAKEN ITS FORMER COURSE,  
OR DOES IT MAINTAIN PRINCIPLES  
OPPOSED TO THOSE ANNOUNCED  
IN ITS PROSPECTUS?

We deem the above questions worth consideration at this time, because we have seen it stated in some places that the SIGNS does not now occupy its original ground. To this end we feel like restating the principles of its faith published on the sixteenth page of volume one, number one, and then leaving the decision of this question to our readers. We publish the prospectus found there verbatim.

"Proposals for publishing a semi-monthly paper, to be called the SIGNS OF THE TIMES, devoted exclusively to the Baptist cause, maintaining inviolably the following scriptural sentiments:"

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

2. "The Absolute Predestination of all things."

3. "Eternal, Unconditional Election."

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

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

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

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

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

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

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

"The SIGNS OF THE TIMES will

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

Thus we have copied entire the principles of faith to which the SIGNS stood pledged at the beginning of its publication, November 28th, 1832, nearly or quite sixty-four years ago. From which of these principles of truth have the SIGNS departed? So far as the present editors are concerned, we can say most earnestly, and without any mental reservation, that these declarations made sixty-four years ago, express their faith from first to last. These are the things to which the SIGNS pledged its support then; we can but defend the same things still. These articles were Old School Baptist faith then. No Old School Baptist questioned their truth and scripturalness then; we are not prepared to yield one of them yet; yea, more, we are not prepared to even question any single one of them.

For years the SIGNS was the only publication in this country devoted to the cause of truth. It circulated among the scattered children of God all over our country; and if in any section among Old School or Primitive Baptists any of these principles were brought into question, no word reached the SIGNS to that effect. These principles were all of them then considered distinguishing marks of Old School Baptists. These principles as a whole distinguished Old School Baptists from those who had departed from the faith formerly held, who are generally known as New School Baptists. No doubt it was true then, though less true now, that some among those who went out from us held some of these principles of faith. But as a general thing they were then either denied or ignored, and considered, even if true, unprofitable. And this is still more the case now. The SIGNS stood in full accord with those who believed and loved these things then, and it still occupies the same place. The opposition which it then had to meet came from the New School Baptists alone. We are sorry to say that of late years the chief opposition which it has been compelled to meet has come from the midst of our own borders. Brethren who have questioned any of these principles of truth do not seem to realize that they have to that extent departed from original Old School Baptist ground.

We feel glad that at the beginning of its publication the SIGNS announced thus clearly and pointedly its faith. Some good brethren have greatly questioned the scripturalness and utility of "articles of faith;" but what are "articles of faith" but a more or less brief statement of what churches believe to be taught in the Scriptures? It is not enough to say we accept the Scriptures as our articles of faith. All denomina-

tions of professed christians say the same. But what do the Scriptures teach? is the question. And the answer to this question is the statement of what are called the "articles of faith." The SIGNS at the first stated what its supporters believed were the teachings of the Bible, as we have quoted at the beginning of this editorial. We have quoted these articles not as an authority for our faith, but as a statement of it, for which we believe that we have full scriptural warrant. We think that these few plain statements are beneficial in many ways. It certainly is beneficial to have what we hold as the teaching of the Scripture stated in a brief, succinct form. In nearly all cases that have come under our observation, opposition to articles of faith has arisen out of opposition to what they contain. Those who believe what they contain do not generally object to them.

The editors of the SIGNS have been but men, weak and limited in capacity, as other men. No doubt mistakes have been made. It is also no doubt true that now and then articles have been admitted through oversight or misjudgment that should not have been; no doubt also articles have been rejected which ought not to have been. But we knew the former editors of the SIGNS well enough to be sure that they never knowingly admitted anything to its columns which assailed any one of these original articles of faith, without a protest against it. As a rule they very wisely refused to publish articles assailing the principles upon which the SIGNS was founded; but now and then peculiar circumstances seemed to require the opposite course, and then a protest was always noted. We can say truly that the present editors have desired to follow the same course. We do not regard the articles of faith which we have copied as being debatable through the SIGNS. They were and are the faith of the SIGNS. The SIGNS cannot consent to question them. To allow these things to be made matters of question and debate, would be to forsake the original ground occupied by the SIGNS. It would be to forsake Old School Baptist principles, as understood sixty-four years ago. We are not yet willing to do this. We love the old faith yet. We believe yet that it is the faith of the Scriptures. Anything that contradicts or objects to these principles of faith is not new light, but rather new darkness. All along these lines of truth we feel glad to learn and rejoice at any added knowledge. We welcome any thought or illustration which is in harmony with these principles of faith, and which sets them forth in a clearer light; but we can have nothing to do with what assails them. There are some things which we cannot admit to be even subjects of debate. Such things may be set forth more clearly and in new relations to other truths, so that

there is a growth in our experience of their fullness and power; but all new experience and new knowledge must be right along in full harmony with these things, and must serve to entrench them more immovably in the affections of the Lord's people.

We call attention to another thing. The articles of faith set forth in the prospectus of the SIGNS were not only the views of Elder Gilbert Beebe, the first editor and proprietor, but they went forth as the faith of those who came to the support of the SIGNS. Those who subscribed for the SIGNS knew and were prepared to accept its faith as the faith which was also in their hearts. If the faith of the editor had in any way changed as regarded the things published in the prospectus, then he would no longer have been justified in expecting the support of those who had heretofore stood shoulder to shoulder with him. These articles were the announcement of his faith, which he pledged himself to maintain in the SIGNS, and all who subscribed for it did so with this understanding. Now, for the editor to have occupied different ground afterwards, would have been to deceive, or at least disappoint, those who had become subscribers. In a sense the paper was theirs, not his.

Outside of these original principles of faith which the SIGNS could not allow to be debatable, many other questions and subjects have arisen at times which have been freely debated in its columns. Concerning these other things, this was right; but concerning the articles stated in the prospectus, this would not have been right. THE SIGNS WAS "SHUT UP TO THESE THINGS." It could not admit that these things were in any degree doubtful.

But while many other questions have arisen, and much has been said about them both by editors and correspondents, yet the SIGNS as a paper has not pledged itself to the support of any of them. Not one new article of faith has ever been inscribed upon our banner. If, therefore, some things have at some times been advocated in the SIGNS, by either the editors or the correspondents, which are neither advocated now nor in the prospectus, it does not follow that the faith of the SIGNS has changed. The SIGNS has never announced its support of any other principle than those announced in its prospectus. Our fellowship is in these things. Many other things may be presented and discussed without assailing the faith. Some things have been presented from time to time which seemed like truth to many, but which was confessed to be a new thought, even to the writers themselves; but only those things have stood which at the end were seen to be in harmony with the original principles. Some things have been discussed, we doubt not, to an unwise extent in the columns of the SIGNS, and harm has resulted;

but this only proves that the editors, like other men, have been fallible. It is our privilege to say, from a long, personal acquaintance with both the former editors, Elder Gilbert Beebe and Elder Wm. L. Beebe, that both have been earnest-hearted, God-fearing men, and that both felt their weakness and finiteness too much to claim infallibility in the conduct of the SIGNS.

So far as the present management is concerned, we feel deeply our lack of wisdom as to what is wise and right. We can only ask the guidance of the Holy Spirit, and trust that we do desire to lean upon the Almighty arm. We do not wish to make the SIGNS a pulpit in which our views alone shall be promulgated, but a medium of communication between brethren; a conference room rather than a pulpit. We feel glad to publish the divergent views of brethren, desiring only to keep out of the SIGNS matter contrary to the faith announced in the first number, when we shall see it to be so, also declining to publish anything that shall seem to us personally unkind and harsh in expression. We hope to be kept from all such expressions in anything that we may write. These are our motives and desires, and we hope our brethren may believe this of us, and that it may be in their hearts to pray for us that such may continue to be our motive, and that wisdom according to our day may be given us by the spirit of wisdom.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

HEBREWS XII. 15, 16.

"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."

Our time and space admonish us to make our comments brief, presuming on the old proverb that "A word to the wise is sufficient." The admonitions of the inspired writer of this epistle were addressed to a peculiar people, who were by him recognized as "Holy brethren, partakers of the heavenly calling," who had come to mount Zion, and unto the city of our God, &c., who, in the spiritual fraternity of holy brethren, and in the fellow-citizenship of the heavenly Jerusalem, were solemnly bound to observe all the laws, ordinances, admonitions and instructions which belong to the people of the living God. This admonition embraced in the text embraces a solemn charge in regard to three specified points of order to be observed in the house of God.

First. Lest any man fail of the grace of God.

Second. Lest any root of bitterness springing up trouble you, and thereby many be defiled.

Third. Lest there be any such person as Esau, &c.

First. We cannot understand the text as implying that there is a liability, or even a possibility, of failure in the grace of God to secure the eternal salvation of all on whom it is bestowed, or to whom it was given in Christ Jesus before the world began; for such a construction would sorely conflict with the general testimony of the Scriptures, and tend directly to check the faith and confidence of the saints in that grace by which we are saved. But there is a sense, in perfect harmony with the doctrine of God our Savior, in which the saints are liable to fail of the grace of God, and in that sense we should look diligently and guard studiously against the liability of seeming to fail of the grace of God.

As an illustration of our view, we refer to chapter four, and first verse, of this epistle, "Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it." Though all the promises of God in Christ are yea and amen, still the saints are liable, through their doubting and unbelief, to seem at least to come short of them. That is, all tried saints are liable, through their doubting and unbelief, to seem at least to come short of it. Then, as every tried saint can testify, when in doubt and unbelief, we cannot comfortably rest on the promises of God. Though we do not feel disposed to dispute the truth of God, or the promises which he has so graciously confirmed by two immutable things in which it is impossible for God to lie, yet lacking confidence in the Spirit's work in applying these immutable promises to us personally, we of course come short of resting on them; and like those Israelites whose carcasses fell in the wilderness, and who could not enter into Canaan as a typical rest, so neither can we, under such circumstances, enter into the spiritual rest, the gospel sabbatic rest, because of unbelief; but when our faith triumphs over unbelief, we who believe, believing do enter into rest. All the rest and all the sweetness of the gospel enjoyed by the saints is grace developed. The saints in the gospel are not under the law, but under grace; have not come to the mount that burned with fire and blackness, but to the heavenly Jerusalem, or vision of peace; therefore the grace which they are liable to fail of is that grace of God by which they enjoy their birthright in the house and family of God. In looking diligently for examples of such failures we may meet with instances wherein those, in the genuineness of whose christian experience and calling we have no doubt, either from a propensity to doubt the evidences of their sonship or from want of stability in the doctrine, or from a restless, uneasy, peevish or fretful disposition, seem to be carried about by every wind of doctrine, and are tossed to and fro,

so that they really enjoy but very little rest or quietude. In this sense then they fail of the grace of God; that is, of the present enjoyment of it.

Second. Under the charge embraced in this division of our subject we shall find that a failure of so enjoying the manifestation of divine favor or grace, as we have briefly hinted at in the foregoing, sometimes has a tendency to produce roots of bitterness, which are attended with trouble and defilement. The christian in whose deportment the spirit of grace does not seem to predominate, who becomes uneasy, restless and figgety, renders himself far less desirable as a companion of the sons of peace, and yet labors under the mistaken notion that his merits are not duly appreciated; jealousy, the green-eyed monster, as it is called, gets a sly but deathlike grasp on their disordered mind, the seed is sown, the root is formed in the fleshly soil, which is so remarkably genial to its growth, and the root springs up with rapid but malignant haste, bitterness and defilement are its legitimate fruits. Has not our brother in his long experience in the house of God observed cases, not only among the private members, but even among the ministers who occupy the walls of Zion, where roots of bitterness have been in this or in a similar manner produced? If he has forgotten, we will stir up his pure mind by way of remembrance. When some thirty years ago he was a resident of this part of the country, at a time when many departed from the faith, giving heed to seducing spirits and doctrines of devils, and also at a time when many who had long stood with us, were defiled, and so much defiled that we were under the stern necessity of withdrawing our fellowship from them. Even since the division of the professedly Baptist denomination, have we not witnessed from time to time roots of bitterness springing up? The blessings of the new covenant come down. The unity of brethren as described in Psalm cxxxiii. is compared to the oil which was poured on Aaron's head, and which ran down; and like the dew of Hermon, which descended upon the mountains of Zion. And truly every good and perfect gift cometh down from the Father of lights; but roots of bitterness, which trouble and defile the saints, come from an opposite direction. They, like modern revivals and humanly devised religious institutions, invariably spring up, or are gotten up, according to the language of Ashdod. The sons of God are solemnly charged to look diligently; a mere superficial observation is not enough; but Jerusalem must be searched as with lighted candles; and where these pernicious roots are found, however long they may have been bedded in the traditions of those we love, they must be removed. It may require some digging with the mattock, but we shall

find "on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns."—Isa. vii. 25. Sometimes these roots have required a diligent search in order to find them. Men have from time to time crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning God's grace into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.—Jude 4. At least the mediatorial existence of our Lord Jesus Christ in the bosom of the eternal Father from the ancients of eternity, as the Head of his body, the church, and as the life of his members, has been denied by some of them of late. Whatever the root may be, or by whomsoever sown or planted, we rejoice in the assurance that every plant which our heavenly Father hath not planted shall be rooted up. These roots produce much trouble among the saints, as we are told by our Lord it is impossible but offenses shall come among you; but woe unto that man by whom they come. What trouble was brought upon the churches of Antioch, Galatia and at Corinth; and there were those also who troubled the saints of Thessalonica; and Paul would that they who troubled the saints were even cut off. But he admonished those who were troubled to "rest with us." Nor is it uncommon for many to become defiled from the same cause of defection, especially where the disorder originates with persons who hold prominent positions. Many are apt to drink in the poisonous theories, doctrine and disorders, or to sustain those who are sowing them broadcast, and thus do they become defiled. Indeed we have been misinformed if there are none even in the latitude of our esteemed brother who by listening to the false representations made to them by designing men, have become so far defiled as to effect their fellowship for and confidence in some of their brethren with whom they had enjoyed uninterrupted fellowship for many years, if not even to the extent of drinking in the same sentiments which have never failed to produce the like results. By this remark we do not mean to reflect on brethren in the vicinity of our brother, for so far as our knowledge extends the brethren of that locality are as sound and orderly as the saints in any other part of our acquaintance. But where shall we in this day of rebuke and blasphemy find the people of our God perfectly free from the troubles and defilement occasioned by wicked men and seducers, who shall wax worse and worse, deceiving and being deceived? May the Lord enable us to look diligently to this matter, and may he graciously preserve us from the defilement of error, and from the trouble consequent therein, and rid and deliver us from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood; that

our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace; that our garners may be full, affording all manner of store; that our oxen may be strong to labor; that there be no breaking in nor going out; that there be no complaining in our streets. Happy is the people that is in such a case; yea, happy is that people whose God is the Lord.—Psalm cxliv. 11-15.

Third. "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." There are sometimes to be found in what we call the visible church of Christ some whose standing and connection with the church is like that of Esau in the family of the patriarch Isaac. So far as a nominal standing is considered they have been received on profession of their faith, and regularly admitted to fellowship and to the communion of the church. Like Esau they have a birthright, so far as relates to nominal membership in the church, though like him they may be destitute of the saving love of God in their hearts. Their association with the family of God did not lessen their relish for sin, nor give them a love for holiness. Their strong propensities may be so disguised as to evade the observation of the saints, and like their prototype they may display much zeal both in willing and in running; but that predominating love for the world which is deeply rooted in them will be very likely sometime to discover itself, especially when a conflict arises between their carnal appetites and a conformity to the order of the kingdom of our Redeemer. On such occasions the latter will be abandoned, and the former gratified. The birthright is not so sacred with them as their relish for carnal enjoyments is strong and unconquerable. There were many of this class who became disciples to our Redeemer when he was here in the flesh; and they followed him from place to place, but not in the regeneration. Their fidelity was severely tested by our Lord, whose omniscient eye saw all the deception and hypocrisy of their hearts; and he charged on them that they followed him for the sake of the loaves and the fishes of which they had eaten and were filled. They desired the meat that perisheth, but had no hungering after that bread which came down from heaven; and when plainly told that except they eat the flesh and drink the blood of Jesus they had no life in them, they protested against the doctrine, discarded their birthright, and apostatized from their discipleship. But when they went away, and left the little company who had no where else to go, because Christ had the words of eternal life, their place was to be occupied in succeeding ages by others of like character who have ever infested the christian profession. The church is most solemnly and fre-

quently admonished to beware of them. Occasionally we have striking illustrations of the kind. So long as there is nothing appears to cross their track, while they can find smooth sailing, and their aspiring ambition can be gratified, they make no demonstration perceptible to the saints of their heartless forms and empty professions. But when their profession or conformity to rules observed in the church of God comes in collision with their vain desires, ambitious notions and lofty aspirations for distinction, their birthright is trafficked away, the mess of pottage is secured, the authority of the church to call them to order is denounced and defied, and they go to their own company. We have had some painful exemplifications of this in some of whom we have made a difference, pulling them out of the fire, while we have hated their garments spotted with the flesh; who after becoming indebted to the kindly office of well-meaning but mistaken brethren, for all the standing they ever had among us, have on the first opportunity turned on those who have warmed them into activity, and tried to sting them to death, and not unfrequently for the base purpose of elevating themselves, gratifying their carnal desires, or obtaining some morsel of meat, by sinking, if possible, their benefactors. What to them is a birthright which deprives them of carnal gratifications, and which requires subjection to the authority of Christ in his church?

But we presume the inspired writer designed to admonish the saints that carnality and inordinate desires are not confined to those who never knew our God. Christians carry about with them a body of sin; their carnal nature is as strongly disposed for self-gratification as it ever was; only through grace abounding they are sometimes enabled to keep their bodies under, or in subjection. The birthright of the saints is by no corruptible seed, but of an incorruptible seed, by the word of the Lord, which liveth and abideth forever. This birthright they cannot sell; for this life into which they are born is hid with Christ in God, and the inheritance to which it establishes their claim is incorruptible, undefiled, and can never fade away. But the privilege of their birthright, so far as it relates to the privileges of the house of God, the fellowship of their brethren, and their enjoyment of social intercourse with their heavenly Father's children, may be sold for morsels of carnal gratification. Many examples of this may be brought; as, for instance, the child of God who yields to the carnal desires of the flesh, the miser, the drunkard, the glutton, the fornicator and the profane person. Christ our Lord has commanded his people to deny themselves, take up the cross and follow him. And his grace has appeared, teaching us that, denying ourselves of all ungodliness and worldly lusts, we should

live soberly, righteously and godly in the present world. But there are instances wherein some of God's dear children have, for the gratification of an extravagant thirst, drank to intoxication, when they were fully aware that by such indulgence they were wounding the hearts of their brethren, and sacrificing the fellowship of the church, and thus selling their birthright; and so also in regard to all the other self-gratifications referred to above.

Before we leave this part of the subject, permit us to inquire if there are no cases in which christians have bartered away their rights of birth in the privileges of Zion at a very cheap rate, say for one morsel of meat. Have none of them absented themselves from the solemn feasts of Zion, rather than not secure the earnings of a few hours, rather than to offend some gossiping friends who have called just in time to prevent their going to some appointment of the church, or has not the gratification of a lazy, sluggish propensity kept them from their privilege in the assembly of the saints, even when there has been no other impediment in their way?

Once more, are there none who have sold their houses and lands, where they have been near to and in the midst of the saints, and where they have had the privilege of the ordinances of the house of God, who for the consideration of a prospect of making more money, have sold out the privilege of their birth, pulled up stakes and moved entirely out of the reach of all social privileges with their brethren? Let us look diligently to this matter, lest there be found in us an evil heart of unbelief in departing from the Lord.

Our readers will please accept the foregoing as being about as well as we can do for them in expressing to them what has been on our mind in regard to the subject embraced in the text. The very best we can write on any subject connected with the precious things of the kingdom is but poor. May the Lord give us all a clearer light, and enable us to walk in the light as children of it, until it shall be his pleasure to call us hence to an abode in the unsullied glory of his immediate presence. Amen.

MIDDLETOWN, N. Y., Feb. 15, 1854.

#### NOW READY.

AS IT would take too much space to give a full description of all the Bibles and other books and publications for sale at this office, we have issued an illustrated catalogue giving complete information, which we will mail free to any one desiring to purchase any of the articles therein listed, consisting of Family Bibles, Pulpit Bibles, Oxford Bibles, Teachers' Bibles, Pronouncing Bibles, Young's Analytical Concordance, Cruden's Concordance, Hymn Books, Histories, &c., &c.

#### CIRCULAR LETTERS.

*The Salisbury Primitive Baptist Association, in session with the church at Snow Hill, Worcester Co., Md., October 21st, 22d, and 23d, 1856, to the several churches of which she is composed, sends love in the Lord.*

DEARLY BELOVED IN ONE PRECIOUS HOPE:—Time with its rapid speed has brought us to the time when, according to our long established custom, you will expect something in the way of a Circular Letter; and for the basis of such a letter we will call your attention to the language of the psalmist recorded in Psalm xxv. 14: "The secret of the Lord is with them that fear him, and he will shew them his covenant."

"The secret of the Lord." Perhaps no one thing or thought has engaged the mind of the saints more earnestly and seriously than this question, What is this secret of the Lord? This secret embraces all things that God has revealed to his people; and this being the secret of the Lord, is virtually saying that no power or being can possibly make it known but the Lord himself. If it were not so it would cease to be the secret of the Lord, but of something else. If the Lord had revealed this secret to the prophets, and then to the apostles, and left it to be made known by man to his fellow man, by this time it would have been so modified that it would have ceased to be the secret of the Lord; for there would by this time have been no likeness of the original. Then, as it is not of man, and not by man, it is not like man's work, as man's work is like himself, and is to his praise. So the Lord's work is like himself, and will be to his praise; for the psalmist has said, "All thy works shall praise thee, O Lord." Well, as God does not by man nor by the means of man divulge his secret, by what is it done? Why, by his Spirit, which works and none can hinder; for it is written, "Not by might nor by power, but by my Spirit, saith the Lord." The Spirit and the word go together. The Spirit quickeneth, and the word is powerful, and is a wonderful discerner, even of the secret intents of the heart. What does it bring to the poor sinner's view? Not only large things, but the very dust of their corruption. Then the poor soul feels and knows that all things, both great and small, that are about him or in him, stand open to the eye of him with whom they have to do. Then their mourning begins.

"What shall I do, or whither flee,  
To escape the vengeance due to me?"

This is the way the Lord begins to make known his secret. The poor soul at first does not know why they see and feel as they do. They have heard no man's voice, they have seen no man's hand, in the matter; but the wind has blown where it listed, the sound has been heard, and its power has been felt; but whence it is from is to be proved afterwards;

for God's work is perfect. He never allows the smoking flax to be quenched, nor the bruised reed to be broken. He brings forth judgment unto victory. He does not allow strange gods to interfere; for his people are all going to be Jacobs when the secret is fully made known. God blots out all the wisdom of man that might be displayed through any or all the influences or prayers or threats or promises that can be offered, so that the poor sinner shall be compelled to say, I know that it is not from beneath that this all-searching power has come. This is being led by a way that they knew not; and when the whisper of God's pardoning love comes it is just like his convincing power. His reconciling countenance is shown in the face of Jesus Christ. Then the soul feels to adopt the language of the prophet, "Though thou wast angry with me, thine anger is turned away, and thou comfortest me." This one stands amazed. He is a sinner yet, in hope of salvation from sin. Sin is condemned, and a sinner is justified. What a secret indeed! God is just, and yet he has granted mercy to a poor sinner. It is a secret indeed. If I try to tell it, I cannot do it. What I can tell, my neighbors and nearest friends cannot understand, unless they have been brought along the same line. It seems there is no one like me. But each one finds by listening, after awhile, that there are others who are giving expression to the same wonderful and strange travel that they have had; and as they begin to learn, by reading the Scriptures and in conference with the Lord's people, that it is the work of God, they find springing up in their hearts fear and reverence for the name of the Lord; not a fear that hath torment, but that hath love for its very foundation; and in this secret work of the Lord he indelibly writes upon the fleshly tables of the heart, "Be ye holy, for I am holy." O what a secret is this! For holiness the soul pants; and finding no good in themselves (that is, their flesh), what a struggle there is. It seems to be between life and death: life in the Spirit, and death in the flesh. For the apostle says we have the sentence of death in ourselves; therefore we cannot trust in ourselves, but are now walking by faith in the Lord Jesus. We are saved by hope, and are compelled to confess that in our flesh there dwells no good thing. We see now that for us to live is Christ, for we are monuments of his grace; and to die is gain, to leave all that is mortal behind.

So the secret of the Lord is with them that fear him, and there it must remain, or else it ceases to be the secret of the Lord. The secret in the text, and the fear in the text, is the very substance or embodiment of divine life. In the testimony of the gospel this secret is presented. It is like a picture having a bright side and a dark side; but it is the

same picture all the time. The eye of faith views it, and the individual compares it with the picture they see in themselves; and it appears sometimes so sweetly and so powerfully that it opens a fountain of the secret tears of joy; for there is an answer, like face to face in water. Paul says that in the gospel faith is revealed to faith, to accomplish this. He that ministers in the sanctuary must possess this secret, as well as those who are ministered unto. Then there is mutual edification and cementing of sweet fellowship.

"And he will shew them his covenant." The Lord will and must make this revelation. The same characters that become the subjects of the wonderful secret of the Lord, to their faith he reveals the grand and sublime cause of this secret; that he, the God of salvation, has made a new covenant; not like unto the covenant he made with the fathers when he took them by the hand to lead them out of the land of Egypt, which covenant they break. Not that there is anything new or old with God, only in manifestation. The covenant of works was first, with and for a fleshly people; and in the coming of Jesus he put away the first, that he might establish the second, which was on better promises. This covenant which he shows to them that fear him is seen to be ordered in all things and sure, while the important lessons of the old or first covenant were to be and could be taught by the fathers to the children, from generation to generation. The new covenant lessons are not to be taught by the fathers, because they compose the secret of the Lord, and must be taught by his Spirit. This is the covenant that he has made with his spiritual Israel. He himself, and not the fathers, will put his laws in their minds, and write them in their hearts. And when he shows them these things, can they fail to see that it is by the power of God they are what they are? When this work is accomplished in a poor sinner, fearful and halting as he or she may be, it draws the line and fixes the boundary forever between that one and all the doctrines and commandments of men; for the Spirit now teaches them that they cannot teach men, women or children to know the Lord; for that is not the way they have come to know him; and they are assured that every new covenant subject, both great and small, shall in his own good time be brought to know him in the forgiveness of their sins; and he will be known as the Father of all new covenant mercies; for this is the way he says they shall know him; and each one shall give honor, glory, power, majesty and dominion unto God forever. Amen.

T. M. POULSON, Mod.

J. H. TRUITT, Clerk.

CORRESPONDING LETTERS.

*The Salisbury Association of Old School or Primitive Baptists, in session with the church at Snow Hill, Worcester Co., Md., October 21st, 22d and 23d, 1896, to the associations and meetings with which we correspond, greeting.*

BELOVED BRETHREN:—Through the goodness and mercy of our all-wise and covenant-keeping God we have again been permitted to meet together in an associate capacity. We have been favored with most beautiful weather, for which we desire to feel most thankful. Our churches have been well represented, and report peace within their bounds, no signs of antichrist having been manifest to disturb our peace. Your ministers have come unto us well laden with the good things of the kingdom, preaching the word as it is in Jesus, knowing nothing but Christ and him crucified, whereby our minds have been drawn away from the toils and turmoils of the world, and our souls have been greatly refreshed. We desire a continuation of your correspondence.

Our next session is appointed to be held with the church at Fishing Creek, Dorchester County, Maryland, to begin on Wednesday before the fourth Sunday in October, 1897, and to continue three days, where and when we hope to meet you again.

T. M. POULSON, Mod.

J. H. TRUITT, Clerk.

OBITUARY NOTICES.

Mrs. Juliet C. Glascock departed this mortal life at her residence near Marshall, Fauquier, Va., on Saturday, Oct. 24th, 1896, aged 76 years, 4 months and 17 days. She was one of thirteen children born to Charles and Elizabeth Duncan, of whom only two now survive. She was baptized by Elder Joseph L. Purington at Broad Run, in the fellowship of the Old School Baptist Church, on the third Sunday in June, 1873, and was ever held in high esteem as a follower of the dear Redeemer, in whom she trusted. She had heart trouble for several years, and for the last six months was a great sufferer, added to which she had many trials, which she endured with patience and resignation to the will of her Lord. Hers was truly a life of service. With tender sympathy for all in sorrow, trouble and adversity, with unselfish devotion to the welfare of those whom her influence could reach, with patient endurance in long continued suffering, she has left a memory of a christian life which time can never efface, passing to a nobler service with her Redeemer. As mother and friend she exemplified all the virtues these relations called for. Her family will long mourn her death, but not as those who have no hope. Truly their loss is her eternal gain. She is survived by five children, twenty-seven grandchildren and two sisters, who have the sympathy of their many friends. At her request, made a few weeks previous to her death, Elder J. N. Badger held funeral services at the family residence on the 26th, speaking ably from 2 Cor. v. 1. There was quite a large gathering of the relatives and friends, nearly all of whom followed the mortal remains of the loved one to their last resting-place in Marshall Cemetery.

Mr. Handy I. Truitt departed this life October 10th, 1896, at his home in Worcester County, Maryland, after a long and painful illness, having been an invalid since June, 1889; yet in all his intense sufferings he seemed the most quiet and submissive person I ever saw. It was my privilege to see him almost every month. He never had united with the visible church, but I feel confident that he was united with the church in spirit. At the time of our first acquaintance he was strong in the belief of salvation by works, but was gradually brought away from that system, so much so that he could hardly tell when it commenced; but the work was fully and clearly effected years before his death. His hatred of the truth of salvation by grace was melted into love; for I believe he dearly loved the truth of salvation through the merits of Jesus Christ. He cared naught for any other kind of preaching. His affliction fully prepared him to willingly close his eyes upon all things here below. I inquired of him a short time before he died about his hope, and found it to be strong and bright. He appealed to his family not to grieve for him. We all have reason to thank God, though we feel the greatness of the affliction. His remains were taken to the meeting-house in Snow Hill, when the writer made some general remarks, and the body was laid away in the grave. He leaves his companion, four sons and one daughter, to mourn. May God help them.

ALSO,

George Kelley fell asleep very suddenly at his home near Messongoes meeting-house, Accomac County, Virginia, October 6th, 1896.

Brother Kelley was taken delirious about four months before his death, but at times was rational, and at other times was not so. When I last saw him his mind was clear. It seems that he took his tools and went out into the yard to make a box for something, and fell right there and, I think, never rallied. His age was 72 years and 4 months. He was baptized by the writer in the fellowship of the Old School Baptist Church at Messongoes, Va., Nov. 21st, 1880. He became very closely endeared to us all. His life seemed about what his profession called for. There was exhibited in him a monument of God's saving grace. The writer spoke on the occasion from the words which seemed so suitable to his life, "For to me to live is Christ, and to die is gain."—Phil. i. 21. The immense crowd of friends that gathered at his funeral showed the high esteem in which he was held. His remains were laid away in the church-yard, the spot selected by himself, to await the morning of the resurrection. He leaves his lonely companion, five sons and two daughters, with the church. We all miss him very much. The family have our sympathy.

T. M. POULSON.

SISTER Zenia S. Gibbons died of paralysis, August 2d, 1896, at the residence of her daughter, Mrs. Mary E. Fooks, in Pittsville, Md., after an illness of ten days.

Sister Gibbons was the widow of John E. Gibbons, of Somerset Co., Md., and daughter of John S. and Betsy Parsons. She was born into this world on Nov. 5th, 1821, and was born again, by a new, spiritual birth, about twenty-five years ago, and was baptized in the fellowship of the church of Jesus Christ at Indiantown (Powellsville), in company with three others, by Elder T. M. Poulson, on the third Sunday in October, 1872.

She became one of the constituent members of the Forest Grove O. S. Baptist Church in 1886, and continued a beloved and faithful member there until

her Lord called her from these scenes of woe to a seat, we hope and believe, prepared for her before the world began. She was a woman of many excellent qualities, by which she was endeared to all who came in contact with her, and I feel that no words of praise could be too eulogistic for her deserving; but her hope was not based on anything good in herself, but confessed that she was a sinner, and was ever ready to ascribe salvation to Jesus only. She was for many years a subscriber to the SIGNS, which she always read carefully and with great understanding. But we believe that she now sees as she is seen, and knows as she is known.

We sorrow in the loss of this beloved sister and friend, but not as those without hope. She leaves two daughters and one son, besides several grandchildren, one brother and one sister, to all of whom we extend our heartfelt sympathy, and would say, Weep not; for your loved one has gone where weeping and sighing and crying are nevermore felt or heard.

ALSO,

I AM requested by the parents of the deceased to write a short notice of the death of **Mr. Z. Jackson Truitt**, son of brother Zedekiah and sister Gertrude Truitt, which occurred at Wakefield, Va., of virulent typhoid fever, August 22d, 1896. Deceased was in the 32d year of his age, having been born October 23d, 1864, in Worcester (now Wicomico) County, Md. Mr. Truitt never made a profession of religion, but was a friend of the Old School Baptist cause. He was a worthy, industrious citizen, and his loss is deeply felt and mourned by a large circle of friends.

He leaves a young wife and three bright, interesting children, a father, mother, two brothers and two sisters, to mourn. May they be comforted, and leave their loved one in the hands of a just, holy, all-wise and merciful God, who is "too wise to err, and too good to be unkind." Our sympathy is extended to the mourners.

Your brother in hope,

A. B. FRANCIS.

WILLARD, Va., Oct. 30, 1896.

### YEARLY MEETINGS.

A MEETING is appointed to be held at our Clovesville meeting-house, Clovesville, Delaware Co., N. Y., on Friday, Nov. 13th, 1896, to commence at 11 o'clock.

ALSO,

A two days meeting is appointed to be held with the Second Church of Roxbury, Delaware Co., N. Y., on Saturday and Sunday, Nov. 14th and 15th, 1896, to begin on Saturday at 11 o'clock. All are welcome.

J. D. HUBBELL.

### THEODOSIA ERNEST, OR THE HEROINE OF FAITH.

THE above important book was published forty years ago, but now, so far as we know, is not obtainable. Notwithstanding some objectionable phrases, it was much valued by our brethren who saw it, for its complete defense of Scriptural Baptism, and the authentic history it gives of the time and place, and by whom changes and corruptions were made in this holy ordinance. Through regard for its inestimable worth, and not for gain, it is being reprinted, having been slightly abridged and revised, so that no line of conditionalism remains. The style, while plain, is very interesting.

It is bound in full cloth (scarlet) with stained edges, good book paper, clear type, with stamp and title in black and gold, on side and back.

This book in plain binding was never sold under \$1.00. In this greatly improved style the price will be reduced as follows:

One copy, 75 cents; two copies, \$1.40; three copies, \$2.00.

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(ESTABLISHED 1832.)

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D. L. Blackwell 1 June 97

## CORRESPONDENCE.

### THE SOULS UNDER THE ALTAR.

I HAVE sometimes heard the thought expressed that the souls which John saw under the altar when the fifth seal was opened were in the third heaven, the paradise of God, and that they represent the condition and character of those who have been released from earth, and have entered into the unveiled presence of Jesus in glory.—Rev. vi. 9-11. I have not been able to see the consistency of this thought with the teaching of Scripture concerning the eternal state of the redeemed; and I do not understand the Scriptures to present an intermediate state between that of the saints here on earth and that perfect state into which they shall enter when Jesus shall appear to them; for when he shall appear they shall see him as he is, and shall be like him, and shall appear with him in glory.—1 John iii. 2; Col. iii. 4. I cannot think that the faith of the Lord's people looks forward to heaven where the inhabitants are unsatisfied, anxiously waiting and longing for the time when vengeance shall be taken on those who wronged them while upon the earth. What comfort could there be for the poor, tried, humble and loving soul in the prospect of such a heaven as that? When the Spirit of Christ is given to one while here, it takes away all thought or desire for vengeance on those who injure him. The dear Savior prayed the Father to forgive those who killed him; and Stephen cried out with a loud voice, "Lord, lay not this sin to their charge. And when he said this he fell asleep." Can we think that when he awoke in glory he had another spirit which made him call for vengeance?

These souls were seen under the altar, which does not signify a place of real comfort, but of waiting for some more sacrifices to be made; and though they were to rest for a little season, yet that rest was not gospel rest, but a waiting or remaining until vengeance should be fully taken. The word in the original is not the one used when gospel rest is meant. Besides, there is no altar in the third heaven, the paradise of God. An altar signifies the need of sacrifice. In the first heaven, the legal dispensation, there were many altars upon which the varied and constant sacrifices must be offered. In the second heaven, the gospel

dispensation, there is one altar upon which are offered the sacrifices of broken and contrite hearts, the sacrifices of praise to God, the living sacrifices of the bodies of saints, through faith, and in the obedience of faith. Yet upon that altar the faith of those who worship see Christ only; and while they serve in the gospel tabernacle "which the Lord pitched and not man," they eat and are satisfied with what is presented upon that altar, "Whereof they have no right to eat which serve the (legal) tabernacle."—Heb. xiii. 10.

But in the third heaven, where the dear Savior dwells in glory, there is no altar, for there are no manner of sacrifices to be offered there. There we shall be satisfied, when we awake, with the likeness of Jesus. Waiting for nothing more, desiring nothing more, in the glorious presence of him who is the One altogether lovely, we shall be satisfied.

The wonderful visions of John on the Isle of Patmos are none of them to be understood literally, but as teaching spiritual truth. The figure which appeared in the midst of the golden candlesticks, in the beginning of that revelation of Jesus Christ, which he signified to John by his Spirit, would be fearful to behold. It was not at all like Jesus as he appeared in this world; but in that wonderful picture is presented all the glorious truth concerning his salvation. The glorious appearance, at the close of that revelation, of a city fifteen hundred miles in length and breadth and height, is not to be understood as a literal representation of heaven, or of the gospel church, but as a wonderful picture in which every truth concerning that church is shown to the eye of faith; the work of salvation and preparation for glory all from above; the gates attended by the twelve apostles, and the twelve foundations, also, having the seal of their names as princes ruling in judgment; the one street for the whole grand city, Jesus, the way; the river of the water of life proceeding from the throne of God and the Lamb, to refresh those whose thirsty souls pant after God, and can only receive that which flows from his power and grace; the tree of life in the midst of the street, always found in Jesus, and on either side of the river, both on the legal and the gospel side; and more, far more beside, in this glorious vision concerning the truth of God, than can ever be fully told

by man. So there is some wonderful thing to be understood by the faith of the Lord's people, when he shall be pleased to unfold it, in this mysterious vision of the souls of martyred saints under the altar, as there is in the appearance of the differently colored horses that appeared upon the opening of the former seals, and the terrible and glorious occurrences when the sixth and seventh seals were opened. I do not understand the meaning of the vision, but by the position of these souls, and by what they say, I feel confident they are not intended to show the condition of glorified saints. Whatever views of heaven the mind of any one may entertain, and whatever arguments may seem to be required to confirm his theories, I am sure that his faith does not look into a heaven where the blessed inhabitants are crouching under an altar, waiting for better things, and calling for vengeance; but rather looks forward to a state of peace and love and joy "unspeakable and full of glory."

The appearance of the souls of those who were slain for the word of God, and for the testimony which they held, and their cry, are for the instruction and comfort of those who yet are upon the earth, as are all these wonderful visions; and may be for our assurance that all the wrongs and violence done to the saints of God in all ages are remembered by him, and that he who is holy and true will do even and exact justice: but that our impatience must be restrained till the times appointed are fulfilled. It appears to me that all of these seven seals may represent something pertaining to the legal dispensation, and also to the work of the dear Savior while under the law, until the wrath of God had been fully poured out upon him, and he had ascended to his glorious white throne. And these souls may represent the longings of all the Lord's people under the law, under the altar, for deliverance from the wrath of man; and may show the quieting effect of the Lord's gracious assurance to us that in his own good time all will be seen as working for our good; that to those who are of a fearful heart "God will come with vengeance, even God with a recompense; he will come and save them."—Isa. xxxv. White robes are given to those who were slain during the legal dispensation, who were under the legal altar, and they are thus seen by the faith of God's people as

gospel characters, though they were killed before the gospel day opened upon earth. We must wait, and we are to see them as waiting, in a mystical sense, until all the prophets and wise men that the pharisees were to kill should be sent unto them, and slain by them.—Matt. xxiii. 34.

The tears of all of the Lord's people are in his bottle; that is, all their sorrows and griefs are remembered by the dear Savior. The golden vials full of odors which are ever in the hands of those who fall down before the Lamb, represent the truth that the prayers of all the saints are precious and fragrant to his heart. So here, in the solemn cry of these souls under the legal altar, who seem in human view to have been slain before their time, and to have been the subjects of terrible wrong, we are shown that they had faith to acknowledge in their distress that God was holy and true; and their cry, "How long?" is one we often hear from the psalmist and the prophets.

Now we have come, in the gospel, to the spirits of those just men made perfect. We know now what they did not know, the meaning of all they said and suffered. The gospel light has opened up the mystery that was hid from them. They did not know the time, nor manner of time, signified by what they prophesied and suffered. But it was revealed unto them that not unto themselves, but unto us, these things were ministered. We now have them plainly preached in the gospel, 1 Peter i. 11, 12. We are now come to those things they spoke about in the Spirit. They without us could not be made perfect.—Heb. xi. 40. The "better things" provided for us are the fulfillment of what they said and did and suffered. So we are come to the spirits of those just men made perfect, and they are with us in the gospel church; and although they are dead, yet by that faith which enabled them to say and do those things, they yet speak to us.—Heb. xi. 4.

Some have thought that the apostle meant in Hebrews xii. 22-24, that we shall have come to these things when we get home to glory. But he says we have already come unto them, contrasting Mount Sinai, the legal covenant, with Mount Zion, the new covenant, the gospel church here on earth. The ends of the world (the legal world) are come upon us in the gospel.—1 Cor. x. 11.

We understand now the end or aim of those things that are abolished, the spiritual meaning of all those types and shadows under the law, and have the benefit of all that our fathers said and did. Those holy men of old, moved by the Holy Ghost, labored and suffered for our good, and we are entered into their labors.—John iv. 38. Those men were just, but the mysteries they spoke by the Spirit of Christ which was in them, were hidden from them. Now, the perfected meaning of them appears in the gospel, when the seals are opened, and we hear the Lord's gracious words of promise to those who appear to us under that Jewish altar as sufferers of terrible wrong; and we see that, although they perished before the gospel light appeared, they yet stand before God arrayed in gospel robes, made perfect by the fulfillment of their testimony for which they were killed. Their hearts, as fathers, are turned to the children, to whom their ministry now comes with blessing. They are no longer seen as under the altar; for their time of waiting passed long ages ago, when Jesus entered into his glory.

The opening of the sixth seal may have shown to John the wonderful things declared by John the Baptist and by the dear Savior as that which should attend the passing away of the legal heavens and earth, and the sealing of the saints among the tribes of Israel, and the appearance of the great multitude out of every nation and kindred who stand before the throne; and the opening of the seventh seal may have shown the dear Savior lying in the tomb, having finished all the work of salvation, when silence reigned in heaven by about the space of half an hour; then his resurrection and ascension to glory, and the giving forth of seven gospel trumpets, a perfect number, and the appearance of the angel of the everlasting covenant in his mediatorial character, making intercession for the saints, and offering much incense with their prayers upon the golden altar which was before the throne. Then all those who suffered violence under the legal dispensation, and waited under the altar, and all those sealed of Israel, and all the multitude from the Gentiles, whom no man could number, arrayed in white robes, are seen by faith as one with those called by grace in the gospel day, sharing alike with us the gospel blessings, and having the promise fulfilled to them as to us, that "he that sitteth on the throne should dwell among them," and that the Lamb that is in the midst of the throne should feed them, and lead them to living fountains of waters; and that God should wipe away all the tears from their eyes. We now see that Jesus Christ was the same to them as he is now to us; "the same yesterday, to-day and forever;" that he was a Shepherd to them as fully as to us; that the fellowship of the gospel

mystery was fully felt by his people in former ages and generations, as well as by us, although its meaning was hidden from their understanding; that the gospel blessings which are now made known unto the saints, though hidden from the saints of former ages under types "and dark sayings of old," were felt by them in the secret of their souls in all their sweet and comforting power, so that his people under former dispensations, as well as in this gospel day, have never wanted any good thing. Blessed be his holy name, he has never failed to open his hand and satisfy the desire of every living thing; and the one desire of his people "is unto his name, and to the remembrance of him," so that they can only be satisfied when they are "filled with all the fullness of God."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Oct. 31, 1896.

DURHAM, N. C., Oct. 14, 1896.

ELDER BENTON JENKINS—DEAR BROTHER:—Of late I have heard much said about the effect of the new birth, as to whether it changes the Adam man, and somehow I do not know that I exactly understand the position occupied by our brethren. I write this for some information on the subject, or to know if I understand the matter as do the brethren of the eastern Associations. I have thought that we were together on this vital point, and I believe so yet, though we may not be.

I understand that our Lord meant just what he said when he said, "Verily, verily, I say unto thee, Except a man be born again [anew, from above] he cannot see the kingdom of God."—John iii. 3. I believe that Peter so understood the matter, for he said, "Being born again, not of corruptible seed [the first was corruptible], but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter i. 23.

I am not able to dissect man and tell what part of him is born again. Our Lord did not tell us, but said, "Except a man be born again," &c. Why not stop there? Is not this safe ground? Could we think that our Lord would have put us in a slippery place on this matter? No, no. He told just the truth, and all that we should contend for.

What is the effect of this new birth on the man? We know that we are of the earth and earthy; that all our desires are in that direction. It was so from the first. Man was earthy before he was a sinner, and when he sinned it proved that he was earthy, and was going in that direction. He had but one mind, and that was the carnal mind, or the mind of the flesh. That had its tendency downward, and as soon as it was out from under God's restraining power it went that way. That is to-day the mind, and the only mind, of man in a state of nature; therefore his tendency is still downward, his mind still carnal, or fleshly. This is true of every one of

Adam's race. Now, there is another birth. This birth is the effect of another generation, and this generation is from another source. It is not earthy, and its tendency is not in that direction. That which is begotten or generated again is that which was begotten before, or the word "again," which means "anew," "from above," has no meaning. I am not able to tell any special part of man that has received this new birth. I am satisfied with the word "man" in this second place, as well as in the first place, and that is all I can get out of it. It appears that this man is now (after the new birth) possessed of two natures. He is an old man (Rom. vi. 6), which is crucified with Christ (Gal. ii. 20); and yet there is something there known by the same "I," that lives. This man is a wretched man, a body of death (Rom. vii. 24); a natural man (1 Cor. ii. 14); an outward man that is perishing (2 Cor. iv. 16). There is now an inward man that is renewed day by day (2 Cor. iv. 16); he is declared to be a new creature, with whom old things have passed away, and all things become new (2 Cor. v. 17); an inner man (Eph. iii. 16); a perfect man (Eph. iv. 13); a new man, which after God is created in righteousness and true holiness (Eph. iv. 24). This old man is called a strong man, in Luke xi. 21. Now, is there indeed no change in this man, in this new generation and birth? How can it be that such a wonderful thing should take place, and yet everything remain just as it was before? Yes, truly there is a change. But how? Is this old man made a new man? Then why call him an old man, or any other of those names used by the apostle in defining him? No, he is the same carnal man, has the same carnal mind, which is never, under any circumstances, made spiritual. But why is it that these feet which once loved to take me to the dance, now take me to the house of God? and these hands that were engaged with the game of cards, now turn the pages of holy writ, and administer the ordinances in the house of God? and this tongue that used to engage in the gay and frivolous music of the world, now engages in speaking the praise of the living God? Why these differences, if there is no change? The difference is in this: this old man is subdued, bound and made a servant. He is still a carnal man; the carnal mind is the same, but it is not allowed to run to the same excess of riot as it once did. There is the new man now, who is the stronger, and he brings the old man in subjection and makes him a servant. This old man is daily growing weaker, and the new man is, in Christ Jesus, continually growing stronger. Hence the reigning on the one hand, and the submission on the other.

This old man still has every principle of Adam in him, and will have till he dies. This is why we so often

grovel in the dust, and why we are made to hate ourselves and to abhor ourselves. But the new man is growing up before God in Christ Jesus. The principle of the heavenly is there, and is looking upward from the earth. This glorious work will continue until God comes to deliver his children from this earthly, carnal nature. It dies; sin has killed it, or been the cause of its death. Adam is dead; that which was made of the earth has gone back to its original place; it will never live in Adam any more; but God has appointed a time when he will raise up in Christ that body which died in Adam. It will not be an earthly body, but a heavenly body; not a natural, but a spiritual; just as that which is spiritual now is not natural. There will be as great a difference between that body which dies and the one raised up, as there is between an Adam man and a glorified Lord; for as we are now like the one, so shall we then be like the second. We do not know when the time of that change will be, nor what will be our appearance in that glory of our Head.

This is the way I see this matter. This is the way I feel it in my experience. In me the old man lives, and I hope the new man is there also. There is a constant warfare in me, and it brings me very low down. If this is not the truth I am ignorant of how the work of grace is in the heart. Is this what you all believe? If not, I have misunderstood you.

With great desire to know nothing but the truth in Christ Jesus, I am, I trust, your brother in hope,

L. H. HARDY.

We are in perfect accord with the views expressed by brother Hardy on the subject of the new birth, and believe them to be in harmony with the views of the brethren generally of the "Eastern Associations."

J.

WARWICK, N. Y., Oct. 29, 1896.

ELDER BENTON JENKINS—DEAR BROTHER:—Herewith I send you a letter from our esteemed brother Coulter, from which I have eliminated some strictly personal references. It will doubtless prove interesting and profitable to many readers of the SIGNS OF THE TIMES, who have learned to love the writer by former contributions from his pen. Since the date of this letter it has been my privilege to meet the writer at the Salisbury Association.

In the hope of life, as ever, your brother,

WM. L. BEEBE.

PHILADELPHIA, Pa., Sept. 24, 1896.

ELDER WM. L. BEEBE—MY VERY DEAR BROTHER:—Whence come our thoughts and exercises of mind? Sometimes I think the mind of man might be compared to an householder, who keeps the doors of his house always ajar for the reception of all who may desire to enter, and they

keep coming and going in continued and rapid succession. Some are friends, and many are enemies. But inasmuch as the doors are closed to none, therefore he cannot pick and choose. If the minds of all my brethren are like my own mind (and I am inclined to think there is not much difference), the objectionable visitors are by far the most numerous. I cannot think any one is quite like me, because the house of my mind is almost always full of hateful visitors. Our Lord said through his servant David, "I may tell all my bones; they look and stare upon me;" and so my hateful thoughts; they look me out of countenance, and they stare upon me in derision. I lie helpless before them. I am weak, and unstable as water. They drive me into "the valley of the shadow of death." They kill me all the day long. My bones lie in the valley and become "very dry." What can a dead man do? Surely nothing. But although the bones of my Master did look and stare upon him, and being his enemies they with cruel hatred spat upon him, and gloating over him they killed him. But in the fullness of grace bestowed upon him by his Father he overcame all his enemies, in that he arose from the dead and led captivity captive. And this is my hope. I am altogether vile. I am utterly helpless. Without help I am utterly dead and altogether consumed. But my hope reaches out by faith to the life of him who arose from the dead, and it whispers, The life of the Lord of life and glory is vouchsafed unto me; and I hear his voice in sweetest accents saying, "And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." These are welcome, royal visitors that come into my mind-house; and while they sojourn with me I look around for my enemies, and behold, I see them not; they have slinked away in the darkness. For it is now day with me, and they are creatures of the night, and their ruler is the prince of darkness. The dry bones have been clothed with flesh and sinew and skin, and I live; but not the old life. I now live by the faith of the Son of God. But the hateful visitors come again and again, and daily I die, and daily I am in need of my royal guests, and daily they come, with daily blessings and all needful mercies. There is without doubt a needs be for every character that is manifested in Zion. A Peter is necessary as well as a John. We would not for a moment think of "the disciple that Jesus loved" cutting the ear off of anybody. But we think it not strange that Peter should have done such an act. If I am a member of Christ's body I am not a consistent one, because I frame excuses for my own many faults and delinquencies, while I criticise and condemn the same thing in my brethren. I long to find the evidences of the divine life in

myself that I see manifested in others. But when I look into my own heart I am horrified at the den of thieves and the money-changers I find there. Yes, brother Beebe, they look and stare upon me. The ravenous birds of prey, and the beasts of the forest that creep forth in the darkness, feast upon me, and I am undone; and these all come through thought-land, by the way of mind-exercise. Now what am I to do with them? The two kinds of visitors are separate and distinct the one from the other. Like oil and water, they will not commingle. They are at enmity, and at swords-point toward each other; and indeed I love the one and hate the other. I can sometimes echo the words of the apostle, "We know that we have passed from death unto life because we love the brethren;" and those that come into my heart, whom I love, they are my Master's brethren. A drowning man, it is said, will catch at straws (and he knows they are straws, too); and if the Lord sends a beam along towards him, he will redouble his efforts to get hold of that. I believe when the Lord gives us evidence of our right within the gates of the city, the beloved Zion, that he makes that evidence plain to our understanding. Whether it be a straw or a beam, we receive it as evidence, and our heart is made glad because of it. Brother Beebe, when the Lord said he would take the stony heart out of their flesh, and would give them a heart of flesh, he did not say he would take away the flesh, or change it in any way, did he? If there has been any change in the flesh of the saints of God, or if their flesh has undergone any transformation, then I have no hope. I know there is something that controls at times the lusts in my flesh, that they cannot conceive as they once did, and bring forth sin, but are made subject to that something which my hope says is the divine life. I still recognize the strong man in my flesh, and I recognize also the stronger man, who in his greater strength has bound the strong man and spoiled his goods. Again I realize that my affection is set, not upon the things of the earth as formerly, but faith takes me above the earth, giving me a view of higher, nobler and grander things, things invisible, things holy, wherein Jesus reigns a King and High Priest in the abode of the blest. Gracious and wonderful things has he done for my soul, which says, "Let all that is within me bless his holy name." Surely if we have Christ we have all things, and having him, all material things melt away out of our desires; for he is as "the Sun shineth in his strength." The word of the Lord is quick and powerful, and the gospel of Christ is the power of God unto salvation unto every one that believeth. I feel like crying with one of old, "Lord, I believe; help thou mine unbelief."

My dear and highly esteemed brother in the Lord, if this letter accomplishes no more than giving the writer a renewed love for the church of God and stimulating my love for you, I feel glad that I have written it. I feel to hope however that I may with it enter into your kindly heart, and that some tender feeling and pity may arise therefrom for the very least and most undeserving one in our Father's family.

Affectionately,

B. F. COULTER.

1117 E. CAPITOL ST., WASHINGTON, D. C.

ELDER F. A. CHICK:—MY DEAR BROTHER IN CHRIST:—Since the fourth Sunday in last May, when you preached your "farewell sermon" in Washington, I have many times wanted to write to you, but a fear of intruding on your time has kept me silent; but as we took the parting hand that afternoon and you so kindly requested me to write to you, I feel that my imperfect letters are not unwelcome. Perhaps I need not tell you that I went home that afternoon feeling so cast down and so sad, I felt like writing to you even that same evening. Yes, I cannot tell you how very lonely and sad it made me feel to think that after you had so kindly and so faithfully served the church for many years, now you were going to leave us, and leave the church without the care of a kind and faithful pastor. I tried to console myself with the thought that I should not be so interested; still I was interested, and could not help it. I hope it may not be anything amiss (for I feel in my heart a desire to express my appreciation of your labors as a faithful minister of the gospel) to tell you that the little while (not quite two years) it was my privilege to hear you once a month speak of the power and goodness of God, and of his love and mercy to poor, helpless, needy sinners, many times my hungry soul was made to feed upon the crumbs that fell from the Master's table, and to drink in the sweets of the precious, joyful sound, insomuch that I have never yet been able to express it. Many times, after sitting under the sound of your voice, I have gone home and looked up the text and the connection, and have seen such beauties in it that I have wondered I never saw it so before. Although in your preaching I sometimes felt reproved, I felt to love you all the more for it. When the little ones are comforted all are comforted, for surely every child of God is little. How safe the helpless little ones feel when the dear Savior is exalted and magnified. Is it a wonder that many are made sad at your going away from us? But laying aside my own feelings, I would rather speak of the precious little ones of your congregation here who are lingering around the fold, desiring to enter, and to have a home in the church of God, but do not feel fit, and who have told me something of the comfort they have derived

from your preaching, and of their sorrow at your going away. One of these precious ones wrote to you that evening after telling you good bye, but did not send the letter. I lose sight of my own feelings through sympathy for these dear ones, and console myself with the sweet thought that the Lord had a larger field for you, or he would not have removed you from us, and that there are other little ones in your new field of labor who will need to be comforted, and I feel to congratulate them. Surely we cannot be too thoughtful for the precious lambs; for if any one on earth needs sympathy and encouragement it is the fearful, faltering ones who desire to follow the Savior in the sacred ordinance of baptism, and to have a home with his people, but are still living in disobedience to his holy commands on account of a feeling sense of unworthiness; and feel, too, that the church does not want them. O! it seems to me we ought to strive to encourage them by assuring them that we do want them; that the doors of the church are wide open to receive all such little ones as feel their need of the Savior. True the Lord will make them willing in his own good time; but it seems to me this will not excuse us for discouraging them by coldness and indifference, or for neglect to encourage them. Just now my mind goes back to a time, only a few years ago, when I for years lingered around the fold, desiring to enter, but fearing and faltering lest I was not fit. I then lived many miles away from the people I loved for the truth's sake, and could very seldom meet with them, but did not feel worthy of their notice, and thought surely they did not want me, though they were not cold toward me. My desire to be baptized was so great that even the water had a peculiar charm. I would often walk out from my home to a stream near by, and walk out on the bridge, and stand looking down into the water, while my mind would be so absorbed that a number of people might pass me and I would not know it. While thus engaged one Sunday morning, in my imagination I could see the dear Savior going down into and coming up out of the water, while my whole being seemed enraptured with joy. But turning homeward my heart saddened with the thought that "this is all the baptism I can ever know." Is it a wonder my heart goes out in sympathy for such trembling ones? In all my weakness I feel an ardent desire to say a word of comfort to them if I can. I am glad the Lord has put it into your heart to speak so tenderly and encouragingly to the little lambs. It seems Peter's mission was first to feed the lambs, then the sheep. But while the lambs are feeding, the sheep are feeding too.

I trust your new field of labor may be a very prosperous one, and I believe your faithful labors will be appreciated by those you serve. I hope, howev-

(Continued on page 374.)

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 18, 1896.

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## CHRIST OUR LIFE.

IT is not only stated in the word that the Lord has given his people eternal life, but it is stated again and again that he himself is the life of his people. "I am the life." "When Christ, who is our life, shall appear." "In him was life, and the life was the light of men." "The Father hath given to the Son to have life in himself." "Whoso eateth my flesh and drinketh my blood hath eternal life." "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "He that hath the Son hath life." These and many more scriptural testimonies declare that Jesus not only imparts life to his people, but that he is their life. He dwells in them. And this is true, not in any gross corporeal sense, but in the sense that by his Spirit he dwells in them and lives in them. They are made, in him, partakers of the divine nature; and he lives in them, and moves in them, and in him they live, move and have their spiritual being. The Scriptures declare this truth, but they do not multiply words in presenting it. They declare this vital oneness of Christ and his people, but they do not define and describe the wonderful mystery. This present living union of Christ and his people, he dwelling in them and they in him, is a great mystery; but it is no more of a mystery than the truth expressed by the Savior when he said, "I and my Father are one."

There are mysteries all along the work of redemption. Beginning with the first great mystery of the three which bear record in heaven, which three are one, there is mystery all the way on to the end. We can never understand how three can be one, and yet three. We can never understand how God could be manifested in the flesh; and neither can we comprehend how a sinner can be at the same time a sinner and yet a partaker of the divine nature. It has always seemed to us to savor of presumption to undertake to explain and define these mysteries. We have never ventured to ask how three can be one, or one three. We do not believe that any finite mind can ever understand this mystery. It is ours simply to believe the words, without seeking to solve all

the difficulties which our darkened understanding sees in them. They are true words, but we can never understand how they are true. Even so we cannot define the mystery of God manifest in the flesh, and neither can we grasp the mystery of the divine life which Jesus is to his people, and which, possessing, they are one with him, and he is one with them. But we do rejoice that Christ is our life, even though we feel it to be an incomprehensible mystery. All of us, if we pause to think, will find a thousand mysteries in our every day natural life. Why need we then be surprised if our experience of spiritual life also presents many mysteries and apparent contradictions?

We remember some years ago reading a little book called "The Imitation of Christ," by Thomas A. Kempis. The book is nearly as widely known as the "Pilgrim's Progress." It is generally considered, and is, a remarkable book. Its tone is very reverential and devout. It contains many beautiful thoughts. We arose from its perusal with a feeling of deep failure in ourself. The book presented many things that we felt to covet with all our heart; yet we were conscious of something wanting in the book itself. For a time we could not tell what it was. As we took each sentence by itself, it seemed impossible to justly find fault with it; and yet there was a lack. By and by we came to clearly see where the lack was. Among the thousand good sayings about Christ in the book, not one word was said that presented him as our life. Wonderful things were said of him as our pattern, our example, but nothing about him as our life. Men were called, as the title of the book signified, to the imitation of Christ, but nothing was said about living out the life of Christ. Then we could see why the book depressed us and produced in us a feeling of bondage rather than liberty. The writer of the book had missed the most essential thing to be remembered, viz.: that the christian graces and the christian conduct are not a mere imitation of Christ, but Christ himself living within us, and living his life out through us. The book said, in the spirit of it, "Work out your salvation," and the way was presented as a beautiful way; but nothing was said about the working in us by the power of God.

We have referred to this in order to emphasize the truth that Christ is the life of all who live in Zion. If they who have been dead now live, they live because, and only because, Christ who is their life lives in them. Paul, having all this in view, said, "I live; yet not I, but Christ liveth in me." He could say, "I live," without hesitancy. But lest some one should say that he lived by his own innate power, and so dishonor Christ, he is quick to add, "yet not I, but Christ liveth in me." Thus

Christ was recognized as the source and spring of all that was heavenly and holy within him. Paul often speaks in this way. Once he said, "I labored more abundantly than they all; yet not I, but the grace of God which was with me." Thus he ascribes every heavenly affection, every holy desire, and every act of service, to the grace of God. And it is sure that every child of God desires to ascribe all that he has and is, as a believer, to the grace of God; and this grace manifests itself first of all in giving life to the sinner dead in sins, and then in the power of that life manifesting itself afterwards in the whole life of the believer. Paul presents the manifestation of this life by saying, "And the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

In the beginning of this editorial we referred to the text in Col. iii. 4, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Nothing, it seems to us, could set forth the power of this life more clearly than does this language. The appearing of Christ, according to the inspired apostle here, is as the life of his people. If he appears as their life, it must needs be in and through them; for life can never manifest itself except through a body; and life always produces after its kind. Natural life always produces natural effects or fruits. Spiritual fruit must be the product of spiritual life. Whatever of faith, hope, love, humility, meekness, fear and obedience there is to be seen in our conduct or felt in our souls, they are the products of this divine life dwelling within us; and these and similar fruits are the manifestation of Christ. He appears in these things. He appears in his saints; and when he appears it is always in glory; and this glory is the glory of the heavenly. If Jesus has ever appeared in our experience inward or outward, it is as our life. Christ is our life. We would do well to pause upon each word and emphasize it. Christ only appears in this relation to us. He is, not shall be, but is our life. He is now our life; ours even while we groan in this mortal flesh. He is ours, poor, halting, unworthy and sinful as we are. We can of right say, Jesus is my life. Not ours by natural birth, not ours by purchase, but ours by gift. "I give unto them eternal life," &c. And he is our life with all that this life means. Who can measure all that even natural life means? No man has ever risen to the full knowledge of all that natural life may attain to. Who then can begin to measure the power and fullness of the spiritual life? One is temporal, the other eternal. One is of the earth, the other is from heaven. One centers in self, the other in Jesus Christ. And this life must appear. Life cannot be hidden. Life must overcome all obstacles. Life moves and controls that body

in which it appears, but is not itself controlled. Life moulds and gives form to the body where it dwells, but is not itself moulded by the body. All this is true of all life; but it is most true of spiritual life, because spiritual life is endless life, and its power is endless.

But Paul testifies that when the life appears we also appear with it in glory. All this is true of the appearing of natural life also. Wherever life of any kind appears, it appears in a glory peculiar to itself, and the peculiar body in which it appears shares this glory. This human life is possessed of a glory wherever it is manifested, and in that glory we ourselves also share, because this life appears in us. The life of every plant appears in the plant in its own glory, and the plant appears with the life in the same glory. The life has manifested its power and excellency by clothing the plant with excellency. In like manner Paul here seems to teach that the saints of God share in the glory of that spiritual life that dwells within them. The glory belongs to the life that dwells within them, but they also are glorified with it. The saint has no glory but the glory of the divine life within him; and the life does not, on the other hand, appear in glory except as the believer also appears with it. Thus Jesus is gloriously manifest in his people, and they are glorified in him. Thus, even in this pilgrimage state, the words begin to be fulfilled, "We shall be like him, for we shall see him as he is."

No one can behold and apprehend the glory of Jesus, our life, without also beholding the church in glory. No one can behold the glory of Jesus without himself standing in the light of that glory. It is true that light alone discovers darkness, but it is equally true that it is light that discovers light. "In thy light shall we see light." By life alone can we understand life. If we then see Jesus, our life, in glory, it is because we walk in the same glory. Every revelation and manifestation of Jesus also reveals every one in whom he dwells; and so it is true always that in his glory all to whom he is life also appear.

But how does Jesus, our life, manifest himself? What are the evidences that we have this life? What is that glory in which we appear with our life? As with the glory of the Savior, so must it be with all who share his glory. Every seed, before the glory of its life can be made manifest, must undergo the shame and dishonor and humiliation of death. So Jesus, as a corn of wheat, must be cast into the ground and die before he could manifest his glory, the glory of his life; and ere his glory can be manifest in us and we appear with him in his glory, we also must pass through shame and agony and death. Always the cross must precede the crown. "I am crucified with Christ, neverthe-

less I live," must be the testimony of every child of God as well as of Paul. The first manifestation of the glory of this life then, as it seems to us, is that self is humbled and abased. This is a miracle of grace. It must be a wonder-working power that can humble human pride. In the power of his endless life Jesus rides forth in the soul, conquering and to conquer. Never does light appear more glorious than when it discovers the darkness, and when before its appearing the shadows flee away. Never is the power and coming of Jesus Christ seen in greater glory than when a dying thief confesses his sins, and owns his Lord, and cries out to be remembered in his kingdom; or than when a Saul of Tarsus falls down and confesses himself the chief of sinners.

The power of this life is seen also when the sinner, confessing his sins, hungers and thirsts after righteousness. Jesus said that such are blessed; not alone that they shall be, but they are blessed; and the blessing already received is the life which is eternal. Surely to hunger and thirst after anything is a witness that the life which demands that thing, of whatever sort it may be, is reigning within.

And to sum the matter up, how glorious are the effects of this life as named by the apostle, "But the fruit of the Spirit is love, joy, peace, long-suffering; gentleness, goodness, faith, meekness, temperance: against such there is no law." In these things Jesus our life appears, and in these things his children appear with him in glory. What believer is there who cannot recall the glory that has seemed to him to surround the humblest child of God as they have gazed upon him, and have seen in his words and deeds the testimony that Jesus is indeed with him. Riches, wisdom, strength, all that belongs to the natural man, are not glorious; but the patience and meekness and gentleness and submission and long-suffering of Christ are glorious with a heavenly and everlasting glory; and each believing humble heart can but question, Is it possible that I appear with Jesus in his glory? Yes, we may answer, even as in thy view the glory of Christ appears in others, so do they behold his glory manifest in thee.

C.

THEODOSIA ERNEST,

OR THE

HEROINE OF FAITH.

SINCE the editorial notice of the book of the above title appeared in the SIGNS of October 21st, 1896, the calls for it have been so numerous that we have made arrangements with brother Luckett by which we can supply the book direct from this office at regular publisher's prices. For full description of book and prices at which it will be sent prepaid from this office, see advertisement on last page.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

THE COMMISSION.

"AND he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark xvi. 15, 16.

Although we have on a former occasion expressed our views on the above text, we feel disposed to comply with the request of a sister who has again called for them. It is a matter of deep interest and pleasing contemplation that the great Jehovah has, in the plenitude of his goodness and mercy, ordained that the gospel of his grace should be proclaimed unto any of the guilty sons of men, and especially that apostles and other ministers of the word should be raised up and qualified to preach among the Gentiles the unsearchable riches of Christ. When we remember the fallen state that the whole human family were plunged into by our transgression of the law of our Creator, it truly seems astonishing to us that instead of the rich provisions of grace and mercy displayed in the gift of God's dear Son, and the way of life and salvation through the abounding grace of God, that we were not consigned to the perdition of ungodly men, and made as miserable as we had become sinful before our God. But instead of vengeance justly due to our transgressions, the eternal purpose of grace, mercy and peace from God the Father, through our Lord Jesus Christ, is revealed from heaven, and a commission is given to the apostles of the Lamb, and to all others to whom it has been the pleasure of our God to apply that commission, to go into all the world and preach the gospel to every creature.

Christ had made his advent to our guilty world, had done and suffered all that was written of him in the law and in the prophets, and bearing all the sins of his people in his own body on the tree, had suffered, bled and died, the just for the unjust, to redeem his people unto God. He had risen from the dead and was about to ascend in triumph to the skies; but before he left the little band of his disciples he had one more solemn charge to give them, and one more lesson of instruction to impart to them. This he prepared them for by breathing upon them, saying, "Receive ye the Holy Ghost;" thus signifying that without an unction of the Holy Spirit no man can be qualified to preach the gospel. He then informed them that "All power in heaven and in earth" was vested in him, and that no less than all the power of both worlds was indispensable to give validity to a gospel commission. No set of ecclesiastical dignitaries, however learned or celebrated for wisdom and piety, can without presumptuous arrogance pretend to direct, commission or send forth missionaries to proclaim his gospel. All power in heaven and in

earth was and still is necessary to defend and prosper the ministry of the gospel. Now risen from the dead, and seated upon his Mediatorial throne, his arm was mighty to rule for him. His power was over all flesh, that he might give eternal life to as many as the Father had given unto him.

"And he said unto them, Go ye," &c. But unto whom did he say, "Go ye?" The popular missionists of our day contend that this commission was given to all the church, and some of them contend that it was given to all men; but we learn from the connection, as well as from the words of the commission, that it was given only to chosen disciples of our Lord, to those on whom Christ had breathed, those whom he had instructed and qualified for the work. Unto these he said, Go ye! But he did not say unto them, Send others; but "Go ye;" and he possessed all power, and his word is as effectual in sending them forth, as it was when he said, "Let there be light, and there was light;" for we are informed in the twentieth verse that they went forth and preached, &c., as they were commanded. Jesus is the King of saints, and where the word of a king is there is power. He speaks the word, and it stands fast; he commands, and it is done; none can stay his hand, or prevent the accomplishment of his decrees. But where did he commission his apostles to go? Just where, we understand, he commissions all his ministers since the apostolic age to go, namely, into all the world. Circumscribed by no parish lines, to be restricted by no barriers that men can raise, the whole world opens before the called, qualified and commissioned servants of the Lord, as the appointed field of their labors, wherever God in his providence shall open a door for them. Before the crucifixion and resurrection these disciples, and the seventy also, were forbidden to go in the way of the Gentiles, or into any city of the Samaritans, but they were to go to the lost sheep of the house of Israel. But now the middle wall of partition between the Jews and Gentiles was thrown down, the hand-writing of ordinances, by which Israel was distinguished and the Gentiles excluded, was nailed to the cross, the enmity, even the law of commandments, taken out of the way, and the whole world presented under the dominion of him unto whom the Father has given the heathen for his inheritance, and the uttermost parts of the earth for his possession, that he might break them with a rod of iron, and dash them to pieces, like a potter's vessel.—Psalm ii. 8, 9. Now, therefore, the time had come for the enlargement of the commission. Therefore he said unto them, "Go ye into all the world." No more confine your ministry to the cities of Judea, or to the people of a fleshly circumcision; but unto every nation, kindred and tongue he bade

them go; for this gospel of the kingdom must be preached in all the world for a witness unto all nations, beginning at Jerusalem. Having learned where, we will now inquire unto whom the ministers of Christ are commissioned to preach his gospel. This question is met and settled by the words of the commission. They are commanded to preach it to every creature. To preach the gospel, be it remembered, is to proclaim in Christ's name and by his authority that perfect, finished and complete salvation which is in Christ Jesus. It is not the reading of Moses, or the setting forth the demands or curses of the law; neither is it the calling on men to save themselves, nor commanding them to repent, or to believe, or to exercise faith; nor is it to tell them that they are free agents, and have all power in their own hands to make their own peace with God. Christ has given no man or set of men authority to preach in that manner to the children of men; for such preaching is false, and a perversion of the gospel of our blessed Redeemer. There is much said by will-worshippers and Arminians at this day about preaching the gospel to sinners; and they charge that we Old Baptists do not preach to sinners. And why do they thus charge us? Simply because we do not apply the promises and blessings of the new covenant to unregenerate men; because we do not say to them what Christ said only to his disciples, "Seek, and ye shall find; knock, and it shall be opened unto you; ask, and it shall be given unto you," &c. And while they proclaim the doctrine of free will and human agency in the salvation of sinners, and offer Christ and salvation conditionally to the ungodly, they claim that they are fulfilling the commission and are preaching the gospel to every creature. The truth is they preach the gospel to nobody, neither to saints nor sinners; for they know nothing of the gospel themselves. They are blind leaders of the blind, and they shall all fall into the ditch together, for the mouth of the Lord has spoken it. To preach the gospel is to preach the Word; it is to preach Christ, and to proclaim to Jews and Gentiles, to saints and sinners, that he is the Way, the Truth and Life, and that no man cometh unto the Father but by him; that all that the Father giveth him, shall come unto him, and he that cometh unto him he will in no wise cast out. Also, "No man can come to me, except my Father which hath sent me draw him; and I will raise him up again at the last day." It is to preach repentance and remission of sins in his name; that he is exalted a Prince and a Savior, to give repentance unto Israel and the forgiveness of sins; that repentance is as truly and exclusively the gift of the exalted Prince and Savior, as is the forgiveness of sins. We speak of that repentance which is unto life. To preach that salvation

is of the Lord. He is God, and beside him there is no Savior. Neither is there salvation in any other name. Will our opponents deny that Paul preached the gospel when he proclaimed among the Gentiles the unsearchable riches of Christ? And when so preaching Christ he affirmed that God had blessed his people with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen them in him before the foundation of the world, that they should be holy and without blame before him in love; that God had saved and called them with a holy calling, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world began; that whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. And he declared that God will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion, and whom he will hardeneth; that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Also he proclaimed to the saints which were at Ephesus, and to the faithful in Christ Jesus, saying, "And you hath he quickened, who were dead in trespasses and sins." "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."

This, together with all that Paul and all the other apostles preached, comes to us under the high authority of divine inspiration as the gospel of Christ. And if an angel from heaven should preach any other gospel than that which was preached by the apostles, let him be accursed. This is the gospel of the kingdom, and it is to be preached in all the world, wherever God shall send his ministers, and to every creature; that is, to Gentiles as well as Jews, to sinners and to saints, and never to be withheld. God's ministers are not to shun to declare this glorious gospel on all suitable occasions; and as they preach, let him that hath an ear, hear what the Spirit saith unto the churches. All who are born of God love the gospel, as far as they understand it, and they rejoice in it; it is their meat and their drink; while, on the other hand, all who hate God and love sin will as certainly hate his truth. Hence this gospel of the kingdom is a witness, discriminating between the quickened and the unregenerate sons of men. Those who can understand what the gospel in reality is, will readily perceive that

the thousands who in this day boast of their missionary spirit, and of their zeal in causing what they call the gospel to be preached throughout the world, would be among the first, if they had the power, to stop the mouths of every minister of Jesus who faithfully proclaims the gospel to every creature. The gospel which Christ commissioned his apostles to preach is the power of God, through faith unto salvation, to every one that believes. But the gospel which ungodly men admire, and which they are ever ready to embrace and support, is, in its theory, the power of men, through works, means and instrumentalities, unto what in their delusions they regard as salvation. Let us not mistake, as some have, and conclude the preaching is the power of God unto salvation. The preaching is one thing, and the thing preached is quite another; and the excellency of this power is of God, and not of the preacher. Men may, and often do, hear gospel preaching, but they always remain strangers to the gospel until God applies its power to their hearts unto salvation. But we must pass.

"He that believeth and is baptized shall be saved." Certainly not as a reward for believing or being baptized; for then would salvation be by works, and conditional, which the Scriptures quoted above fully prove to us is not the case; for if it be of works, then it is no more of grace, otherwise work is no more work; and if it be by grace, it is no more of works. It cannot be of both; for if of the one, then it is not of the other; and we have proved beyond all successful contradiction that it is of grace, and equally positively that it is not of works. That faith by which we believe the gospel of Christ is the gift of God, the fruit of the Spirit, and Christ is himself both the author and finisher of it. Hence we are told that "As many as were ordained to eternal life believed." And Paul said to the Thessalonian saints, "We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you unto salvation, through sanctification of the Spirit and belief of the truth." Baptism is indeed an act of the believer, in obedience to a divine command, which command is given only to believers. "If thou believest with all thine heart, thou mayest." So said Philip to the eunuch. As, therefore, we cannot possess saving faith until born of that Spirit of which faith is the fruit, so neither can any man obey Christ in being baptized until he has become a believer in Christ. The faith and obedience of the children of God are not the cause, but the evidence and effects of their salvation. And thus they are given in the commission, as the essential marks or evidences by which all of Christ's commissioned apostles and ministers shall also recognize them as his

saved people, and by which they shall also recognize each other. But what are they to believe? They are to believe the truth as it is in Jesus; for they who believe that which is not truth are deluded; and they to whom strong delusions are sent, as we are informed, believe a lie, that they all may be damned. To believe that we are able to save ourselves by our own works, or that there is salvation in an anxious bench, or in anything short of the person, blood and righteousness of God our Savior, is a delusion; and all who are suffered to live and die in that delusion shall be damned; for so the Scriptures positively affirm. As these were the evidences of a regenerated state when the gospel commission was given, so they continue to be down to this day. We fairly infer, therefore, that none but Baptists of the old, apostolic school or order can exhibit the full and clear evidence that they are regenerated and born of God. Neither faith nor baptism is regeneration; but both are evidences of a regenerated state. He that believeth and is baptized is, of course, a baptized believer; and as in the mouth of two witnesses under the ceremonial economy every word was required to be established, so now under the gospel dispensation a profession of faith alone, however satisfactory it may be, as far as it goes, does not entitle a person to the privileges of the house of God; that faith, if genuine, must be expressed by obedience as well as by words; and when these two witnesses are presented, they are all that we have a right to ask by way of testimony that they who give them are of that people whom God has saved with an everlasting salvation. Where these evidences are given, and they who present them continue to walk in all the ordinances of the house of God blamelessly, so long they are entitled to all the privileges of the church of God and to the fellowship of all the saints.

MIDDLETOWN, N. Y., March 1, 1854.

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#### CORRESPONDENCE.

(Continued from page 371.)

er, you will sometimes visit the church at Washington and preach for us. We have not had any preaching for some time. There were several traveling preachers through during the summer who preached for us. O that we could have preaching more often. Yet in our loneliness the dear, compassionate Savior is not unmindful of us, but appears to us "with healing in his wings." Within the last few weeks my heart has been made to rejoice to see so plainly the work of the finger of God in touching and softening the heart of my dear child, for whom I have felt a great anxiety for years, and causing her to meekly and humbly tell of the dealings of the Lord with her; of her once hatred of, but now her great love for the truth. Her heart has been softened, and she made to see, to know and to love the truth, and to love the Primitive Baptists for the truth's sake. I feel like I can ask no more, and can say with the psalmist, "Weeping may endure for a night, but joy cometh in the morning." "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." Again we are reminded that the Lord can work, and none can hinder. When he begins a work in the heart not even our own stubborn wills can hinder. Then why will some say, "The Lord would be unjust if he did not give all an equal chance to be saved?" Do not those who can so talk have their choice, and all the chance they want? It looks that way to me. Surely he will do all his pleasure, and none can stay his hand. If we set up our puny powers and wills in array against him, instead of frustrating his purposes it seems to me we only carry his purposes into effect; or sometimes, at least, it seems that way. I remember some time ago one said to me, "Did you not resist his will for a long while in staying out of the church?" For a moment it looked that way to me; but after thinking more deeply I felt constrained to say, "No, I cannot think that I really resisted his will, or that I was able to resist his will." But might it not have been his will and purpose to leave me to myself just so long, to teach me the great and good lesson which he intended I should learn, and which I trust I have learned? That is, that there is no home in all this world for the weary and heavy laden, outside of the church of God; that human efforts are of no avail in the salvation of sinners; that salvation is wholly of the Lord. Was it not then all for my good? O! I can see so plainly that all my troubles have been for good to me. Then is it strange that this one precious promise "to them that love God" is so sweet?

Your editorial on "Our Present Salvation" is rich. I have enjoyed it very much indeed. Again you seek to magnify the grace of God. Those who feel their littleness most,

love most to see and hear the blessed Savior exalted and magnified.

But I must now close, for I see my letter is getting lengthy, and I have not written anything of any moment. I will trust to your kindness to excuse the simpleness and length of this letter. I am only a little child in spiritual things, if I am born of the Spirit at all.

With love to sister Chick and each member of your family, your sister, as I trust,

ARAH ALDERTON.

NEWARK, Del., Sept. 12, 1896.

ELDER S. H. DURAND—My DEAR BROTHER IN CHRIST:—Again in my weakness and ignorance I will try to write out some of my meditations. It has been quite a while since I have written you. My meditations of Jesus have been sweet this summer. I would like to tell you all my experience throughout the summer, but time and space would forbid. My mind is almost constantly roving over the Scriptures. Different passages of Scripture ring in my mind day after day, and I am given to see inexpressible beauty and comfort in it. I will mention a few passages upon which my meditations were sweet, though I will not attempt to comment much upon them. The Scripture which reads, "The secret of the Lord is with them that fear him, and he will shew them his covenant," followed me several days. I felt at the time that I could write a little volume on that glorious subject, though I did not write at all, nor did I speak to any one but very little about it. It seemed to me at that time that the summary of the whole Bible was embraced in that one Scripture. The 107th Psalm was upon my mind about a month with much beauty and comfort. I read it at our little prayer meeting, and tried in my feeble way to talk a little about it; but it was in a dry, formal way. I could not recall the pleasant meditations I had in the past on that beautiful psalm. Also the 39th Psalm was on my mind quite a while. "I said, I will take heed to my ways, that I sin not with my tongue," &c. That psalm contains my experience all through. Time after time I say to myself, "I will take heed to my ways, that I sin not with my tongue."

"But find, alas! do all I can,  
That I can nothing do."

I find, as did David, that man at his best estate is but vanity. I keep making promises to live better, and keep breaking them. Sin is mixed with all that I do, think or say.

"How sore a plague is sin,  
To those by whom 'tis felt;  
The christian cries, Unclean, unclean,  
E'en though released from guilt."

One day while at work this Scripture was so forcibly impressed upon my mind that I could not keep the tears back: "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the

cross;" endured the nails being driven through his dear hands and feet; endured the crown of thorns being placed upon his head; endured the inexpressible sorrow at heart; endured the mockings and the contradiction of sinners against himself. "Despising the shame, and is set down at the right hand of the throne of God." God's throne is a white throne, and justice and judgment are the habitation of it. Jesus has finished the work the Father gave him to do, which was to "save his people from their sins." It was said of him before he was born, "His name shall be called Jesus; for he shall save his people from their sins." He cried, "It is finished," while he hung as the great antitypical brazen serpent between heaven and earth. "Behold the Lamb of God, which taketh away the sin of the world." "Glory to God in the highest; on earth peace, good will toward men." Yes, Jesus is the great peacemaker between God and men. He is the Mediator of the new covenant. He is the one of whom God said, "This is my beloved Son, in whom I am well pleased. Hear ye him." Mount Zion is the city of God, the habitation of God, and his thorne is there, and Jesus sits on the right hand of it. The Lord's people are called Zion. His people is his heritage. The throne of God is in each of his people, and Jesus sits on the right hand of it.

Elder Durand, are these things true? If so, what a solemn thought, what a serious thing to think about. Write to me about this. It is too deep and serious a thing for me to write about. The words "Look upon Zion" were on my mind last week with much sweetness, and I talked a little while about them last Sunday at our prayer meeting. It seems to me that when one is called to look upon Zion, the race is set before them, and it must be run. We cannot go back, because we are kept by the power of God through faith. Jonah said, "I am cast out of thy sight; yet will I look again toward thy holy temple," toward Zion, toward the place where thou dost dwell, toward the place where thou art unto us a place of broad rivers and streams. Can we see Jesus without seeing his people, without seeing Zion? Look to Zion then for comfort; open your heart to the brethren; tell them all your joys and sorrows; withhold no secret from them. No wonder that David said, "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." And he was given the sweet assurance that goodness and mercy should follow him all the days of his life, and that he should dwell in the house of the Lord forever. O what a wonderful thing hope is. We are saved by hope. Having hope, though cast down, we are not destroyed. Though sorrowful, we are always rejoicing;

and we can rejoice in tribulation, knowing that tribulation worketh patience. It is a blessed thing to be patient; to be still and know the Lord is God, and to wait upon him. In so doing we mount up with wings as eagles. Now and then a little sunbeam of the glorious countenance of Jesus steals into the door of my heart, which I trust ever stands ajar to receive the blessings of the Lord. Thus I go along with my face toward Zion; sometimes on the hill, and again down in the valley, but ever desiring to grow in grace and in the knowledge of Jesus. I believe I love that dear name. It is music to mine ear. "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."

Your brother in hope,

EDWARD F. ROUNDS.

MEMPHIS, Tenn., Sept. 14, 1896.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—We have a little band of lovers of the truth organized as a church here. We meet every first Sunday and Saturday preceding. On Saturday we meet at two o'clock p. m., and on Sunday at eleven o'clock. Our place of meeting is Miller's Hall, corner of Pennsylvania and Iowa Avenues, Fort Pickering, Memphis, Tenn. Our membership numbers eleven. Our pastor is Elder J. W. Kerley, of Flippen, Tenn. We believe in the absolute predestination of all things, just as the writers for the SIGNS have written, from Elder Gilbert Beebe's time down to the present day. We believe that when God works in a person "both to will and to do," the result is that the person so worked in invariably does what God works in him to do. Also, that God's people do walk in the good works which God foreordained they should. Hence we believe that God's work in creating his people in Christ Jesus unto good works, and ordaining that they should walk in those good works, was not in vain. We believe that works of obedience are spiritual blessings, and are the gift of God, and the blessings are bestowed on his people according to his electing love, and not as a payment for our good deeds; that in the setting up of his kingdom, his church, God did for the benefit of his church give gifts unto his people according to his own will and purpose, for the edification of the church; that he has always come quickly, and his reward is with him, to give every man according as his work shall be; not according as his work has been. God having ordained work for his people to do, he first rewards them by giving them such ability and gifts as enables, constrains, and causes them to do the work which shall be done by them. Hence they are blessed in the deed; blessed in obedience; their obedience being the imputed righteousness of Jesus, and

is the fruit of the Spirit. We receive the answer of a good conscience when baptized; and in being baptized we are following our Savior, thereby fulfilling our portion of righteousness; and as we have no righteousness of our own, the righteousness that we fulfill in being baptized is the imputed righteousness of Jesus; thereby God is adding to the church daily such as shall be saved "from this untoward generation." The church to which God adds daily is his church militant on earth; for every member of the triumphant church were members before time, and their names were written in the book of life of the Lamb slain from the foundation of the world, and hence not added daily. So we conclude that it is the work of God that people do join the church, or are added daily to the church here on earth.

If not crowding out better matter please publish this in your paper, the SIGNS OF THE TIMES. If we are in error, please let us know it. We are a church lately organized, and want to start right, and hope to receive advice from our older brethren. We are financially poor, but would love for those who preach none other than true doctrine, as advocated in the SIGNS, to visit us. If any one passing, or by special arrangement, can preach for us, they will please address Mrs. Ollie Hargan, 156 North Raborn Avenue, or your unworthy writer, D. L. McNeese, corner of Second and Commerce Streets, Memphis, Tenn. Please send appointments a week or ten days in advance.

We also have meeting every Sunday at three o'clock p. m. at my house, and would love to have brethren, especially ministers, to be with us.

D. L. MCNEESE.

#### EDITORIAL NOTICES.

##### PLEASE BE SURE

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

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## OBITUARY NOTICES.

**Lydia Sweet Mulnix** was born in Middletown Township, Delaware Co., N. Y., July 12, 1820, and died May 29, 1896, near Polo, Ogle Co., Ill., aged 75 years, 10 months and 17 days. She was united in marriage with Homer W. Sanford on April 13, 1843. Three children were born to them, Aaron Sanford, of this place, Mrs. Elizabeth Livingstone, of Kansas, and Mrs. Susie Mulnix, deceased. On Oct. 27, 1853, they came to Ogle County, Illinois, where her husband soon died. On January 2, 1855, she was married to John Mulnix, who died Feb. 10, 1890. Three children were born of this union, Louisa Mulnix, who preceded her parents to the better world, Homer W. Mulnix and Corydon Mulnix, of this place. For about fifty-three years she was a member of the Old School Baptist Church. The funeral services were held at the residence of her son Corydon on Sunday, May 31, where a large congregation of relatives and friends gathered to pay their last respects to the departed. She died of consumption. Although a great sufferer, her mind was clear to the last, and she bore her sufferings with great patience, often expressing a desire to go and be at rest. About three hours before she died she quoted three verses from the Bible, but the only one her daughter-in-law, who stood at her bedside, can remember is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Yours in hope of eternal life,  
SARAH SWEET.

POLO, Ill., Nov. 3, 1896.

**DIED**—On October 10th, 1896, of typhoid fever, **Elmer E. Cook**, aged 23 years, 11 months and 23 days, at the home of his uncle, Capt. C. A. Buck, of Hartford, Conn. He was born at Dorchester, New Brunswick, Oct. 18th, 1872. He was a beloved son of Albert and Fanny M. Cook, and a nephew of the late Capt. Wm. E. Buck. He left home on March 9th, 1896, and was in the employ of the Hartford Street Railway Company. His father and mother went to see him, and were with him at the time of his death, and brought the remains home for burial. He leaves a father and mother, three sisters and a twin brother, with many other friends to mourn their loss. The funeral services were conducted by Elder Alexander Barnett. The portion of Scripture used on the occasion was 1 Cor. xv. 22, in the presence of a large gathering of the friends and relatives.

ETTA COOK.

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THE above important book was published forty years ago, but now, so far as we know, is not obtainable. Notwithstanding some objectionable phrases, it was much valued by our brethren who saw it, for its complete defense of Scriptural Baptism, and the authentic history it gives of the time and place, and by whom changes and corruptions were made in this holy ordinance. Through regard for its inestimable worth, and not for gain, it is being reprinted, having been slightly abridged and revised, so that no line of conditionalism remains. The style, while plain, is very interesting.

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D. L. Blackwell June 27

## CORRESPONDENCE.

### LOVE AND CHARITY.

THERE has been, and still continues, some confusion in the minds of many precious brethren regarding the connection between the love of God and scriptural charity, some going so far as to make them interchangeable or synonymous terms. We know that this is universally so with the worldly religious view of them. But the children of the light are dependent, not upon Webster or Worcester, nor upon worldly religious theories, to attain to the definition of scriptural truths. When we attempt by human reasoning to define scriptural expressions, we pursue the same course that we would were we to take up an example in mathematics and work it out until a conclusion is reached. The difference, however, between human reasoning and divine revelation is this: by dint of labor we struggle through darkness, removing obstacle after obstacle, until we reach the light; and it is owing greatly to the amount of energy in labor that we put forth, how greatly we succeed. The amount of light reached, therefore, depends in a great measure upon the labor bestowed. While, on the other hand, we are in darkness, without ability to labor, or wherewithal to search in the broad fields of divine grace. The judgments of God are unsearchable, and the ways of God past finding out. Then as we go to the natural light through human process, the spiritual light comes to us by the revelation of Jesus Christ, who is the embodiment of all wisdom and knowledge. Through him the very darkness within us is made light in the Lord. If, therefore, we take up a theory that has been brought to light by worldly minds, we should look upon it with distrust, and try the spirits whether they be of God. For the carnal mind is enmity against God, and surely good fruit cannot come from a corrupt tree. The love of God is the first great principle in the salvation of the sinner from his sins. It involves all other principles to be found in the economy of the grace of God. It is the first great principle, because God himself is love; for so it is declared in the Scriptures. All the conceptions we can have of God (aside from carnal misconceptions) is obtained through the love that he has so abundantly shed abroad in our hearts. When we are born in the kingdom of God's

grace we enter as a new-born babe into the light and atmosphere of God's precious love. It is the very air we breathe and the life we live. It penetrates every avenue of the soul, reaching the heart and mind, and by the sweet influence that fills all our being we know that "God is love." His love was so great to those whom he chose in his Son aforetime, that the Son himself declared, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The love of God comes to us as the morning light, giving warmth and sunshine and gladness, causing us to rejoice and exclaim, God is good. "He is the rock; his work is perfect." Love is an involuntary principle, infusing itself into our life in a mysterious way, and cannot be attained to by the will of the creature. By its secret influence we awake to a consciousness of the truth that our desires are now centered upon things to which we were once strangers. By its promptings we enter into new fields; we realize the joy of new delights; our feet are directed into new paths; we meditate upon the wonders of the creation in a way that we had never thought of before; for now through the transparent atmosphere of God's love we see God in all the work of his hands. We become conscious that all his works do praise him. We obtain the knowledge (we know not how) that God is above all and in all; and were we asked how we know these things, we could not tell, because the knowledge is above and beyond all human reasoning. The love of God not only prompts to action, but it stimulates the new-born desires and dictates the direction through which our impulses may be consummated. The love of God, then, is the governing principle in all the life of the children of God. The life that we now live in the flesh is by the faith of the Son of God, while charity is the act or outgrowth of that which governs us. Charity is not the principle, but the act prompted by the principle. That which is called charity in the world is in most cases acts of apparent generosity consummated for selfish ends, mostly to obtain the praise of men, and often to obtain favor with God. The apostle might well say, "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. 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." All of these things make a show and a noise in the world, and to all the world they are evidences of christianity and of the divine life. But inasmuch as the world does not know what the divine life is, it of course cannot be competent to judge. Neither can the people of God judge by human reasoning; but they possess an inner consciousness born of the divine life, which is unerring in its judgment. True charity manifests itself to the saints of God in the daily walk of his people, and is recognized by revelation of the Spirit through faith, as is "the righteousness of God revealed from faith to faith." I desire to lay stress upon this particular point, that charity emanates from the creature of God through the love of God reigning in his heart. The apostle tells us that "charity suffereth long and is kind." Love does not suffer. God is love. But the creature suffers in charity for his brother, because of the frailty and corruption of his flesh, by reason of the love of God dwelling in him. A corrupt tree cannot bring forth good fruit, and the children of God when in the spirit never recognize it as such; consequently they are not deceived by it. "Though I bestow all my goods to feed the poor," if I do it from fleshly motives my brother discovers not charity in the act, but a desire for reward here or hereafter. But when the motive is for the glory of God, and for the lifting of Jesus on high, then the faith of my brother will reveal unto him the faith that is in me, and his heart goes out involuntarily to me in love; and this is the love with which we love each other "with a pure heart fervently." In every outward act of the life of faith, the power and sweetness of the word of God must accompany the act to make it a deed of charity. It suffereth long and is kind. Love subdues the carnal passions. The strong man is bound, and his goods are spoiled. Acts of kindness take the place of anger and resentment. The same tongue that once uttered curses and revilings, now sings the new song of Moses and the Lamb, and delights to tell the old, sweet

story of Jesus and his love. Its words are words of kindness, which carry with them "the oil of joy for mourning, and the garment of praise for the spirit of heaviness." "Charity vaunteth not itself, is not puffed up." It manifests itself in the demeanor of the individual. Water is made up of two elements, viz., hydrogen and oxygen. These elements are (when separate and distinct) invisible to the natural eye; but when they unite in certain proportions, making water, the water is visible; we drink it; it has become a tangible substance. So the love of God is invisible; man hath not looked upon it, any more than he has seen the face of God. But when this invisible element which comes from God, and is God, is shed abroad in the heart of man, the elements of the vile carnal nature are wrought upon. Man becomes a new creature in Christ Jesus (who is the substance of God's love); and now we look upon and taste and handle the Word of life. We see God in the creature. Jesus is manifest there as the life. We behold in the man the image of God. The Father's name is in the forehead, the name of Jesus, the glory of the only begotten of the Father, full of grace and truth. And how do we see it? By his demeanor. "Charity vaunteth not itself, is not puffed up." Humility, self-abnegation, abasement of the creature, and exaltation of Jesus, mortifying the deeds of the body, esteeming others better than self; then is charity completely brought to view. How do we know that the love of God reigns in our brother? When it is manifested through charity. I have erred from the truth, departed from uprightness, and deviated from the path of the just. Does my brother come to me with denunciations and threatenings, saying, Come not thou near me, I am better than thou? Surely not. He vaunteth not himself, is not puffed up. His arms are open to receive me. He relates to me his own frailties and weaknesses, which he insists are greater than mine. The spirit that worketh mightily in him, kindleth the slumbering embers with me. "As in water face answereth to face, so the heart of man to man." The flood-gates of heaven are opened, the rain descendeth, the water of the Spirit permeates all my being. The dove goeth out of the ark, and cometh not in again. My truant soul is converted from the error of its way, and I am saved. Thus "abideth faith,

hope, charity; but the greatest of these is charity." What a wondrous mystery, all summed up in this precious truth, God manifest in the flesh, Christ in us the hope of glory. Faith opens the doors of the temple of our God, revealing the hidden mysteries of the riches of wisdom and knowledge within. Hope causes us to press toward the mark for the prize of our high calling of God in Christ Jesus. Charity manifests the divine life in act and deed and demeanor, through the various stages of the christian journey from darkness into God's marvelous light, and all because the love of God lives and abides in the heart of man.

B. F. COULTER.

PHILADELPHIA, Pa., Nov. 10, 1896.

### THE MYSTERY OF GODLINESS.

"AND without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16.

The enlightened reader will understand this as said of our only Lord and Savior Jesus Christ, of whom John says, "This is the true God and eternal life."—1 John v. 20. He says again, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men."—John i. 1-4. "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, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."—Matt. i. 21-23.

Thus was the saying of Paul fulfilled, and the babe of Bethlehem was God in the flesh. "For in him dwelleth all the fullness of the Godhead bodily."—Col. ii. 9. The testimony of Jesus himself is, "I and my Father are one."—John x. 30. This establishes the word of John, "This is the true God."

"God was manifest in the flesh." When? "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."—John i. 14. The simple and clear testimony is, The Word was in the beginning with God; all things were made by the Word; the Word was God; the Word was made flesh; God was manifest in the flesh. Without controversy God was manifest in the flesh and dwelt among us. It were to "make him a liar" to say otherwise. Therefore we turn to that most eventful and glorious prophetic time when the Most High bowed the heavens and came down and dwelt

among us—the time of the incarnation. "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke i. 35. "When he bringeth in the First-begotten into the world, he saith, And let all the angels of God worship him."—Heb. i. 6. "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."—Rom. i. 3, 4. Thus and in this way God was manifest in the flesh; therefore Jesus of Bethlehem and Nazareth, the son of king David and the son of the virgin Mary, was God himself come down to us in the flesh—God with us! Wonderful mystery!

"Seen of angels." "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man," said Jesus.—John i. 51. For this Son of man and Son of God was both on earth and in heaven. "For there is one God, and one Mediator between God and men, the Man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 5, 6. Jesus, then, is the way of angels and men to God and heaven, and in him is the union of men to God—the Fatherhood of God and the brotherhood of men—Jesus all in all.

"Justified in the Spirit." That is, God manifest in the flesh, the spotless and holy Son of man, was justified in the Spirit and by the Holy Spirit, as declared to be the Son of God, by the resurrection from the dead, and seated at the right hand of the Majesty in the heavens. Justified in the Spirit, therefore, regards him as the Man Christ Jesus, the one Mediator between God and men, the perfect Redeemer and complete Savior of all for whom he gave himself a ransom. For this cause "the Word was made flesh, and dwelt among us." As the Son of man, God was his Father, and he was our Brother. Therefore, as the Man Christ Jesus, he was our near kinsman, our divine Boaz, and in him was the right to redeem; yea, more, the covenant obligation. For in his union with us in the flesh, he who knew no sin was made sin for us, that we might be made the righteousness of God in him. So, when he had put away our sins by the sacrifice of himself in the flesh as the spotless Lamb of God, the atoning and all-satisfying sacrifice for sins, the crucified Man of sorrows, then the Fatherhood raised him up from the dead, and the God-man was justified in the Spirit in behalf of all for whom he died on the cross; and God was well pleased for his righteousness's sake, and said to him, "Sit thou at my right hand, until I

make thine enemies thy footstool."—Psalm cx. 1.

Thus the ever blessed God our Savior "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," in the wonderful person and all-redeeming work and glorious resurrection of the Lord of life and glory. So the manifestation of God in the flesh, and his finished mediatorial work in the life and death of the God-man, Jesus the Christ, and his triumphant resurrection from the dead, thus swallowing up death in victory, was the most glorious manifestation of the eternal Godhead in all his marvelous works; for in this was manifested the blessed and loving Fatherhood of the infinite God. A poet beautifully expresses this in this couplet,

"God hath, in the person of his Son,  
All his mightiest works outdone."

It was in view of this that the beloved Son of the Father's love said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."—John xvii. 1-5. This prayer the Father fulfilled in the glorious resurrection and heavenly coronation of the crucified Man of his right hand, the First-born from the dead of all the sons of the Most High, seating him at his own right hand, and crowning him King and Lord of all.

So, as the fulfillment of our text, he said to his chosen apostles, before his bright ascension to his glory, "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. And ye are witnesses of these things."—Luke xxiv. 46-48. Herein the risen Christ, the King of glory, teaches the mission of his called and chosen servants, as the ordained witnesses that he is the only God and Savior, not only to the Jews, but among all nations, even to the end of the world.

Then, when the gospel dispensation or day shall be full, the end shall come, as says Jesus, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. xxiv. 14. Long since the end came to the legal, Jewish world, and that dispensation passed away forever, as the spiritual night of God's people; but they are now in the gospel day, because the Sun of righteousness is

risen unto them, and they walk in the light of life. So now, the Word that was made flesh and dwelt among men on earth is preached unto the Gentiles, and believed on in the world; and this shall continue until the fullness of the Gentiles be come in, as Paul shows in Romans xi. When this is accomplished, then shall be fully consummated the last words of the text, "Received up into glory." For then the glory of God shall be more fully and rapturously revealed, when the whole redeemed church and body of the glorified Jesus shall be caught up together to meet him in the air, and all the sons of God shall be received up into glory and shout aloud for joy.

How shall we fitly speak of that infinite fullness of glory? It is the blessedness of the Father and the Son and the Spirit and heaven. It is infinite holiness and immortality and eternal life. It is everlasting freedom from sin and sorrow and death. It is the transporting perfection of light and beauty and love. It is the happy presence of patriarchs and prophets, apostles and saints, men and angels, the entire heavenly family, an innumerable company, all glorious to behold. It is the rhapsody of celestial songs of divinest joy and thanksgiving and glory to God in the highest, making heaven melodious with the soul-thrilling adoration of saints and angels. And all this infinite loveliness and glory and bliss shall never fade nor pass away, but ever abide and unfold and enlarge, world without end. "Then shall I know even as also I am known." "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." "In thy presence is fullness of joy; at thy right hand there are pleasures for evermore."

"When in that blest habitation,  
Which my God has foreordained,  
When, in glory's full possession,  
I with saints and angels stand,  
Free grace only shall resound in  
heaven's land."

DAVID BARTLEY.

CRAWFORDSVILLE, Ind., July 7, 1896.

### IMMORTALITY, ETERNAL LIFE.

"In hope of eternal life, which God, that cannot lie, promised before the world began."—Titus i. 2.

Much has been said about this life which is here spoken of by the apostle, of what it is, and when it comes or is made manifest. I have thought that in the use of the phrase, "eternal life," in the above quotation, it is synonymous with immortality. That we do not now possess immortality is evident to every candid Bible reader. That we do hope for immortality is the hope of every believer in the Lord Jesus Christ. That the saints do now in their experience possess the germ of immortality, or eternal life, is not doubted, but is fully confirmed by the Scriptures and experience.

I do not understand that in every

place where the words eternal life occur in the Scriptures they mean immortality, or eternal life in its fullness; but in many places it has reference to that germ of immortality which God has planted in earthen vessels; for we have this treasure in earthen vessels, and it is evident that these earthen vessels are not alive in all of their parts with this new life, or eternal life; but that life is a life within them, *springing* up unto ever lasting life. This everlasting or eternal life is not fully developed on this side of the resurrection of the body. While it is admitted that the saints in this time world have eternal life given unto them, and that life is a spiritual life, of a higher and different order than their natural life, yet their whole body or being is not sensibly alive in all of its parts with that spiritual life; nor is that mortal life swallowed up of that transcendently higher life; but their carnal minds are still enmity against God; they are not subject to the law of God, neither indeed can be. In the flesh no man can please God. The saints as individuals cannot please God; but by faith, and not as individuals, are they permitted to worship God. They worship him in Spirit and in truth. He seeketh such to worship him as worship him in spirit and in truth. They now have the first fruits of the Spirit, and these first fruits are holy unto the Lord, and are as a memorial before the God and Father of our Lord Jesus Christ, as a certain pledge that the full crop shall be gathered, and that the crop shall be holy, as the first fruits are holy. In this life we see through a glass darkly, and the best sights that we have of spiritual things are only faint glimpses of eternal things. Things that are seen are temporal (natural); but things that are not seen are eternal (spiritual). We can see natural things. Among these we see natural life. We cannot see that life outside of the body, nor know anything of a natural life outside of a body. We can see a living body, and realize that it is alive in all of its parts. I cannot have any idea whatever of a natural life disembodied. There may be an interminable existence to a portion of the natural man, after the death of the body; but of this I am not permitted to speak. Jesus says, in the tenth chapter of John, that he gives eternal life unto his sheep. I understand by this that it is the earnest of that glorious inheritance that is now given, and not that immortality which we are yet hoping for. By this gift our heirship is made known unto us, according to the hope of eternal life. In the earthly pilgrimage of the saints they have two lives; the natural life, which is of the earth, earthy, and a spiritual life which is of heaven, heavenly. The natural life is fully developed in all adults of Adam's race. The spiritual life is life and *light* from the heavenly Man and Mediator; but in time it is

not fully developed, but it will be when that which is perfect is come. For we know in part, and we prophesy in part. There may be objections to my view of these things, but I would ask, Have we attained to perfection in this world? If we have, what are we hoping for? Is it only that we may have a glorious entrance into the kingdom of God at the dissolution of the body? More than this, it is that we may be clothed upon with our body which shall be. Our hope reaches to that point; satisfaction will be found there; and not till then will our personal redemption be complete. We may speak of the life of heavenly angels, a life without trouble or termination; but the life they have is not immortality. According to Scripture no being but the risen and ascended Jesus hath immortality. "I am he that liveth, and was dead, and, behold, I am alive for evermore, amen, and have the keys of hell and of death." He is "the beginning of the creation of God, the first-born of every creature." "The first-begotten of the dead." He being the first-begotten of the dead is "the first-born among many brethren." Those that were chosen in him before the world began, were predestinated to be conformed to the image of God's Son, that he might be the first-born among many brethren. He was put to death in the flesh, but quickened by the Spirit. When he was quickened, immortality appeared only in the person of our Lord Jesus Christ; eternal life in all of its glorious fullness. For we read, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." Jesus hath abolished death, and hath brought life and immortality to light through the gospel. Immortality can only be reached through death and the resurrection. Until immortality shall be ours, we are sealed with that holy Spirit of promise. The apostle says to living saints, or those whom he calls faithful brethren at Colosse, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." I have always looked upon this passage as being hard to be understood, unless we take the view that death means a separation; and here they are dead because they are personally separated from their living head, who holds their immortality in prospect for them, until the redemption of the purchased possession, unto the praise of his glory. Now we are the sons of God by the spirit of adoption, hoping or waiting for the adoption to take place, which is the redemption of our bodies. Hope that is seen is not hope; but that which we do not see, we with patience wait for. This waiting will have an end, and that end is the full accomplishment of what God had promised before the world began. God cannot lie. God cannot deny himself. The promise of eternal life

before the world began is in Christ, the Head of the church, which is his body, the fullness of him that filleth all in all; for he has been anointed with the oil of gladness above his fellows. "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

J. BEEMAN.

PAPINSVILLE, Mo., Oct. 29, 1896.

DILLEY, Oregon, Oct. 7, 1896.

VERY DEAR BRETHREN IN THE LORD:—Inclosed you will find a letter written by Uriah Trumbo, who, I believe, has since passed away. The letter has been of much comfort to me, and although written almost ten years ago it is now more precious to me, for I have lived to see it proved true as regards those who want to limit the holy One of Israel. If it meets with your approval please publish the letter, that others in these trying times may take courage by the way. Yours in hope,

J. K. BOYD.

RIMER, Ohio, July 18, 1887.

MR. AND MRS. J. K. BOYD—DEAR BROTHER AND SISTER:—Your letter of the 9th instant was received and read with interest, and I feel to say I am truly glad that there are a few in Oregon, as well as elsewhere, who are sufficiently zealous for the cause of our blessed Master to write to a stranger in the flesh, which is an evidence that there is a relationship in Christ, and when made manifest is nearer than a fleshly relationship; and as these few are rejected of the world they feel glad when they find each other, though they may dwell a thousand miles apart. While you may think that your trials in contending for the faith once delivered to the saints, and the order of God's house, are without a parallel, you are only suffering a part of what the faithful in Christ are suffering everywhere at this time for the truth's sake. I believe that the Lord is causing the church to pass through the refiner's fire; and every element that would rob God of his glory by advocating means and instrumentalities of men will go to their own, because they can no longer endure sound doctrine. You should not think that some strange thing has happened unto you, for all who will live godly in Christ Jesus shall suffer persecution. It is far better for the children of grace to have the approval of God in their consciences, than to have the friendship of the world; for "Whosoever therefore will be a friend of the world is the enemy of God."—James iv. 4. And whosoever shuns to declare all the counsel of God, for fear of driving his congregation away, is a friend of the world. It is evident that the doctrine of absolute predestination

of all things, and also vital unity or relationship of Christ and his people, are plainly set forth in the Scriptures. This our enemies cannot deny; but they will say that it is not profitable to preach. Such expressions come from friends of the world, no matter how able they may appear, or however well you may learn to love them. This you will find to be true when their preachers by their smooth preaching collect an element together like themselves in a church capacity. In time they will ignore the rules of God's house, as well as the doctrine, and the time will come when the little few who contend for the faith will be cast out as evil. Revivals are regarded as a great blessing to the church, but when they occur under the above described ministry they prove to be a snare in the end.

Dear brother and sister, if there are two or three who love the doctrine of God's eternal, unlimited sovereignty, you should be thankful for that and take courage; for if God, who works all things after the counsel of his own will, be for you, who can be against you? Excuse this unprofitable letter, and write again to one who needs encouragement, as well as all the afflicted.

Yours in christian love,

URIAH TRUMBO.

CONDITIONAL SALVATION.

DEAR BROTHER CHICK:—If the time enjoyments of the christian are unconditional upon his part, or do not depend upon his obedience, why exhort him to work out his own salvation with fear and trembling? How can our time salvation be unconditional, when God says, "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword?" &c.—Isa. i. 19, 20. "If" implies a condition. Then do not our joys and being devoured as christians depend upon obedience or disobedience? If our time salvation is unconditional, what does this Scripture mean? "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."—Psa. lxxxix. 30, 31. "Return unto me, and I will return unto you."—Mal. iii. 7; Rev. ii. 5. "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." Does not this dying and living depend upon their obedience or disobedience? Read Eph. iv., v., vi. What does it mean? "If ye then be risen with Christ, seek those things which are above." Can the christian live in obedience? If not, why tell him to obey? If finding rest, to the christian, does not depend upon his taking the yoke and following Jesus, why did Jesus tell him to take the yoke in order to find rest? Does a christian who gets drunk have a right to say, I could not help it; that God saw I would get drunk,

(Continued on page 382)

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 25, 1896.

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

## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
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All letters for this paper should be addressed, and money orders made payable as formerly, to

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

## CONDITIONAL SALVATION.

WE feel under obligation to respond to the request of "a poor sinner," on page 379, as soon as possible, for several reasons. It is earnest and kindly in tone, it is brotherly, and besides we do not think that our editorial in the SIGNS of number thirty-five of the present volume is susceptible of the interpretation that a believer is to have no care as to how he lives; and neither do we think that it denies that the willful and disobedient are beaten with many stripes, while the willing and obedient eat the good of the land. At least our aim was solely to show that our entrance into the experience of salvation here and now was as much of grace as our entrance into glory at the end would be. If any brethren have understood us to say that it does not matter how a believer lives, we have certainly written very differently from what we had intended. We thought that we were careful to show in that editorial that our present salvation was right along in line with the final glory; that as grace finished the work, so grace began it. We were not speaking of our daily joy and comfort of mind primarily, but of salvation. Let us all remember that salvation, whether in time or in eternity, is one thing, while the joy of salvation is another thing.

We have often seen the expression, "our time salvation," and we have used it ourselves, but we meant by it that experience of the grace of God which we have in time. That is, by "time salvation" we meant the new birth and all that is involved in it. This we believe to be as absolutely of grace and as wholly unconditional as our final glory; that is, our choice or our work has no more to do with the new birth than it has with the resurrection. We doubt not that our brother agrees with this. He will say, we know, as earnestly as we can say it, "Salvation is of the Lord." In fact he does say so in his letter.

We do object to the word "conditional," because it conveys to most minds the idea of creature choice or work in salvation. This is the use it is commonly put to by all those that use it in this part of the world; and it is not a Bible word. It seems to us that to use it in connection

with the gospel savors too much of Moses. It seems to us to go very far toward changing the text, "In keeping his commandments there is great reward," into *for* keeping his commandments there is great reward. And there is all the difference between liberty and bondage, between the gospel and the law, between Christ and Moses, in these two little words "in" and "for."

In our use of exhortation (and we believe in exhortation) we have never felt to urge obedience upon the ground that they will escape sorrow or gain happiness by so doing, but solely upon the ground that by obedience they shall glorify God. It seems to us much better, and much more in accordance with the spirit of the gospel, to present the christian obligations in this way. Jesus once said, "My meat is to do the will of him that sent me." Will not those who possess his spirit all feel in the same way? Will it not be their meat and their drink to do the will of God? Will they not hunger and thirst to do his will? Can they ever be satisfied without doing his will? There is a joy in eating and drinking if a man is hungry. If a man is not hungry there is no joy in it. A man not hungry will not eat, unless some outside inducement is presented. He must have a joy or reward set before him outside of the eating and drinking. But a hungry man needs no outside joy to be set before him. His pleasure is in the eating and drinking. This is what Jesus meant when he said, "My meat is to do the will of him that sent me."

It was the chief aim of Satan in the trial of Job to show that there was no such thing as loyal and willing service in him. Satan said, "Doth Job serve God for naught?" That is, has he not been rewarded for his service, and does he not expect a reward for it? Any man will serve thee if the hope of such prosperity be held out before him. This is the substance of the meaning of Satan's question. Now the whole list of multiplied sorrows and losses and afflictions that followed only served to show that there was in Job a steadfast spirit to love and serve God. He was filled with a spirit of submission and trust. It was proved that his obedience was not for hope of reward of any kind, nor for fear of loss or sorrow. There was a reward to him in the service, regardless of anything else.

Likewise in the parable of the laborers in the vineyard, those who entered in and labored without thought of what they should have for so doing, represented gospel service, while all with whom an agreement was made represented those who served for reward. It seems to us unworthy of the gospel to appeal to the hope of joy on the one hand, or the fear of sorrow upon the other, whether that joy and sorrow be in this world or in the next. Let our brother appeal to the testimony of

his own heart and life in this matter. Does he strive to live faithfully, devotedly, honestly and obediently before God and man because it adds to his joy to do so, or has he not a higher motive still, viz., that to glorify God is his duty and privilege as well? Is his joy given him for his service, or is it in the service? Is the service itself irksome, and does it need a future hope of reward to induce our brother to engage in it? We know what his response will be. It is not possible that one can serve God without joy, even as a hungry man cannot eat and drink without pleasure. But if it were possible, does not our brother find a love in his heart that impels him to the service as his highest joy and liberty? The words have been common in our tongue that if there were no heaven to gain nor hell to shun, no joy to be given nor sorrow to be avoided, still the child of God would serve God for love, and find an all-sufficient reward in the service. Does our brother feel when he is joyful that it is a reward for right doing, or that his joy is a free gift for which he must thank, not his obedience, but the grace of God? We know that he feels as we do in this matter. Christian feelings cannot be wrong in this.

Another consideration occurs to our mind in this matter, which shows that we cannot, at least always, judge of obedience or disobedience by the joy or sorrow that one may experience. Some of those whom we have known, whose whole life has been filled with meekness and love, who have been most faithful in every christian obligation, have also been among those of the most sorrowful spirit. We do not mean that they have had outward troubles, such as sickness, poverty or bereavement, but have walked in darkness and have had no light; while we have known of others whose faithfulness and zeal seemed far less, who have seemed to be among the most joyful. We do not think that we can measure the righteousness of men by their happiness in spiritual things, nor by their want of it.

There is another reason why we could not endeavor to urge men to obedience by the hope of a joy to follow, and it is this: no man who makes joy (even natural joy) his object shall ever attain to joy. This is true of the daily happiness of this life. While right living may be spoken of, perhaps, as a condition of earthly happiness, in the sense that there can be no real happiness without it, yet if a man does right simply that he may attain to happiness, he will find that the thing which he seeks will always elude his grasp. He who seeks for joy will not find it. But he who seeks to do right shall find joy. This has passed into a proverb among thoughtful men of this world. Now, the same thing is true in the spiritual world. If our aim be simply to be happy we shall never attain to it. But if our aim

and object be not happiness, but to serve God, we shall also find happiness; such happiness as is inseparably connected with the service. Such a man shall be blessed in his deed. It seems to us therefore wrong to preach to our brethren that they should serve God because he will give them joy for so doing. The child of God can never be in a situation, whether as regards his present joy or his future glory, where he can say, "Lord, I have done my part, I have fulfilled the appointed conditions; now, therefore, fulfill thy part." He can never say, I have been obedient, therefore give me joy. For ourself we know that every joy we have ever felt has come as a great surprise. We have had to praise grace for it.

It is true that the willing and obedient eat the good of the land, while the disobedient shall be beaten with many stripes. It is true that if we live after the flesh we shall die; but if we through the Spirit do mortify the deeds of the body, we shall live. We rejoice in all those Scriptures to which our brother has referred; and many of them, and many other similar ones, we have used as texts, and upon them have based warnings, reproofs and exhortations to the brethren in Christ; and we see nothing in those Scriptures in any way contradictory of what we have here written, or to what was said in the editorial to which our brother refers. There is a wonderful depth of truth and a wonderful mystery in the language of Paul when he said, "I labored more abundantly than they all; yet not I, but the grace of God which was with me." "I labored," he says; and yet after all it is the grace of God, not I. We feel sure that we know what this means in our own personal life, and we are equally sure that our brother knows. We are sure that when any fruit appears in his own life he says in his heart, It is not I, but grace that hath produced it. It is true that if we forsake the law of God we shall suffer, while in obedience we shall find rest; and so we would say to all the children of God, that in taking the yoke of Christ upon them they shall find rest to their souls; yet we would not say *for* taking the yoke, but *in* taking it; and still farther, as we have before said, if one takes the yoke simply in order to find rest, they will miss both the yoke and the rest.

Our brother asks, "Can the christian live in obedience?" We do not think that any child of God will ever say he was compelled to disobey by any power outside of himself. But he will very often say, The flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that we cannot do the good that we would. And, The evil that I would not, that I do. All christian experience agrees with this language of Paul. Yet it is also true with us that we have never yet for one mo-

ment felt like saying that we have lived the best that we could; and yet we have to say that we cannot do the good that we would.

Our brother asks again, "Does a christian who gets drunk have a right to say, I could not help it, that God saw I would get drunk, and therefore I had to do it?" We answer most earnestly, No! And it is inconceivable to us that a christian could say such a thing. We are sure that a penitent transgressor never would think of saying such a thing in excuse for himself. It is true that Jehovah must from all eternity have known that he would get drunk. To say otherwise is to deny his eternal wisdom, power and Godhead. But great as the mystery may seem to be, the penitent child of God, though he knows that the wisdom of God is eternal, will yet always charge home upon his own soul all his sins. A christian may be overcome of strong drink, or he may deny his Lord, but he will feel his sin to be his own and to be very great. God foreknew all things, it is true, and therefore they must take place; but the man who does these things sins. It is all just as it was with Joseph: God meant his brethren to sell him into bondage for good, while they meant it for evil.

Our brother asks, "Does God obey for the sinner, or does he do for the christian what he has commanded the christian to do?" We answer that it is most certainly true that Jesus Christ once obeyed for the sinner who was chosen to salvation, and that our God does in the christian what he has commanded the christian to do outwardly. If God has not wrought all our works in us, we shall never work them out. When we have been preaching salvation by grace, especially as it relates to the new birth, we have been approached with the charge that this made out that God believed, loved and obeyed for men. Our reply has always been, that we were glad to believe that Jesus Christ had obeyed once for men, and that he wrought faith, love and obedience by his Spirit in his people.

There are a number of questions which follow this one proposed by our brother which we have in substance already answered, and to which, therefore, we will not further refer; but one more we will notice here. He says, "Did you mean in your editorial upon 'conditional salvation' that a christian had to do all the meanness he does, and cannot help it? or that he can live ungodly and enjoy the sweets of the gospel the same as the godly?" To both of these questions we would reply by an emphatic No! and we cannot see, as we review the editorial, how such ideas could be gained from it.

We are glad to say that we do not know in this part of the country of one Old School Baptist who would shelter himself for his misconduct under any such plea as that he could not help it; and yet most of

them believe firmly in unlimited predestination, and all believe that the disobedient cannot rejoice in God as do the obedient; and they believe that even our time salvation is of unconditional grace, and that all our righteousness of every sort is a "caused righteousness." There is no praise to us for anything, but all praise to God.

But, as said before, we could have no fellowship with any man who would say, when arraigned for misconduct, I could not help it. The grace of God is not in such language. But, O brethren, do not urge obedience upon the ground of a promised future reward. This is not the gospel sound. Herein is the gospel superior to the law, as reward in obedience is higher and better than reward for obedience.

We trust that true wisdom and the spirit of true obedience may be given to us all, both our brother and ourself, and to all who love the Lord Jesus in sincerity. We have not designedly omitted anything in our brother's questions. We hope that we may ever be of one mind in praising the grace of God, both for our obedience and for our final glory.

C.

EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.

ZECHARIAH III. 9.

"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."

The book of Zechariah the prophet abounds with sublime and striking figures, many of which, to an ordinary mind, appear exceedingly abstruse, and like some of the writings of our beloved brother Paul, hard to be understood. The primary allusions of the figures used by Zechariah seem to have been directed to illustrate the astonishing display of the mighty hand of the God of Israel in restoring his people from their captivity in Babylon, the repairing of the city of Jerusalem, and the rebuilding of the temple of the Lord. But as all these things were typical of the redemption of the church of the living God from bondage and captivity, and the upbuilding of the spiritual temple in the Lord Jesus Christ, they are serviceable to the saints of the present age in their spiritual and prophetic application to our Lord Jesus Christ under the gospel dispensation.

Joshua was the high priest at the time of the restoration, and as such he was of course a type of the great and glorious High Priest of our profession, the Lord Jesus Christ, whose priesthood is not after the law of a carnal commandment, but after the power of an endless life. By the stone which God had lain before Joshua, we understand Christ, the antitype of Joshua, to be intended. Not in the order of the time of mani-

festation in the flesh, but he was before Joshua in the same sense that he was before Abraham, David and John the Baptist. He said to the Jews, "Before Abraham was, I am." David said he foresaw the Lord always before his face, &c. And John the Baptist says, "He that cometh after me is preferred before me, for he was before me." His goings are of old, even from everlasting, and in his Mediatorial relationship to his people he is before all things, and by him all things consist. This is the Stone which God has laid in Zion for a foundation; and in laying this Stone for a foundation in Zion, it was laid before Joshua the high priest. And in this pre-eminence, in regard to his person and priesthood, God laid the stone before Joshua, showing that the priesthood after the order of Melchisedec should far surpass that of the order of Aaron. The epistle to the Hebrews very clearly sets forth wherein the High Priest of our profession excels the priesthood of Aaron or Joshua; and Zechariah the prophet had a very clear prophetic view of the superior excellency of the royal priesthood of Christ over the typical priesthood; and speaking by the Spirit he said, "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 shall be a priest upon his throne; and the counsel of peace shall be between them both."—Zech. vi. 12, 13. In contemplating the superior priesthood of our great Redeemer, who is holy, harmless, and higher than the heavens, being assured that he knoweth how to succor them that are tempted, having in the days of his flesh been tempted himself in all points as we are, and yet without sin, truly we may say, such a High Priest becomes us. For he is able to save unto the uttermost all who come unto God by him, seeing that he ever liveth to make intercession for them. The offerings made by Aaron and his sons could not purge the conscience from dead works to serve the living God, nor remove the perpetual obligation of those for whom the offerings were made to do the whole law, or the dreadful penalty resting on them for failing to do all that the law required; but Christ has by one offering perfected forever them that are sanctified. He has redeemed them from the dominion as well as from the curse of the law, having himself borne their sins in his own body on the tree. He has redeemed them unto God with his blood, and made them kings and priests unto God, and they shall reign with him forever. They are a chosen generation, a royal priesthood and a peculiar people, and they delight in showing forth his praise.

The Stone laid before Joshua, unto all them that believe is precious; but unto them that be disobedient, this Stone, which the builders refused, is the head of the corner, and a Stone of stumbling and a Rock of offense, to them that stumble at the word, being disobedient, whereunto also they were appointed.

"Upon one stone shall be seven eyes." This one stone on which should be seven eyes we understand to be the same stone which God had laid before Joshua; and although the eyes upon the stone in the type were engraved eyes, yet we find the signification of the engraving was to set forth the seven spirits of the Lord, which go to and fro in the earth. It is far beyond our ability to comprehend or to define the seven spirits of the God of Israel; but whatever they signify must certainly be found in the person and priesthood of our Lord Jesus Christ. If by seven eyes we understand the peculiar attributes of his eternal deity, they are displayed to men only in and through the priesthood of Immanuel. He is the brightness of his Father's glory and the express image of his person, and it pleased the Father that in him all fullness should dwell. The fullness of the eternal Godhead and the fullness of the church dwell in him bodily. The seven eyes described in the type by the engraving on the stone, are directly applied (Rev. v. 6) to Christ in his Mediatorial character, as being in the midst of the throne; and he is in that connection expressly called, "The Lamb," which title invariably refers to him in his Mediatorial character. As the Lamb that was slain, and hath redeemed us unto God with his blood, he was thus identified by John the Baptist. "Behold the Lamb of God, which taketh away the sin of the world." This Lamb which had been slain from the foundation of the world, but which is now made known to them who by him do believe in God who raised him up from the dead, was seen by John in the midst of the throne, and of the elders, and of the four beasts, as a Lamb that had been slain, having seven eyes and seven horns, which he informs us are the seven spirits of God sent forth into all the earth. Compare Rev. v. 6, with Zech. iv. 10. With those seven, they are the eyes of the Lord, which run to and fro through the whole earth; and no doubt can remain that Christ is the antitypical Stone on whom the seven eyes or spirits of the Lord should be, and accordingly were displayed. The eyes by Zechariah are simply called seven eyes, and we are told that they are the eyes of the Lord, &c.; but in Revelation John saw them in connection with the emblems of regal power and dominion, after the exaltation of the slain Lamb to the midst of the throne. "Having seven horns and seven eyes." The number seven agrees with the number of the golden candlesticks and of the stars which

were in his right hand, the seven churches, the seven seals, seven trumpets, seven vials, &c. It is regarded a number signifying perfection; precisely enough, and nothing to spare. These eyes being represented as going to and fro, and as being sent in connection with the seven horns forth into all the earth, may be designed to signify Christ on the throne of his Mediatorial glory, going forth in the gospel to every kindred, tongue and people under heaven; his eyes denoting that in him is light, and that he is the fountain of all spiritual light reflected upon his people; for this light is identified with the life of this mystical body. "In him was life, and the life was the light of men." With his seven eyes he was able to look upon the sealed book, and by the power signified by his horns he was able to take the book out of the angel's hand and open the seals thereof. Habakkuk says, "His brightness was as the light, he had horns coming out of his hand, and there was the hiding of his power." The union of the eyes and of the horns set forth also the peculiar character of that priesthood which is after the order of Melchisedec, in distinction from that of Aaron, as a royal or regal priesthood. He sits a Priest as well as Ruler upon his throne, King of Salem and Priest of the Most High God, and the counsel of peace is embraced between them (King and Priest), or between the eyes and the horns. As in him personally and relatively as Head of his body, the church, he has all wisdom and all power to direct and accomplish the complete and eternal salvation of all his members, so also is he presented in the gospel sent forth into all the world as Christ, the wisdom of God and the power of God. The church as his body can never be left in darkness in her union to him as her Head, for all the light of the knowledge of the glory of God shines in his face; nor can she ever be destroyed while the horns of his power embrace all the power of heaven and of earth.

"Behold, I will engrave the graving thereof, saith the Lord of hosts." In preparing the stones for the temple made with hands, mechanics and artists were employed to engrave such devices as were required to signify those things which they were intended to prefigure in the temple of the Lord's mystical body, which is made without hands. Although men were employed in the typical building, none but God himself is able to fashion and engrave the graving of the spiritual temple of the living God. The engraving of the seven eyes upon the Stone which God had laid before Joshua the high priest, as we have understood the stone to represent Christ in his Mediatorial relation to and connection with his church, and the eyes to denote the seven spirits or the eternal perfections of the supreme Godhead, especially the display of

his wisdom and power, appears to us to express the idea that God would stamp the impress of his own perfections on the Man Christ Jesus, by being himself manifested in the body of his flesh; that in the revelation of the Stone laid in Zion for a foundation he would give the light of the knowledge of the glory of God in the face of Jesus Christ; and that Christ in his incarnation and his priesthood should shine upon Israel as the brightness of his Father's glory and the express image of his person. Hence Christ in his revelation is God manifest in the flesh, seen of angels, preached to the Gentiles, believed on in the world, received up into glory. He is recognized by inspired witnesses as the image of the invisible God. By the term image in this place we understand a visible or tangible manifestation of the supreme God. Aside from this engraving or manifestation God is called the invisible God; but in Christ the Mediator he is revealed, so that if we have seen the Son, then have we seen the Father also; for the Father is in him, and he is in the Father; while, independently of this revelation, no man hath seen the Father at any time; neither can any one come unto the Father but by him. That Christ is essentially God as well as man and Mediator, we fully believe and have never for a moment doubted; but that he is man and Mediator as well as essentially God, is equally clear to our understanding; and that it is in Christ as Mediator that the eternal Godhead is revealed, admits of no disputation. Hence the revelation of the Messiah as the Redeemer of Israel is the manifestation of the Stone which Daniel saw taken without hands from the mountain, which should grow and fill the earth, and break in pieces all other kingdoms, and continue forever.

"And I will remove the iniquity of that land in one day." The land spoken of is that mentioned in chapter ii. and verse 12. "And the Lord shall inherit Judah his portion, in the holy land, and shall choose Jerusalem again." In the connection we are informed that the consecrated land of Judah had been defiled, for which cause they had been delivered into the hand of the enemy, where they had been held in captivity three score and ten years. But this seventy years of captivity being now accomplished, the Lord was about to restore them, repair the walls of Jerusalem, and rebuild the temple, &c., and remove the iniquity of the holy land. The ceremonial purification of the land of Judah prefigured the redemption of the chosen people of God from their iniquities, by the blood of the everlasting covenant, and the return of the ransomed of the Lord with singing to Zion. None but the Lord could remove their iniquities; and he gave the assuring promise that he would do it in one day. The one day may be understood in a two-fold sense. First, in relation to the day

of the atonement by our Lord Jesus Christ, when Jesus was delivered up for the offenses of his people, and arose from the dead for their justification, having put away their sins by the sacrifice of himself; when he made an end of sin, finished transgressions, and brought in everlasting righteousness. Secondly, the one day may also apply to the whole gospel dispensation, during which all the people of God shall be gathered in from the four winds, and receive experimentally the application of the Savior's blood and righteousness for the remission of sin, and for their perfect justification before God. And this is the work of God, and in either application the iniquity of that land is removed in one day.

Let all who read examine the subject for themselves in the light of divine revelation, and if they find that what we have written is not sustained by the word and Spirit of God, reject it, and attribute the failure not to design, but to weakness and infirmity on our part. "Prove all things; and hold fast that which is good."

MIDDLETOWN, N. Y., March 15, 1854.

#### CRUDEN'S CONCORDANCE.

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

#### THEODOSIA ERNEST, OR THE HEROINE OF FAITH.

SINCE the editorial notice of the book of the above title appeared in the SIGNS of October 21st, 1896, the calls for it have been so numerous that we have made arrangements with brother Lockett by which we can supply the book direct from this office at regular publisher's prices. For full description of book and prices at which it will be sent prepaid from this office, see advertisement on last page.

#### YOUNG'S ANALYTICAL CONCORDANCE.

WE are now prepared to send the above named book, postage or expressage paid by us, to any address, at publisher's prices. All who are acquainted with the work will doubtless agree that it is well worth the price charged. See notice on last page.

#### CORRESPONDENCE.

(Continued from page 379.)

and therefore I had it to do? Does God obey for the sinner, or does he do for the christian what he has commanded the christian to do? Does he make christians join the church, and keep them out until a certain time? If so, why say to them, "Why tarriest thou? Arise and be baptized?" &c. Does a christian have to do all the ungodliness he commits? and can he remain in such and have the joys and comforts in this life that an obedient christian has? Is it right to tell a christian to do something he cannot do? Then, if he cannot obey, why must the servant of God preach the word, reprove, rebuke, exhort, with all long-suffering and doctrine? Why exclude a member if he has to do all the wickedness he commits? Do not the joys and comforts of the christian depend largely upon his obedience to God's law? If a member lives ungodly, the church excludes him; if he lives godly, the church loves him, and he is saved to the comforts and fellowship of his brethren. Is not this "conditional?" Does it not depend upon his acts whether he has the sweet fellowship and confidence of the brethren or not? Did you mean in your editorial on "Conditional Salvation" that the christian has to do all the meanness he does, and cannot help it? Or, that he can live ungodly, and enjoy the sweets of the gospel the same as the godly? For the benefit of many dear brethren I hope you will answer these questions, as I hope to see God's people a unit on these points. All believe here that our eternal salvation is unconditional upon the sinner's part; that the christian gets in darkness experimentally, from which he cannot deliver himself; but his salvation practically from disobedience, ungodliness, &c., and the found rest, is conditional, and his joys depend largely upon it.

#### A POOR SINNER.

(Editorial reply on page 380.)

RIVER VIEW, Ala., Nov. 7, 1896.

DEAR BRETHREN EDITORS OF THE SIGNS:—As I have not written anything for the SIGNS in some time, I feel like saying a few things in reference to the subject matter contained in the number for November 4th, current volume.

I want to say that I heartily indorse Elder D. Bartley's article on the subject of "Gospel Obedience," and the remarks of Elder Chick on the same. I have often been pained and confused of late years from hearing such expressions as "our eternal salvation is unconditional, and depends alone upon what Christ has done for us; but our time salvation is conditional, and depends upon our obedience." In my first connection with the Old School or Primitive Baptists I never heard such expressions used by our preachers.

The theme of all the preaching was "Salvation is of the Lord," and "By grace are ye [now] saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." This broad line of distinction between eternal and time salvation was not heard of; and yet gospel obedience was also insisted upon, not as a condition of salvation, but as the result of God working "in you both to will and to do of his good pleasure." Why quote, "Salvation is of the Lord," from the mouth of Jonah, in support of eternal salvation, when it is evident that Jonah had reference to his present salvation? for in his deliverance from the whale's belly he realized and recognized that "salvation is of the Lord." So Paul does not say, By grace we will or shall be saved, but "By grace ye are saved." The expression, "eternal salvation," does not occur more than once in the whole Bible, and that is in Heb. v. 9, and then it is applied to those who obey Christ. Let me give the quotation: "And being made perfect, he became the author of eternal salvation unto all them that obey him." Now, if "eternal salvation" here refers to the "salvation of the soul," or to our final deliverance from death and the grave, and to future glory, then those who do not "obey him" are certainly in a hopeless condition, to say the least of it. The gospel is not, I will be your God if ye will be my people, but "I will be their God, and they shall be my people." "For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." It has seemed to me that the word "eternal" here in Hebrews means continual. Therefore in obedience to Christ the saints realize and enjoy continual salvation, and that of the Lord. It has seemed to me also that the word salvation as used in the Scriptures generally refers to time, or our present experience; and our present experience of salvation is only an assurance of our future glory and eternal deliverance. It also appears to me that salvation is one thing, and "eternal life" another; but both are designed for the same chosen "vessels of mercy" "whom he hath afore prepared unto glory." By our sins and transgressions we may "fail of the grace of God," or fail to enjoy or realize the joys of salvation; but we never can fail of eternal life or future glory. But all true gospel obedience certainly flows out of the Spirit of him who "also hath wrought all our works in us." Ephraim said, "Turn me, and I shall be turned." "After that I was turned I repented." "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure."

The editorial (in this issue) of the late Elder G. Beebe on "Absolute Predestination" is simply excellent. While reading it I was made to won-

der how any consistent, considerate and unprejudiced Baptists could object to such a plain and scriptural declaration of the Bible doctrine of predestination. What is absolute predestination but absolute sovereignty? How true it is that God did not only decree what should be done, but also what *should not* be done. Then, as the poet says,

"His providence unfolds the book  
And makes his counsels shine;  
Each opening leaf and every stroke  
Fulfills some deep design."

How true it is also that God's overruling and governing providence is one thing, while the operation of his Holy Spirit in the heart is quite another.

I was reading only last night where the king Nebuchadnezzar was made to know that the most high God ruled in the kingdoms of men, and that he appointed over them whomsoever he will. What is there then in this doctrine to divide and scatter the flock of God? Does not Almighty God absolutely rule and control all things, all beings, all events and all worlds? If so, "Is there unrighteousness with God? God forbid." It seems to me that God's foreknowledge and predestination stand or fall together. If one is true, the other is. If one is not true, the other is not. Question: Did God foreknow anything that would never come to pass? If God foreknew what would be, could it have been otherwise? If God foreknew what would come to pass, could anything else come to pass? and did not his foreknowledge of all events make it sure that all events would occur? It is true that there are accidents and happenings with men, but there are no such things with our God. "He speaks, and it is done; he commands, and it stands fast." He says certain things shall come to pass, and he brings them to pass. "He is in one mind, and none can turn him; and what his soul desireth, even that he doeth."

This doctrine does not make God the author of sin; it does not destroy man's accountability; it does not make disobedience obedience; it does not release God's children from their obligations to him as their heavenly Father; but with wonder and admiration and humility they exclaim, "Not my will, but thine be done."

Lovingly yours in this blessed hope,

H. J. REDD.

VERMONT, Ill., Nov. 3, 1896.

EDITORS SIGNS OF THE TIMES:—After having been a constant reader of the SIGNS for over forty years I feel like sending a few lines for publication, with which do as you see fit.

When I was quite young I would try to get into the fold and get religion, but did not see myself right; I did not see that I was a sinner, but felt as good as anybody. I would go to the graves of my father and mother and try to pray, not because I felt I

was a sinner, but because I wanted to see them. When the Lord gave me to see what a sinful creature I was, when I tried to pray I then thought nothing about them, for it was my sins that troubled me. When I was about eighteen years old, for some weeks, first and last, my trouble on account of my sins was on my mind. At length, after seeking and trying to pray for some time, I felt I was such a sinner that I thought my time was past and there could be no pardon for me. One dark night while riding to a meeting at a neighbor's house at Simpsonville, Kentucky, I thought I would be willing to be cast down into a ravine that I passed, and never again see a human face, if I could only have peace with my Maker. I went on to the meeting, and the preacher, Elder Joel Hulsey, seemed to preach so good, and held forth so many good scriptural promises. After retiring my troubles faded away; but there appeared to be such a great nothingness, such a dreary blank, that I sought to have my troubles back. All at once by the eye of faith I saw Jesus hanging on the tree where he died to save such poor, helpless sinners as I was. I then said, "O blessed Jesus!" I could claim him as my own Savior. On the next meeting day I attended services at the Long Run meeting-house, in Shelby County, Kentucky, where I told the church what I have written here. I was received by them on the first Sunday in January, 1825, and (with four others) was baptized the week following by Elder Hulsey, who had the care of the church.

About sixty years ago we moved from Kentucky to Illinois, and there I united by letter with the Providence Church, a few miles northeast of Astoria, Illinois. Some years later a church was organized nearer my home, into which I went, and where I yet remain. This is known as the Sugar Creek Church. Now, after having been a member of the Old School Baptist Church over seventy-one years, the Lord daily feels nearer to me; and as I am now past eighty-nine years of age, I shall soon be gathered into the harvest home as a fully ripened sheaf. My companion through life, Deacon James Ellis, ever held firm in the faith; and although we never felt free from sin, we felt the pardoning power of our Savior, and trusted in him. Although my earthly companion has gone to his home, the Lord is with me and sustains me.

Yours with a hope,

ARMON J. ELLIS.

#### EDITORIAL NOTICES.

##### NOW READY.

AS IT would take too much space to give a full description of all the Bibles and other books and publications for sale at this office, we have issued an illustrated catalogue giving complete information, which we will mail free to any one desiring to

purchase any of the articles therein listed, consisting of Family Bibles, Pulpit Bibles, Oxford Bibles, Teachers' Bibles, Pronouncing Bibles, Young's Analytical Concordance, Cruden's Concordance, Hymn Books, Histories, &c., &c.

#### OBITUARY NOTICES.

DIED—Oct. 27th, 1896, in Colesville, Broome Co., N. Y., brother **Benjamin A. Jenkins**, aged 76 years. He had been in feeble health a long time, but at last was taken with pneumonia, which terminated in death in a few days. He was baptized on the profession of his faith many years ago by Elder David Mead, in the fellowship of the Old School Baptist Church, of Roxbury, Delaware County, N. Y., but moved many years ago to Broome Co., and often mingled with the Otego Church, so that we were familiar with him, and were abundantly satisfied with his clear experience of grace and soundness in the faith once delivered to the saints. Now his sorrows are ended (as we fondly believe) in everlasting rest.

He leaves three children besides his companion, two brothers and grandchildren to mourn their loss of him. May the Lord grant a holy resignation to this dispensation of his will. By request the writer attended his burial, Oct. 29th, and tried to speak words of comfort,

ALSO,

On Sunday, Nov. 15th, 1896, our beloved brother, **Harvey J. Delameter**, passed quietly and suddenly away. He had been afflicted a long time with heart trouble, so that he was unable to work. He had been feeling usually well, and had been to visit his brother who lived near by him; but on his entering his home he fell to the floor and was instantly gone, where he was soon found by his wife. All was done that could be to revive him, but all in vain, the spark was gone. His age was 51 years. The place of his home was Franklin, Delaware Co., N. Y. He was a much esteemed brother in the church at Otego, N. Y., together with his dear wife. His firm and unwavering trust in the Lord, together with a walk before the church and the world in keeping with his profession, and the useful gift in him, both in prayer and exhortation, made him very dear to us all. He showed by his constant walk with God that he preferred Jerusalem above any and all of the buildings made with hands.

He leaves his companion, our dear sister, one daughter, Mrs. Ford Smith, one brother and many friends to feel keenly their loss. By request the writer attended the funeral on the 18th inst. May the blessing of the Lord rest upon the afflicted family, and cause them to say, "Thy will be done."

As ever yours,

B. BUNDY.

OTEGO, N. Y., Nov. 20, 1896.

DIED—Misses **Martha** and **Susan C. Dodson**, daughters of Green H. and Nancy Dodson. The first to die was the younger, Miss Martha, who was born March 18th, 1843, in Newton County, Georgia. In early life she became very much troubled about being such a great sinner. When she had done all she could do, and had given up in despair, Jesus appeared to her as the one altogether and alone able to blot out all her sins. On the 24th day of November, 1866, she was baptized by the late Elder J. L. Purington, in the fellowship of the Primitive Baptist Church at Shoal Creek, Newton Co., Ga., after which time I do not think any one I ever knew lived more up to the requirements of Christ and his church than she did. She always seemed to be at the feet of her brethren and sisters, and most of the time talking of the grace of

God and his goodness, especially to her. She believed God rules in heaven and earth, and will do all things right. She had been in very feeble health for several months prior to her death, but never murmured. In speaking of death she was perfectly resigned to the will of God. A few days before she died she said she was in a very dark state of mind, and remained so for several hours; but the hymn beginning, "Why should we start and fear to die?" was impressed on her mind, after which she experienced some of the brightest moments of her life. On the 23d day of May, 1896, she attended her church meeting and spent the evening at the humble home of the writer, and seemed unusually cheerful. She went home with her sister, Mrs. Sarah Carter, and remained up until a late hour at night, talking of death and the future, and said she knew that her Redeemer lived. On the following morning when the family went to call her to breakfast they found that she had fallen asleep in Jesus, from which sleep none ever wake to weep. After an appropriate funeral sermon by Elder J. F. Aldman, her mortal body was laid to rest in the place selected by her, at the feet of her departed father. Her age was 53 years 2 months and 6 days.

Miss Susan was born in Newton Co., Ga., on April 18th, 1840, and died June 8th, 1896, making the earth bright with her smiles for 56 years, 1 month and 20 days. While quite young she obtained a very bright hope in Christ, and on the 21st day of October 1865, was received into the fellowship of the Primitive Baptist Church at Shoal Creek, Newton Co., Ga., and was baptized by the late Elder J. L. Purington. From that time until her death she held a very high place in the hearts of all the Baptists with whom she was acquainted. She was a firm believer in the predestination of God in all things, and well informed on all points of doctrine. Whenever there was sickness or trouble in the neighborhood where she was, there she was found ministering to the sick and distressed. When she got the news of her sister's death she was so shocked that she was compelled to take to her bed, from which she never got up. She was finally attacked with gangrene, and suffered greatly. Finally, on June 8th, death came to release her from her sufferings.

Thus passed away two precious jewels from earth to heaven. May it be the pleasure of God, when we receive the summons to go, that we may be prepared of him to join the redeemed in glory.

J. W. ROBERTSON.

### THEODOSIA ERNEST, OR THE HEROINE OF FAITH.

The above important book was published forty years ago, but now, so far as we know, is not obtainable. Notwithstanding some objectionable phrases, it was much valued by our brethren who saw it, for its complete defense of Scriptural Baptism, and the authentic history it gives of the time and place, and by whom changes and corruptions were made in this holy ordinance. Through regard for its inestimable worth, and not for gain, it is being reprinted, having been slightly abridged and revised, so that no line of conditionalism remains. The style, while plain, is very interesting.

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# Signs of the Times.

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1 June 97

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 2, 1896.

NO. 49.

## SELECTED.

### STRANGE FIRE.

BY E. WALKER.

"THEN Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace."—Lev. x. 3.

Most solemn, yea, full of awfulness and terror, were the circumstances under which these words were spoken. As Moses thus addressed Aaron, Nadab (Aaron's eldest son, the heir of the high priesthood, the most privileged and sacred office man ever held upon earth) was, with Abihu his brother, lying at their very feet, burned to ashes by the fire of divine judgment. How dread the spectacle! How great must have been the guilt, to draw down thus instantly this avenging fire! How terrible the doom, over which neither father or brother might let fall a tear of compassion on peril of instant death! "And Moses said unto Aaron, and unto Eleazar, and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes, lest ye die, and lest wrath come upon all the people." Most unlikely were these men to have committed so heinous an offense, or to have suffered such a doom. If saintly relationship were a safeguard against sin and judgment, if high spiritual privilege were in itself sanctification, Nadab and Abihu had never incurred so great an infamy, or died so hateful, so great a death. The elder sons of "Aaron, the saint of the Lord," had seen all the signs and the wonders "which the Lord did in the land of Egypt, to Pharaoh and to all his servants, and to all his land." And "of all that mighty hand, and of all the great terror," they had been the near and privileged witnesses. Some months before, these two happy men had ranked very high amongst the most favored of mankind; at the head of the seventy elders they had been called to behold "the sight of the glory of the Lord like devouring fire on the top of the mount."—Exodus xxiv. "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel; and there was under his feet, as it were, a paved work of sapphire stone, and, as it were, the body of heaven in his clearness." The vision of glory, this hallowed, solemn privilege, these

men enjoyed, as it were, a few short weeks ago; and now the heavy, righteous wrath of God has fallen upon them, and they die an accursed death in their presumptuous sin. They had been conversant with the high solemnities which accompanied the giving of the law, and their own relation to its administration might well have filled them with the deepest feelings of responsibility. The very incense which they now offered was by divine command to be made and used only under most solemn sanctions. No "strange" incense might be offered on the altar, and to make a confection like unto it was to incur the penalty of death. The fire by which its sweetness should be revealed and be made to ascend in clouds of precious savor before God must be the living coals from the altar in the court of the tabernacle. In the sight of these men, and of all Israel, when the priests had been duly installed in their office, the fire of God had come down from heaven, and in token of judicial acceptance had consumed the burnt-offering. That heaven-sent fire was never to go out; it might never be quenched. There upon the altar daily consuming the sacrifice it lived, ever proclaiming the God of Israel as a consuming fire, a righteous, holy, jealous God. These men had lived in an atmosphere of reality and truth: they had seen the "wonders in the field of Zoan," and in the awful grandeur and solitude of the wilderness had heard God speak, and yet they lived. If lowly reverence, if fervor of zeal for truth, if exalted piety, if faith, and jealousy for the divine commands, are anywhere to be found, surely in Aaron's eldest sons they will not be wanting. Instead of this we have unbelief, and unbelief to profaneness, that at once scorns the authority of God, tramples on every one of the divine attributes, and despises and rejects the riches of redeeming grace. A full blown rationalism exists in the very presence of the divine wonders. "Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not." The perpetration of such high-handed wickedness is well nigh beyond belief. The 9th verse has been thought, however, to furnish some explanation. The solemn charge there given that the priests should abstain from wine, seems to imply that these men had

been thus stimulated to defy God. What wickedness indeed has not been done under this influence? And what deeds of darkness, and woe, and shame, and wrong, are not, even now, done at its subtle bidding? Well might the prophet exclaim, "Woe to the drunkards of Ephraim, whose glorious beauty is a faded flower. They also have erred through wine, and through strong drink. They err in vision, they stumble in judgment."

But it is not concerning the drinking of wine that we have now to inquire; it is concerning the great transgression, that deed of defiance done to God, to which indeed possibly they were nerved and stimulated by strong drink, that we have now to speak. That too bold sin, whose foul enormity rises before us, and after the lapse of three thousand years still flares as a beacon light of awful warning, is briefly but solemnly indicated in the text, "I will be sanctified in them that come nigh me, and before all the people I will be glorified."

1. The sin of Nadab and Abihu in its personal aspect. These sons of Aaron failed to "sanctify the Lord of Hosts in their heart." To sanctify, we know, is to set apart for God: thus (by way of illustration) God sanctified the seventh day. He laid his hands upon it. He said, "It is mine." He regarded it as holy. He claimed for it the honor of his own "holy day." The day was sanctified in God's so estimating it. His own thought of it was its sanctification, and his resting thereon put honor upon it and sanctified it. In his every thought concerning it, in his every ordinance that related to it, he showed how he regarded it: it was among the days the one sacred season, standing by itself. Now, if a man esteemed that day otherwise than in its true character, he failed to sanctify it; he did, in fact, dishonor it. And evil acts follow speedily on evil thoughts. Let us now, bearing this illustration in mind, raise our thoughts to him who not only sanctifies, but who is sanctity, is glorious in holiness, the infinite, eternal Lord. How shall we regard him? With what feelings of adoration shall we seek to estimate him who dwells in the light which is inaccessible, not only as the Sovereign of the universe, governing all things, but as endued with moral perfections, unchanging and eternal. Do we hold him in reverence? He is the righteous Judge, the hater of

all evil, in spotless justice meting out retribution to all iniquity. In the "beauty of holiness" he inhabits eternity, prescribes the worship in which he will be adored, determines the only way in which he can be approached, ordains the only place in which his name shall dwell. Now, from the earliest records of his dealings with our sinful race, we learn that only through expiatory sacrifice could he be approached; only thus could he "have respect" to any sinner. To approach in any other way was to deny those moral perfections which are the stability and glory of his government of the universe. The simpler ordinances of patriarchal times had been at length superseded by the elaborate ritual and symbolism of the new dispensation. The Spirit by which it was all animated was the "testimony of Jesus." Every whit of the tabernacle and its priestly ministers uttered his glory. The minuteness of its divinely ordered details and the awfulness of its sanctions showed how sacred and how carefully to be trodden was the path by which alone a sinner could approach to "the living God." O how lightly do men think of the method of drawing near to him! How few, even of those who are found in the house of prayer, ever realize what God is! The six-winged seraphim who stand before his throne, covering their faces and their feet, ever cry, "Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory!" But man, blind man, blind and hard, scarce conscious of a sacred presence, without emotion, without reverence, without penitence, bows his knee, and just pretends to worship. God is very greatly to be feared, and greatly to be revered by all that are round about him. "This is it that the Lord spake, saying, I will be sanctified in them that come nigh me."

Let us look now for a moment at that altar standing in the court of the tabernacle, made of incorruptible wood, and covered with strong brass. Morning and evening the burnt offering is thereon, "rightly divided" and set in order: the ever-burning fire that has just come down from heaven itself reduces the offering to bloody, fiery ashes. There the Lamb which God should, in the fullness of time, provide himself, is in type slain: the blood of remission is there poured out. Sweet incense, moreover, to cover the ill-savor of transgression must ascend to God.

But how shall its sweetness ascend to God? It is not left to man, no, not the wisest and the best, to determine an ordinance so great. "Aaron shall take a censer full of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil; and he shall put the incense upon the fire before the Lord, that the cloud of incense may cover the mercy seat that is upon the testimony, that he die not."—Lev. xii. 13. No intercession can come to God unless it be stained with blood: the sweetness of the incense is only made acceptable by the blood-stained ashes of the altar of sacrifice; expiation must be before acceptance: "without shedding of blood there is no remission." To draw near to God, save by atoning blood, is to deny his truth, who threatened death as "the wages of sin." It is to trample under foot the riches of his grace. The flaming sword at the gate of Eden turned every way to keep the tree of life. No soul of man might dare the fierceness of that avenging sword! But, lo! a voice is heard in heaven, "Who is this that prepareth his heart to approach unto me?" saith Jehovah. And One draws near who faints not, nor is discouraged; and as along the "bloody way" from Jericho he steadfastly sets his face to go to Jerusalem, that voice is heard once more, "Awake, O sword, against my Shepherd, against the man that is my fellow, said the Lord of hosts. Smite the Shepherd."—Zech. xiii. 7. Here is the new and living way to God through his bleeding flesh. God can pardon sin because, and only because, he the infinitely worthy, he, who "thought it not robbery to be equal with God," took the nature that sinned, and therein stood in the sinner's place, bare his sins, endured his curse. He was "made sin for us, who knew no sin." He was "made a curse for us," to "redeem us from the curse of the law." He, the true Lamb of God that "taketh away the sin of the world," he, the suffering Victim, he, the bleeding, atoning Sacrifice, lay there before the eyes of these priests in precious type and symbol on that altar of burnt offering. On the blood-stained fire which had consumed the sacrifice was incense to be laid, and, pouring forth its sacred odors, was to be carried by the priestly hands into the holy place. In the sacrifice of Calvary, typified in the burnt, as in the sin-offering, mercy and truth are seen to be meeting together. There only do righteousness and peace kiss each other. In faint but precious type and shadow the daily sacrifice shews forth the glory of God's infinite perfections, harmonized and fully revealed in the work of redemption. Here shines spotless justice, incomprehensible wisdom and infinite love all at once. None of them darkens or eclipses the other: every one of them gives a lustre to the rest: they

minge their beams and shine with united, eternal splendor. The just Judge, the merciful Father, the wise Governor. Nowhere does justice appear so awful, mercy so amiable, or wisdom so profound! Not only on the cross do we see God judging sin and redeeming the sinner; we also see all that he is, all his perfections harmoniously working and perfectly revealed. And "he that cometh to God must believe that he is." Not simply that he is a God, some sort of God, but that he, the true God, is—is a Spirit, infinite, eternal, unchangeable in his Being, wisdom, power, holiness, justice, goodness and truth. To think of him otherwise is to withhold his due honor, to degrade him from being God at all. "This is it that the Lord said, I will be sanctified in them that come nigh me."

Here in Nadab and Abihu we have Socinianism and Rationalism stalking forth with high-handed daring. Here we have men under sacred obligations, yet scorning God's character, denying his truth, scoffing at his justice, rejecting utterly his all-wise and infinitely merciful method of grace. What care they that God should be sanctified and receive the "honor due unto his name?" What care they for costly sacrifice, for atonement, for expiation, for fire mingled with blood, for a true image of him who would come in human flesh to "give his life a ransom for many," and in whose face "the light of the knowledge of the glory of God" should resplendently shine forth?

The priestly office was indeed a figure of the true High Priest; but there is a sense in which those who in that olden time drew nigh to God occupied the place which churches and ministers now fulfill. If from churches the incense of true worship ascends to heaven, if the ministers thereof are the living media through whose voice the church pours forth her heart, if to men also they speak for God, we may well ask, What fire is borne in their censers? Is the very foundation of their ministry, the soul of every function they fulfill to God or to men, the blood of the atonement of infinite preciousness in which alone we have redemption and forgiveness of sins? How shall we who are ministers sanctify the Lord of hosts? What are our beliefs? What could Nadab and Abihu have known of their own sin, its demerit and its curse? What could they have known of the godly sorrow for sin that ever forms part of a true repentance? What need had they ever felt of an atonement of infinite merit to take away their iniquity? No, they had accepted the altar of sacrifice as *one* mode of worship; but it was the *only* one? Surely it must be the height of illiberal sentiment to deny a true access to God to all save those who come by the way of a bleeding Lamb! Is honest sincerity that refuses to accept atonement by blood, to be shut out from God? True, the altar's fire will burn the

incense; but will no other fire suffice? The religion of the tabernacle may be good; but is every other religion evil and vain? We cannot too strongly protest that the liberal views of religion which have now become so current are a ruinous delusion and snare! They are fatal falsehood to man: they are wrong, and dishonor done to God. A church that does not rest solely on the atoning sacrifice of Jesus, the Son of the Father, is no church. It is a guilty society, defying God, and counting common the blood of the covenant which alone sanctifies, while offering insult to the Spirit of grace. A ministry that sets not the atoning Savior as the Alpha and Omega of its own life, is powerless and guilty. At the beginning of a new dispensation, when the precious things of Christ were all set forth as sacred symbol, then "by terrible things in righteousness" did the God of salvation teach that "the way of Cain" can only end in destruction; that only the narrow way, blood-sprinkled and holy, can lead to pardon, to acceptance, to holiness and to God. In the ears of the church this wail of these sinners against their own souls comes over the long ages, crying, "Take off thy shoes from off thy feet," and testifying that from the "pit wherein is no water" sinners are not delivered save by "the blood of the everlasting covenant." "This is it that the Lord spake, saying, I will be sanctified in them that come nigh me."

2. The sin of Nadab and Abihu in its bearing upon the congregation. The people suffer through the sin of those who minister in the sanctuary. Every act of the priest in his ministry was a divine lesson: it was to be done for God's greater glory, and for the edification of the whole congregation of the Lord. "Before all the people I will be glorified." In every act of all that multiform ministry, glory was to be given to God. Now glory, we know, is not mere excellence; it is excellence made resplendent. Thus, then, it was the purpose of all that ritual service, of every symbol and every sacrifice, to bring into the clear light, to make beautifully conspicuous the manifold excellencies, the unspeakable perfections of Jehovah. Those ordinances were, in that age, "the gospel of the glory of the blessed God." Creation reveals his eternal power and Godhead. Redemption needed his every attribute to be exercised: it demanded the very utmost of his perfections—manifold wisdom to devise, manifold power and goodness to carry out that work by which he, continuing just, might yet justify a sinner believing in Jesus. If God had been other than he is, if one had been wanting to those manifold excellencies, no remedy had been found for the fatal ruin of sin. The ceremonial law in its glorious shadows set forth the whole mediatorial work of Christ. By that work alone could God be

glorified, while the believing sinner was saved. "I have glorified thee on the earth: I have finished the work thou gavest me to do."—John xvii. The act of Nadab and Abihu repudiated in the sight of Israel the whole work of mediation. It said to the people that the fire taken from their own hearth was as good as the fire taken from God's sacrificial altar. No matter that it was kindled from earth; no matter that it mingled with it neither flesh nor blood of a slain lamb; it availed to send a cloud towards the sky, and *man* decreed that God was *bound* to be satisfied. That "strange fire" neither set forth the excellencies of God's truth, nor the excellency of his grace. It was an acted lie, destructive and hateful. It gave him no glory. It was not only in vindication of his own character; it was in tender compassion to the souls of men that God sent forth the fire of righteous retribution upon those who by fire had sinned. We are ever hearing till weary with the sound, of the innocence of errors in opinion, of the harmlessness of heresies. Modern wisdom cries in our ears, "Away with creeds!" The one lesson it seeks to teach, in addition to a foundationless morality of its own, is a newly devised charity. You may as well look for beauty without purity, as expect to find charity without truth. Was God uncharitable, was God, the infinite love, unloving when he laid these sinners low at their father's feet? Is it want of charity to warn men against sin and death, and to reason with them of judgment to come? Is it want of charity to tell them the truth, that only as penitent sinners, sheltered in the wounded side of an infinitely precious Redeemer, and washed in his blood, they can be saved, and otherwise they must perish helplessly and forever?

Come, and take your stand by the side of these charred and stricken bodies of Nadab and his brother, and there read over them the creed of Athanasius, and tell me whether in its solemn, awful warnings it breathes not a charity truly, unmistakably divine. Look on these corpses of consecrated priests, lying by the side of the very altar, and tell me if "error in religion" is venial. Look on those ashes still inclosed in priestly vestments, which the fire has not touched, and judge whether God regards it as a light thing, and indifferent, that men to whom the word of truth comes should err concerning the truth, or be "reprobate concerning the faith!" It is a fallacy as well as profanity to say,

"For names and creeds let senseless bigots fight,  
He can't be wrong whose life is in the right."

No man's life is right who has not obeyed the truth. Error in religion, and, in some sort or other, viciousness of life, are twin sisters of hideous mien, fatal in their embrace. License to evil men seek in uncer-

tainty of belief. Priests drink strong drink, and forthwith proclaim falsehood as their creed. Broad latitudinarianism of belief (if belief it can be called) is but the cloak which covers over pride of heart, and laxity of morals in thought, if not even in word and deed. The false delusions by which men now love to walk that discard all creeds, frown on all definite forms of belief in distinctive truths; that banish the doctrine of the ever-blessed and holy Trinity into the dark cell of worthless mysteries, or, at best, of ancient curiosities; that ignore, as if it were not matter of life and death, the eternal Godhead of our Lord Jesus; that reduce his atonement well nigh to the level of an Arabian superstition; all this we find moving over the land, side by side with a general decay of purity and virtue, with a literature poisonous and pestiferous, with a relaxation of social bonds, and a moral rottenness pervading large classes, at the sight of which men who are even mere lovers of their country stand tremblingly aghast. That righteousness which exalteth a nation is built only upon the strong foundation of truth. Plain and distinct the truth stood forth before these unhappy men. It testified that God would in due time set forth a Lamb of his own providing to be a propitiation through faith in his blood, to declare his own righteousness in the remission of sin. Nadab and Abihu chose to ignore the propitiation, to come and worship without the blood of the sacrifice; and herein they gave forth an imperfect, a distorted, a false representation of the divine character. They glorified him not as God; and we are asked by modern speculation to tread in their unhallowed steps. One party asks us to abandon our articles, and another demands the surrender of one, at least, of our creeds. Our Confession of Faith is to be reduced within narrower limits. Shall we listen to the demands? Our creeds proved by most certain warrants of holy Scripture, every line of which is a protest against error, and a protest for "the truth as it is in Jesus," are the broad plates of the altar, that tell of heresies confuted and truth triumphantly maintained. They are the worthy confession of men who have not been ashamed to confess the faith of Christ crucified, "the faith once delivered to the saints." No, not a stone of this fortress, at least not an inch of this territory, may we, without deepest guilt, dare to surrender; for the Lord hath said, "I will be sanctified in them that come nigh me, and before all the people I will be glorified."

What then think ye of Christ? If these symbols were so sacred, how shall we estimate the preciousness of the substance? But O, how great is the guilt of sin to require such an expiation! Does sin appear to you as sin? Like the patriarch, do you in very bitterness confess, "Behold, I am vile?"—Job xl. 4. Is it thus

you cry? Against thee only have I sinned. I abhor myself, and repent. Purge me with blood-dipped hyssop of the leper's sacrifice. Do thou wash me, that I may be whiter than snow. Then will you ever cherish in your heart the words of the apostle, they will be your joy and strength, "For if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God."—Heb. ix. 13. You will look back with contrite heart and in lowest penitence to Calvary; and leaning the whole weight of your sin on the divine assurance, "The blood of Jesus Christ his Son cleanseth us from all sin," you shall share the apostle's exultation, "God forbid that I should glory save in the cross of our Lord Jesus Christ."—Gal. vi. 14. You shall, moreover, in faith look joyfully onward, hoping to join that palm-bearing throng "who have washed their robes and made them white in the blood of the Lamb." And how shall your heart be gladdened, how shall it burn within you, as the veil which hides the world of light is gently lifted revealing the Object of your soul's deepest love, and as the voice of the beloved disciple is heard from Patmos breathing its consolations lovingly on your spirit, "I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain."—Rev. v. 6.

EDITORIAL NOTICES.

CRUDEN'S CONCORDANCE.

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

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WE are now prepared to send the above named book, postage or expressage paid by us, to any address, at publisher's prices. All who are acquainted with the work will doubtless agree that it is well worth the price charged. See notice on last page.

CORRESPONDENCE.

CHANGED INTO THE SAME IMAGE.

"AND as we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. xv. 49.

Paul and Sosthenes thus assured "the church of God at Corinth, 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." The subject treated upon in the entire chapter is death by Adam, and life by Christ, or the resurrection of the dead in Christ. The one central truth is, "By man came death, by man came also the resurrection of the dead." Not by one and the same man, of course. So two men are spoken of as representing all other men, according to the relations of all to one or both of the two. Hence, the inspired writers go on and say, "For as in Adam all die, even so in Christ shall all be made alive." The death in Adam is in the present tense, and hence is going on, as it is the death of the body that is spoken of; but the being made alive in Christ is future, as it is that which shall be. The death comes to all in Adam, but to no others—to none out of him; for the simple and sufficient reason that it came by him and is in him; so also the life shall come to all in Christ because they are his members and in him is life. "I am the resurrection and the life," he says. All in Adam die; all in Christ shall be made alive. So Adam and all his members make one body, and in all this body sin and death prevail; but Christ and all his members are another body, and from him all the members of this one body shall receive righteousness and life. For his word to all his is, "Because I live ye shall live also." Thus as Adam is the dying head, by whom came death to all his because of sin, so Christ is the living head, by whom life shall come to all his because of holiness.

"And as we have borne the image of the earthy" (of Adam). We have borne his image or likeness only because we are of him, having received his earthly life and human nature by natural generation; therefore we are in him by his life being in us, making us one with him in his life—ah! in his sin and death. So by descent and inheritance we bear his image. This image was good and lovely at first; but by sin it was marred and spoiled. Moses says, "So God created man in his own image, in the image of God created he him; male and female created he them."—Gen. i. 27. By this God-created 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. This certainly includes all the race of man, the entire human family, without distinction, as well the regenerate as the unregenerate; for sin and death came by the one man Adam, and "all have sinned."

What things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and the whole world may become guilty before God."—Rom. iii. 19. Such is our inheritance in Adam. Sin and guilt, condemnation and death, are entailed upon us in every part of our being, and we are born unto corruption and dissolution. Paul says of himself and his brethren in Christ, "And were by nature the children of wrath, even as others."—Eph. ii. 3. This is woeful, but it is just. The child of God feels that it is, and cries to God for mercy, saying, "I have sinned." The sin and guilt are ours, and we confess that he is just and holy, although his righteous law condemns or curses us. Hence, we weep and sorrow bitterly for our sinfulness or sinful nature, as well as over our sins, and deeply repent and earnestly pray to God for remission of our sins and for salvation. He hears the cry of the penitent, and we obtain mercy.

"We shall also bear the image of the heavenly" (Man). We shall be in the image of the holy Son of God who is heavenly and spiritual, immortal and altogether lovely. The text teaches that we do not now bear the image of the natural man alone, as before our God quickened us together with Christ, though after the outward man we are still in the image of Adam; but, having passed from death unto life, Christ the heavenly Man now lives in us and is our life; therefore we bear his image after the inward man. Thus we are both in Adam the earthy man, and in Christ the heavenly Man, because we have the natural life of one, and the spiritual life of the other. In the life of Adam we grow old, droop and die. In the life of Jesus we are renewed day by day and shall never die. So now we have all the infirmities and imperfections of the fleshly nature, and hence we groan and suffer, being burdened; yet we are also made in a little measure partakers of the divine nature and perfection of Jesus, so that we see the sinfulness of ourselves, and the beauty of holiness, causing us to hunger and thirst after righteousness, and to earnestly desire and long to be transformed into the image of the lovely Jesus. Paul thus expresses our experience: "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.

This is a wonderful statement; that we are delivered unto death for Jesus' sake, and unto the end that his life might be made manifest in our mortal flesh! And this must be fulfilled in us before we shall bear the image of the heavenly Man. When this is accomplished in us, then that which is in part shall be

(Continued on page 390.)

## EDITORIAL.

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## THE WILLINGNESS AND WEAKNESS OF CHRIST.

"The spirit truly is ready, but the flesh is weak."—Matt. xxvi. 41; Mark xiv. 38.

Matthew and Mark both use the same word to describe the attitude of the spirit in this language of the Savior; but the translators have seen fit to use the word "willing" in Matthew and the word "ready" in Mark; yet both say precisely the same thing in the original. The word translated "ready" or "willing" has in it the idea of promptitude, as of some one going forward with great joy and gladness, eager to engage in what is before him. The word "weak" signifies to be without strength, as of something unable to bear or endure. It does not here signify open opposition or enmity, but simply inability, and a shrinking back because of this inability.

The words "the spirit" and "the flesh" are used here, it has seemed to us, just as Paul uses them; because the Spirit of Christ was in Paul when he wrote of these things; and they are used also just as we use them when we describe our desires after holiness and obedience, and then complain that we are unable to attain to what we desire. What child of God is there who has not felt that for Christ's sake he could willingly endure all things, and yet in the face of reproach and shame and loss has realized a great shrinking within him? At such times these words of the suffering Savior come to him with heavenly comfort, assuring him as they do that Jesus understands it all, and that he out of his own experience knows how to pity and help him in his weakness.

We understand the Savior to mean by the words "spirit and flesh" just what the following expressions mean: "The flesh lusteth against the spirit, and the spirit against the flesh." "I find a law in my members warring against the law of my mind." "Put off the old man;" "put on the new man." "Seeing that ye have put off the old man, and have put on the new man." It has long been our understanding that the terms "spirit," and "new man," and "law of the mind," all mean the same thing in substance,

and that the same is true of the terms "flesh," "old man," "law in the members." There are some differences suggested by these different names, but they are differences in the same thing, and not different things. And these opposite names are names of things in the man, and not the man himself. The "flesh," the "the old man," "the law in the members," do not mean this visible flesh which we see and handle, but the evil of our nature which dwells within us and which rules in the unregenerate and which is opposed to God and godliness. It is that tendency to evil which every believer recognizes as existing within himself. This evil nature the believer is exhorted to put off. It is that "sin" which he is exhorted to not let reign in his mortal body. When he is told to put off this old man, he is not told to commit suicide, as would be the case if the "old man" or "the flesh" meant this mortal body. Neither is he told to cast out this evil tenant, the old man dwelling within him; but to put him off rather means to deny his dictates, and not to do what he tempts us to do. We must be plagued by him, but do not let him reign.

On the other hand the terms "the spirit," "the law of the mind," "the new man," do not mean a separate conscious man, possessing mind and body, dwelling within the believer, but rather those holy principles and desires which have been begotten in the soul by the Holy Spirit, and which are in subjection to Christ. And to put on this new man is to act out that which this holy nature dictates. The terms "flesh and spirit," "old man" and "new man," "the law in the members," and "the law of the mind," are all figurative expressions, which are used to forcibly set forth the power of indwelling sin on the one hand, and of indwelling grace on the other. If the terms "old man" and "new man" mean two real sentient beings, then the Scriptures recognize not only two men in us, but three. This is evident, because the "new man" is not exhorted to put off the "old man" and to put on itself, but "a man" or "woman" is exhorted to put off the one and to put on the other. It is the believer who is recognized all the way through, and who is the subject of the warfare between these two opposing forces within him. Thanks be to God through Jesus Christ, we shall be delivered from the bondage of this corruption, and shall be brought at last under the complete dominion of the Spirit of Christ.

It has long seemed to us that when Paul says, "With the mind I myself serve the law of God, but with the flesh the law of sin," he means by "the mind" not what we ordinarily call the thinking faculties, but rather his desire, his purpose or will is to serve God; and by "the flesh" he means not that which decays at last in the grave, but rather

that gross, carnal, earthly spirit which is not of Christ, but which is his constant enemy. The believer is conscious of evil thoughts and vain imaginations, which are qualities of the natural mind, and not of the literal body, as well as of wrong actions wrought out by the members of the body. He still has impurity of the mind as well as of the body. In fact, good or evil cannot be predicated of the body without the mind. Therefore we read of an evil heart of unbelief in departing from God. It is in the soul that the warfare is realized. The soul's tendencies to evil meet and oppose the spirit's tendencies to good. Evil thoughts meet and contend with good and spiritual thoughts, so that we can no more think the things that we would than we can do the things that we would.

All this, it has seemed to us, falls in with and illustrates these words of the Savior, "The spirit truly is ready, but the flesh is weak." From these words we learn that Jesus, as a man with men, felt what this warfare means. He had himself learned that while his spirit was ready, yea, eager, and would run in the way of his Father's commands, yet his human flesh was weak, and could but shrink from the burden laid upon it. That Jesus here was speaking to his disciples words full of intelligent and appreciative sympathy, words the meaning of which he had learned for himself through an experience, in which he had been tried to the utmost, will appear, if we consult the narrative connected with these words.

The hour was at hand for which he had come into the world. He had before given some intimations to his disciples that the hour when he should depart out of the world was near at hand. It was to be the hour and power of darkness. Jesus, in his last interview with his disciples, had said that they should all be offended because of him that night, in fulfillment of Zech. xiii. 7. Peter, with his usual impulsiveness, had said, "Though all men shall be offended, yet will not I." And afterward he said vehemently, "If I should die with thee, I will not deny thee in any wise." And likewise they all said the same. They felt themselves strong, and no doubt they possessed as much of that physical courage which enables men to face the cannon's mouth, as any other men possessed. But they did not know the foe who should assail their Master and them. They could meet armed men without blenching, but how could they contend with the power of darkness?

And so, as the first temptation made its power felt, they failed. They could not watch with him one hour. He had bidden them watch while he should go on a little further and pray. He found them sleeping for sorrow. Three times had he returned to them. How great had been their profession! How small

was the performance! But how gentle and pitiful was the rebuke! Peter had been the first to say, "I will not be offended. Though I die, I will not deny thee;" and to Peter the Savior spoke especially, "Simon, sleepest thou? Couldst thou not watch with me one hour?" And there must have been special emphasis upon the "thou." How this must have brought home to Peter his failure above all others! Measured by his promises, better things might have been expected of him than of the rest; yet he had failed more signally than the rest.

Yet, see how the Master tempers his rebukes with kindness! Lest Peter should be utterly overwhelmed and ashamed, Jesus said to him, "The spirit is willing, but the flesh is weak." It was as if he had said, I know thy loving and willing heart, Peter, as well as thou knowest it; but I know also thy weakness, as thou dost not know it. I know that thou lovest me, and that thou art willing to endure for my sake; but I know also how the flesh shrinks and falters and fears and trembles and fails; and this thy failure to even watch with me one hour does not argue that thou art not willing to die for my sake. I know that it only proves that thy flesh is weak to endure. This, it seems to us, is a little of what the Savior's words mean. Moreover, Jesus uttered this gentle rebuke and this expression of sympathy in full view of the almost immediate and thrice repeated denial of Peter that he was a disciple of Jesus at all; so that these gentle, pitying words cover not only the sleeping of Peter, but also the open denial. Was it not out of the strong help afforded him by these words of the Savior that a few days later Peter could say to his risen Lord, "Thou knowest all things; thou knowest that I love thee?" Are there not some who may read these words who are conscious that they in word and deed have denied and do deny their Savior, and who feel ashamed to claim discipleship, and yet, like Peter, feel their hearts swell with love to the Savior's name, and sometimes can say, like him, "Thou knowest that I love thee?"

But how did the blessed Lord know this truth in the experience of Peter? He knew it in the one way in which anything can be truly known. He knew it for himself as we all must know things, if we know them at all. He knew all about this from the present conflict in his own soul. "If it be possible, let this cup pass." Take away this cup from me. "Nevertheless, not what I will, but what thou wilt." Does this not cover the whole ground? If it be possible, take away this cup. Thus the flesh expressed its weakness, "Nevertheless, not as I will, but as thou wilt." This was the voice of the willing spirit. He came to do his Father's will. He delighted to do his Father's will. It was, he once said, his meat to do the will of

him that sent him. As the word "ready" means, he pressed forward eagerly to render all obedience to the will of his Father. But now the weak flesh faltered and drew back. As the word "weak" means, here was no open or direct rebellion against God, but simple weakness and shrinking. Thus the Master knew what sore conflicts meant, and thus he could pity the weak. He did not see in Peter any enmity or opposition to him at this time. On the contrary, he saw a willing, ready mind or spirit, and he knew that both Peter's sleeping and his denial of him was no proof that his disciple did not love him. It was with Peter when he should have watched as it was with himself when he cried, "Take this cup away from me." The Savior had been made one with his disciple in this experience, even as the disciple had been made one with his Master in the experience of a spirit willing to bear all things for the glory of God.

How differently does the Lord judge of his loving, faltering, shrinking, denying people from what is often the case with us! Is it not true that just so far as we possess the Spirit of Jesus, so far shall we also be gentle and pitiful and kind in our thoughts and deeds toward the weak ones who deny their Lord? How can we, who are so weak ourselves, be harsh toward the weak who falter and fail? Shall we be more harsh in our judgment of those who deny their Lord under temptation than was the Master toward Peter? Peter did love and rejoice to serve God, even though he under stress of sorrow slept, and later, under stress of fear, denied him. That our brother has done wrong is then no certain proof that he is destitute of the love of God. If we know the warfare for ourselves, let us remember that it is also sore for our brother. Let us remember that though he has erred, yet he may possess a spirit to serve God; and we do not know how often at a look from his Master he has gone out from the scene of his denial of him to weep bitterly.

How blessed when our own dear brethren misjudge us, and charge our slip or our fall not to our weakness, but to deliberate enmity against Jesus and his cause, to know that there is one who understands us, and who knows that the spirit is willing, though the flesh is weak.

C.

HOLIDAY PRESENTS.

As the time is drawing near when relatives and friends exchange what are known as "Holiday Presents," we beg to call the attention of our readers to our list of books and publications on last page; and if they do not find what they want there, if they will send us a postal card so requesting, we will mail them, free of charge, one of our illustrated catalogues containing a full description of large pulpit, family and small Bibles, as well as other books, with prices of the same.

"Signs of the Times"  
IN PAMPHLET FORM,  
IN A COMPLETE NEW DRESS.  
ISSUED SEMI-MONTHLY.

It has been our desire for a long time to issue the SIGNS OF THE TIMES in pamphlet form, but the change necessitated so much additional expense that we have been afraid to make the venture; but of late our mind has become so strongly impressed that it will be for the best we have decided to make the trial for next volume.

Instead of sending out the paper every week, we will issue the two sheets together the 1st and 15th of each month, bound in handsome colored covers, making the pages half their present size (less the trimming), but twice the number of pages, or thirty-two pages half the present size each issue.

To enable us to get out the work in the most attractive form, we shall have to purchase a whole "new dress," or complete set of new point type, made especially for book or pamphlet work, together with machinery for binding, trimming, &c.

The advantages to our subscribers in having the paper in pamphlet form are manifold.

It is much more convenient to handle.

It is not so apt to tear in handling.

It is much better for preserving, as the covers protect and keep the inside pages clean.

It is a much more convenient form for binding up in volumes.

It is much more attractive in general appearance.

In fact it is far superior in every respect to newspaper form.

The only objectionable feature being the extra heavy expense of purchasing the new machinery, supplying the printed colored covers, binding, trimming, &c.

Although the present year has been financially the most severe one the SIGNS has ever passed through, yet from some cause we feel a strong impression to assume this heavy additional expense for next volume, and leave it with the friends and patrons of the paper to determine whether or not we shall be sustained in the undertaking. If it is the Lord's will we know that he will put it in the hearts of the brethren to come to our assistance by procuring new subscribers enough to make good our extra expenses, for with our present number of subscribers we cannot change to pamphlet form without heavy loss. If, however, we can secure a couple of thousand additional subscribers for next volume, we shall be indemnified against financial embarrassment; and to assist our brethren and friends in in-

creasing our circulation we make this

MOST EXTRAORDINARY OFFER.

From now until the first of February, 1897, any paid up subscriber who will send us new subscribers at the regular rate of two dollars for one year, we will send, postage paid, to either the new subscribers or to the one sending in the new subscribers, either a McCabe's Illustrated U. S. History, or a Bunyan's Pilgrim's Progress, or either a first or second volume of the book of Editorials, for each new subscriber sent us.

These books are all regular two dollar books, the full price of the subscription, making the paper virtually free.

All new names will be entered on our subscription list as soon as received, and credited to the end of 1897, the balance of this volume being sent free.

EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.

ROMANS II. 1.

"THEREFORE thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

The apostle had been speaking of his calling as an apostle, and as such of his indebtedness or obligation to preach to the Gentiles as well as to the Jews, to the barbarians as well as the Greeks, and of the common level of guilt and condemnation to which mankind had fallen. Those who were of the circumcision had made manifest their depravity by sinning against the law which had been given to them as such, while the barbarians, unto whom the Sinai law had not been given, were also convicted of the same depravity of their fallen nature, in that the clear manifestation made of the eternal power and Godhead of Jehovah displayed in the visible things of the creation did not secure their veneration or worship of him as God. Had they not been depraved in their nature every manifestation of the power and Godhead would have filled them with reverence and love; but their aversion to the rational contemplation of the power and all-pervading providence of God, seen in every blade of grass, and in all the works of God, was indisputable evidence of their guilty state. They did not like to retain God in their thoughts; for when they knew him, that is, as displayed in the things that are made, they worshiped him not as God, but grew vain in their imaginations, and ran into gross idolatry, for which severe judgments were visited upon them. It is a thoroughly demonstrated truth that no amount of knowledge that a natural man has ever attained to, or ever can attain unto, in their natural or unregenerated state, can ever lead them to love to retain God in their thoughts, or tend to qualify

them to worship him as God. And it will remain forever true that "Except a man be born again he cannot see the kingdom of God." While such was evidently the deplorable condition of the Gentiles, the Jews were making their boast in the law, in that law which had been given specially to them as the children of Israel, and trusted in the law. They inferred from the peculiar privileges which they enjoyed over the Gentiles, that they were more holy in the sight of God, and that they, being of the circumcision and descendants by immediate generation from Abraham, were fully justified before God. Under this delusion they did not hesitate to judge the heathen, or the Gentiles. Hence their prejudice against the Gentiles was so great that they concluded there was no salvation for them; and their prejudice was frequently manifested when our Lord condescended to associate with publicans or sinners, and against the apostles when they were charged with bringing Greeks into the temple and thereby defiling the holy place. Now the apostle in showing the obligation resting on him to declare even among the Gentiles the unsearchable riches of Jesus Christ, makes the declaration of our text, and confirms it by arguments and testimony throughout the chapter. "Therefore thou art inexcusable, O man." Who? What man? "Whosoever thou art that judgest another." The Jews in judging the Gentiles as being sinners, heathen, idolators, barbarians, and under the wrath of heaven, were condemning themselves; for notwithstanding all their boasted advantage of the law dispensed to them, the apostle says they were also guilty of the same things. Did they judge the Gentiles guilty because they worshiped idols? They, the Jews, also committed sacrilege. Therefore while they judged and condemned the Gentiles for idolatry, stealing, adultery, &c., they condemned themselves in the judgment they gave against their neighbors, because they themselves were guilty of the very things which they judged others to be guilty of. Indeed this is expressly given in the text as the reason why they were inexcusable, "for thou that judgest doest the same things."

And it is also true, if the Gentiles judge the Jews, in condemning them as sinners, if we are found guilty of the same things we condemn ourselves. Hence the general application of the rule, "O man, whosoever thou art," whether Jew or Gentile.

Rivers of blood are now flowing in defense of the various kinds of religion of the earth. The war between Russia and Turkey, involving France and England, and nearly all Europe, is a religious war. Each party has judged the other heterodox. The Mahometan, the Papal, the Protestant and the Grecian religion are all involved, and each party in defense of what they regard their holy religion, while both parties in

the Celestial Empire are fighting for their religion. And in every instance, in judging each other, each party named condemns itself, for all humanly invented religions are of a piece, and all are wrong. None but the religion of Jesus Christ as revealed from heaven is approved of God. To those who possess that religion which is from above, judgment is given. The saints shall judge the world; yea, he that is spiritual judgeth all things; yet he himself is judged of no man.

MIDDLETOWN, N. Y., April 15, 1854.

#### ENEMIES WITHOUT AND WITHIN.

ONE of our correspondents has remarked that the cause of our Redeemer suffers more from its professed friends than from all its avowed enemies. So far as that cause is susceptible of suffering or of being injured, the remark is very true. But we have great cause to rejoice that neither the foes without nor those within can in reality injure the cause of God and truth. The wickedness of men and devils, and even the imperfections of the dear saints, may, and often do, bring that precious cause in disrepute, or, in other words, they bring reproach upon it; but after all the malice of devils and the wickedness of men have done (all that the just and righteous God will permit them to do in opposition) the cause itself will retain all its original and eternal excellence.

Nevertheless, the ways of Zion are made to mourn, and the way of truth is evil spoken of, iniquity abounds, and the love of many waxes cold, from time to time, in all of which there is an agency at work, led on by the corruptions of poor, depraved human nature, and by the powerful instigation of Satan.

So far as the peace, fellowship and present enjoyment of the saints are concerned, one foe within the camp can spread a deeper gloom on Zion than all the powers of darkness beside. One wolf can devour and scatter more sheep and lambs, when in the midst of the flock, than a thousand wolves at a distance from the fold. The raging of the conflicting elements abroad has always had a tendency to unite the people of God among themselves, and we presume the saints of God have never enjoyed a more perfect love and fellowship one for another than in such times, as when the Hebrew children walked in the midst of the burning furnace, and there enjoyed the company and protection of him whose form was like the Son of God.

Many a blessed meeting has been enjoyed by the saints when hunted by their merciless enemies like partridges upon the mountains, when occasionally they could elude the vigilance of their persecutors, and in some secluded cave of the earth enjoy the heart-cheering and soul-refreshing society of their brethren for a season.

The raging of the foes of Zion

without her walls may bring the taunts and reproaches of the world upon her; but this, under the overruling hand of God, will serve to humble the saints, and lead them to the proper source for all their comforts; and at the same time the reproaches of Zion tend to reduce the anxiety of hypocrites to be identified with them. The admonition of our dear Lord will never be unseasonable while the church shall remain in her militant state, "Beware of men who come unto you in sheep's clothing; but inwardly they are ravening wolves."

MIDDLETOWN, N. Y., April 15, 1854.

#### THEODOSIA ERNEST, OR THE HEROINE OF FAITH.

SINCE the editorial notice of the book of the above title appeared in the SIGNS of October 21st, 1896, the calls for it have been so numerous that we have made arrangements with brother Lockett by which we can supply the book direct from this office at regular publisher's prices. For full description of book and prices at which it will be sent prepaid from this office, see advertisement on last page.

#### PRONOUNCING BIBLES.

All the proper names of every person or place in these Bibles are divided into syllables, and accented as they should be pronounced, enabling the reader to readily pronounce correctly the most difficult names of persons and places.

These books are 11x13 inches, and range in price from \$5.50 to \$20.00, according to binding, the contents of all being the same. The books being too large and heavy to be sent by mail, we will express them at our expense at the following prices, viz.:

No. 51. Bound in American Morocco, Arabesque, gilt edges, \$5.50.

No. 53. French Morocco, padded, round corners, gilt edges, \$8.00.

No. 55. Extra Morocco, beveled, rolled edge, gilt edges, \$12.00.

No. 59. Levant Morocco, padded sides, raised bands, silk sewed, round corners, red under gold edges, \$20.00.

For pulpit use these Bibles are especially adapted, and our brethren in the ministry would find it a great convenience to have one on the desk.

#### TESTIMONIALS.

309 BOWEN AVE., CHICAGO, Ill.,  
Nov. 25, 1896.

G. BEEBE'S SON—MOST HONORED SIR:—Will you please send me Cruden's Complete Concordance? I want two books; they are the greatest help to me in the study of the Bible. I am lost without it. I gave the one I got of you last year to my daughter, now I want two for my two sons, to help them when I am gone. I am old, and in a wilderness of woe, separated far from my dear people, and from my heart I entreat you to remember me and my house in your prayers, and oblige a thankful heart.

MRS. WM. HARPOLE.

#### CORRESPONDENCE.

(Continued from page 387.)

done away, and we shall no more bear the image of the earthly man, even in part, but mortality in us shall be swallowed up of life, and we shall be altogether spiritual and holy, heavenly and divine, like our heavenly Brother, the First-born from the dead. "For whom he [God] did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the First-born among many brethren. 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. The faith of the Son of God that was given to Paul enabled him to thus write in the perfect tense of the completed glorification of all the justified in Jesus, and thus it shall be when the glorified Son of God shall appear and we shall appear with him in glory. "In Christ shall all be made alive." And so shall all bear his image and behold his glory.

We shall all retain our personal individuality and identity; for the text assures us that the very same people who were as Adam shall also be as Jesus. We have been like the first man. We shall be like the second Man. "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. Unto this most glorious end God has chosen and predestinated his people whom he foreknew, "that we should be holy and without blame before him in love, to the praise of the glory of his grace."

In this faith and hope, yours in Jesus,

DAVID BARTLEY.

CRAWFORDSVILLE, Ind., July 21, 1896.

WHITEFIELD, Maine, Sept. 25, 1896.

ELDER F. A. CHICK—MY DEAR BROTHER IN CHRIST:—This afternoon as I was about my work the question which you asked me over at brother James Hubbard's on Sunday evening came to my mind, and a field was opened before me which I would like to write about to you if I could; but I have not the ability to put it into words. How plain and simple it all seemed to me after, as I trust, the Lord had revealed it to me. We cannot know anything, except it be by revelation. I presume that you remember the question which at the time confused me so much, for I had never thought of other things in the same light. I was speaking of some of my exercises in my first experience, when I first had a view of myself as a sinner. O how I cried unto the Lord for mercy! It was not that I thought of going down to torment, but I wanted to be a christian; and in talking with some of my friends who

were with me in my trouble, they told me that I must give up everything to be a christian. I made reply that I could not give up my husband and child. But the time came very soon when I was stripped of everything. They, too, were taken with all the rest of my treasures. I was made willing to be anything or nothing for Christ's sake. How plainly I saw then and there that I did not give them up, but they were taken from me—the nearest and dearest ties that I had. When I was brought to that place, they were as nothing to me. They were taken from me. You asked me if I had felt that way ever since, that everything was taken, and that I did not give them up. Your question seemed to confuse me, for I had not thought of other things in the same light. But this afternoon the thought of my husband's death came up to me in connection with the question which you asked me, and I asked myself the question, "Did I give him up?" No! no! a thousand times no! But he, too, who at the time seemed to me my all, was taken. Then I felt it was all right; I knew it must be all right, for the Lord had done it. I could say, "The Lord gave, and the Lord hath taken away;" but I could not then say, "Blessed be the name of the Lord." But in after years I was made to see the hand of the Lord in it all; and doubtless, my dear brother, you can witness to the same truth. "The Lord reigneth." "Our times are in his hand." The Lord takes away everything, and we of ourselves do not give up anything; and I wonder now, it looks so plain to me, that your question confused me so. As it came up to me, a field was opened to me, and my whole life was brought up before me, and how plainly I saw that there was no one thing in all my life that I had given up. Even the desire for such things as were earthly was taken away. The very things I so much loved and enjoyed were nothing to me. I was left alone, as was the Savior. He trod the wine-press alone, and of the people there were none with him. The Lord has richly blessed me in all the days of my life. He has led me away from the world, and brought me to the church of Christ, where he has permitted me to enjoy the love and fellowship of his people, and I look for pleasure only in the society of his saints. My whole heart and mind is with the children of God. When I am with them I feel it to be a heaven on earth; and when we meet together in our little conference meetings I feel to say, "This is none other than the house of God."

"Here my best friends, my kindred, dwell,

Here Christ my Savior reigns."

Words fail to express the joy and comfort I receive in meeting with this little band, a few names of us, and talking of the things that we love. During the past year we have

missed but two conferences. Then it was stormy, and not prudent to be out. We feel it to be a great loss to miss one of our meetings.

We are now looking forward with pleasure to a visit from Elder Keene. He is coming to visit us soon. It helped take away the sadness of parting with the dear ones at the Association. How much we did enjoy the Association. The preaching was all of Jesus. There was no discord or uncertain sound. All was to the honor and glory of God. O how beautiful upon the mountains are the feet of those who preach the gospel and bring glad tidings! How much we do love all of God's ministers who preach to us the unsearchable riches of Christ. While each one was preaching it seemed to me that the image of Christ was pictured in your faces so beautifully that nothing could outshine the glory; for it was Jesus himself that we saw in you all, speaking forth the hidden treasures of his heavenly kingdom, and we were filled.

How glad I am that the Lord put it into Elder Vail's heart to visit us this year, and Elder Beebe last year. We would rejoice at their coming every year, and the desire of our heart is that the Lord will lead others of his ministers to visit us, that we may behold their faces and hear them declare the gospel of Christ. We love to see their names in the SIGNS, and their writings are beautiful and edifying to us all. We love you all more and more, if possible. The more we see of the image of Jesus in you, the more the love that was given us goes out to you all, and you draw like cords around our hearts. O that I may always be kept in this love, at the feet of Jesus. May the assemblies of the saints always be uppermost and more than all else in my mind. I know that I am dependent for all this. I feel and fear my weakness, for in and of myself I am perfect weakness. I cannot control my desires or thoughts. Of myself I am nothing, and less than nothing, and vanity. It is a great wonder to me that I was chosen to lisp his great and adorable name; that name that is above every name. All other names sink into nothingness before it.

My brother, I am glad the Lord put it into your heart to ask me that question, for through it I have received a feast. It has been like a sermon to me. It seems to me that it would fill volumes if it were all written, all that I see in it. I have written this in haste. I know it is all broken and disconnected; but as you told me you liked hash, perhaps there will be a little morsel in it for you. I have written some of the things that have come to me in answer to your question. I do not know as this will be an answer in your mind, but it has, I trust, been given me, and I will now close and leave the event.

"My God, the spring of all my joys,  
The life of my delights,

The glory of my brightest days,  
The comfort of my nights.

In darkest shades, if he appear,  
My dawning is begun;  
He is my soul's sweet morning star,  
And he my rising sun."

I remain your unworthy sister in the fellowship of the gospel,  
ELLA PULSIFER.

HERNDON, Va., Nov. 23, 1896.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN:—Inclosed find money order for four dollars. I would be very glad indeed if I could at this time send you a larger list of names, together with the money, for the dear old SIGNS; for I do believe I love the doctrine which I think it contains. Still I get so low down at times that I fear I know nothing in regard to the things of Jesus, and the things which he has revealed unto the people of God. But I know, if I am one of his followers, I must have the cold, dark seasons, as well as the warm sunshine. Our winters are sometimes very long and dreary, which makes me often long to hear that sweet, welcome voice calling, "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." What bird can we welcome more than the dove in the springtime of life? His sweet songs of love tell us that the winter is over, and that he has come to take his mate, his bride, and be with her all the summer long. "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice." This "song of songs, which is Solomon's," sometimes comes to me in great power and in much sweetness, causing me for a little season to forget my old, sinful self, and to rejoice in the knowledge of the glory of God in the face of Jesus Christ. But the dark and cloudy day soon comes again, which makes me feel to cry out, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon." O what a sweet rest for the weary traveler when he can be enabled to stop at noonday, and be fed, and take sweet rest beside the shepherd's tents. The weary traveler can say at such times as that, in the language of David of old, "The Lord is my Shepherd, I shall not want." "He is mine, and I am his." He is the chiefest among ten thousand, and the one altogether lovely.

We had a time of rejoicing at our meeting at Frying Pan this month. Brother White baptized seven willing children on the second Sunday. Four came to the church on the last day of our Association in October, and three on Saturday before the second Sunday in this month. We have every reason to believe that the good Lord is still carrying on his work in our meetings, which is to our comfort and to his glory.

"O give thanks unto the Lord; for he is good; because his mercy endureth forever."

Your brother, I hope,  
JOHN F. OLIVER.

PALESTINE, Texas, Oct. 22, 1896.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN:—I believe the time is fast approaching when we will be denied the privilege we now enjoy; but even then our God will be with us, for he has promised that he will not leave us nor forsake us. So fear not, little flock. Now, what is it that the little flock is not to fear? Fear not what man shall do unto you. This little flock is to fear God. Such things as lightening, earthquakes and storms frequently visit us, but all are directed and managed by God. Some of the most learned in the wisdom of this world are deceiving their dupes concerning these things, telling them that God has nothing to do with earthquakes, lightning and storms.

We are glad that our God is in one mind, and changes not. All power is of him, whether in heaven, earth or hell. If I am glad of anything it is this, and the Judge of all the earth will do right. He made the dove and the lamb, and he placed them here; also the wolf and the snake are here, and God has put them here. Really we can find no fault in our God, who is just, holy and true in all his works and ways. I believe God is just what the Bible declares him to be. I believe he has saved his people, just as the Bible says he has. I love to believe this; I enjoy it. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom;" not sell it to you; not let you have it for your prayers, your means, your groans and tears. He has not offered it to you for your obedience; not promised it to you to induce you to be good, that he may have a chance to give it to you. This little flock are the only obedient ones we have any account of. They are all the time afraid they do not live as they ought, for they find themselves often out of the way. They are the ones who know not how to pray as they ought. They are weak, sinful, dependent creatures, having no righteousness of their own to plead. I think I desire to praise God, and at the same time I do not want any one to know it. If tears of joy steal from my eyes, I do not want others to see them. When I try to pray, I do not want any one to know it. Do as seemeth you good with this, and pray for me.

U. J. BELL.

904 BATTERY AVE., BALTIMORE, Md.

DEAR BROTHER IN CHRIST:—I herewith send you money for my subscription to the dear old SIGNS OF THE TIMES, which is truly "The sword of the Lord and of Gideon." If the dear old SIGNS does not generally stand up for the truth, then I know not what the truth is. I know I am weak and ignorant, and the

most of my time am like dry bones, and walking in a dark way; yet one of old says, "When I am weak, then am I strong." Also, that "God hath chosen the weak things of the world to confound the things which are mighty," &c. I want to tell you how I was made to rejoice on reading the piece in the SIGNS of October 21st, 1896, written by A. B. Taylor, and titled, "The Marriage Union." I do think it is beautiful, as it sets forth so plainly the vital union of Christ and his church. Is it not strengthening indeed when one is brought to feel that although they are the worst of sinners, yet they have an interest in such a union, through their great Savior, which to them was a free and unmerited gift? The worldly religionist may talk and preach about there being a work for the sinner to do in order to finish the work which Christ declares is finished; but if salvation for such a sinner as I am depended on my doing the least good thing, I should be lost; for I find within myself only evil, and that continually. You do not know how wicked and worldly I am. Why, within myself I cannot even think one good thought; but I am sometimes brought to hope that I am one of the lost and wandering sheep of Christ; and did he not leave the ninety and nine to seek for one poor, lost and halting one? When it is well with you, remember me at the throne of grace.

MRS. P. J. DRYDEN.

#### MARRIAGES.

By Elder F. A. Chick, August 30th, 1896, at the bride's residence, Frank L. Gary and Fannie P. Kentnor, both of Mercer Co., N. J.

By the same, Sept. 16th, 1896, at Baltimore, Md., Thomas H. Mellor, of Harford Co., Md., and Florence Merryman, of Baltimore.

By the same, Nov. 11th, 1896, at Hopewell, John Sutphin and Catharine G. Stout, both of Mercer Co., N. J.

#### OBITUARY NOTICES.

DIED—At his residence in Fairfax Co., Va., November 2d, 1896, Mr. Josiah Ferguson, aged nearly 84 years.

As far as any knowledge of Mr. Ferguson extends, his life was one of blameless integrity and of spotless character among his fellows. Though never making a public profession of religion, he manifested a strong preference for the doctrine, order and people of the church of Christ. I feel that he was one of that innumerable company of hidden ones, having a good hope through grace, but so doubtful, uncertain and timid, realizing to a great degree the infirmities of the flesh and their utter unworthiness; but they dare not, even to themselves, confess they have any hope at all. Such, I feel, was the case with Mr. Ferguson.

He leaves two children, Mr. Walter Ferguson and sister, of this County, by a former wife, together with the companion of his later years, sister "Bettie" Ferguson, to mourn for him, but I am sure not as those who have no hope.

May the dear Lord comfort and bless our dear sister in her lonely widowhood, and supply her every need out of his own immense fullness, for his name's sake.

Affectionately your brother,

J. N. BADGER.

ALDIE, Va., Nov. 24, 1896.

Ann Louise Moody died at her home in East Pittston, Maine, October 30th, 1896, aged 58 years, 5 months and 2 days. For some time before her departure she was in poor health. On the day she died she was apparently in her usual health, cheerful and attending to her household cares. While seated in her chair her husband noticed her about to fall to the floor, and he caught her in his arms. "As her soul was in departing" she looked up with a heavenly smile upon her countenance, and without saying a word in a few moments she departed to be with Christ, which is far better.

Our beloved sister was the daughter of John and Eliza Little. On December 5th, 1856, she was married to W. H. Moody, who feels very deeply his bereavement. May the Lord graciously comfort him in his trouble.

She united with the Whitefield Old School Baptist Church in June, 1875, and was baptized by Elder Hiram Campbell. Our sister was one greatly beloved by the church, who will miss her presence in their assemblies very much. She was a woman of good understanding in the Scriptures, and delighted to speak of divine things. Her conversation upon the things of Christ was much prized by the brethren and sisters, and will be long treasured up in affectionate remembrance of her.

She has left of her immediate relatives to mourn their loss, her husband, son and daughter, one sister and two brothers. The writer attended her funeral, and preached from the words, "I will ransom them from the power of the grave, I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."—Hosea xiii. 14.

"I shall be with him when he comes  
Triumphant down the parting skies;  
And when his voice breaks up the tombs,  
Among his children I shall rise.

Among his children I shall stand,  
When quick and dead his throne surround;  
Blest with a place at his right hand,  
And with immortal glory crowned.

When all his foes beneath his feet,  
In chains of endless torment lie,  
Unworthy I shall fill a seat  
Among the princes of the sky."

FRED. W. KEENE.

### THEODOSIA ERNEST, OR THE HEROINE OF FAITH.

The above important book was published forty years ago, but now, so far as we know, is not obtainable. Notwithstanding some objectionable phrases, it was much valued by our brethren who saw it, for its complete defense of Scriptural Baptism, and the authentic history it gives of the time and place, and by whom changes and corruptions were made in this holy ordinance. Through regard for its inestimable worth, and not for gain, it is being reprinted, having been slightly abridged and revised, so that no line of conditionalism remains. The style, while plain, is very interesting.

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 64.

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NO. 50.

## CORRESPONDENCE.

### "BEHOLD THE LAMB OF GOD."

JOHN i. 36.

THIS seems to be the sentiment of the whole Bible. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." The Lamb of God has been the hope of the saints in all ages of the world. We behold the Lamb of God in the third chapter of Genesis. He was typified by the coats of skins with which Adam and Eve were clothed, when God drove them out of the garden of Eden. Skins could not be acquired without the shedding of blood. "And almost all things are by the law purged with blood; and without shedding of blood is no remission." Again we see the Lamb of God typified in the offering of Abel. "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." So all along through the Old Testament Scriptures we behold the Lamb of God. The Lamb of God is beautifully typified in the case of Abraham being commanded of God to offer his only son for a burnt offering. "And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand and took the knife to slay his son. And the angel of the Lord called to him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thy hand upon the lad, neither do thou anything to him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in the thicket by his horns; and Abra-

ham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen." What shall be seen? Jehovah-jireh: the Lord will provide. Yes, the Lord has provided a way of deliverance for poor, lost and ruined sinners, and this, "The Lord will provide," is seen in the mount of the Lord to this day. It is seen in Mount Zion, the city of the living God. It is there we behold the Lamb of God, who has taken away our sins; and, as the antitypical scape-goat, he has borne them away into the land of forgetfulness. David said, "One thing have I desired of the Lord, and 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 [to behold the Lamb of God], and to inquire in his temple." The prophets beheld the Lamb of God, and prophesied of him. Many precious things are left on record for our learning and comfort, which the holy men of old spake as they were moved by the Holy Ghost; and it was all, "Behold the Lamb of God!" Isaiah cried, "O Zion, that bringest good tidings, get thee up into the high mountain. O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Yes, the Lord will provide for every need of his people. He will gather the poor, little, helpless lambs with his strong arm that is made bare in their salvation. No clothing of any kind is between his own dear arm and his people. It is made bare. What a safe place to be in, even in the arms of the Lamb of God, or in his bosom. To the poor, inquiring sinner who goes bowed down all the day long under a load of sin and guilt, desiring to be set free, I would say, "Behold the Lamb of God!" for he came into the world to save sinners. He was anointed to preach good tidings unto the meek, 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, the day of vengeance of our God, and 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, and 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. Surely this is the purpose of the Lord in his plan of salvation, that he himself might be glorified. All glory is due to the Lamb of God. We can claim no merit of our own. He leads us in the paths of righteousness for his name's sake. The Lamb of God is the path of righteousness. He is the path of the just, that shineth more and more unto the perfect day. He said himself, "I am the way, the truth and the life!" In him mercy and truth have met together, righteousness and peace have kissed each other. He is made unto us wisdom, righteousness, sanctification and redemption. Elihu said, "I will fetch my knowledge from afar, and will ascribe righteousness to my Maker." David said, "Thy righteousness is like the great mountains."—Psalm xxxvi. 6. In all this beautiful psalm David is beholding the Lamb, the righteousness of God. Isaiah said, "Behold, a King shall reign in righteousness." And the nation over which he reigns is a holy nation. The Lamb of God has loved it, and given himself for it, that he might sanctify and cleanse it with the washing of water by the word. Righteousness and judgment are the habitation of his throne. By the obedience of the Lamb of God many were made righteous. Do we not in our every day experience sometimes fail to behold the Lamb of God, and look to ourselves for some merit of the favor of God? But we must be killed to all self-righteousness. "I die daily," says the apostle. And again he says, "I am crucified with Christ." This implies a slow, lingering death. "Nevertheless I live; yet not I, but Christ liveth in me." Here is spiritual life. Here is the Word of God which liveth and abideth forever. Paul's flesh or body, like the grass, withered and fell away, and returned unto the dust from whence it came. But that life did not die; it still abides and endures forever. The Lord's people to-day are actuated by the very same life that actuated Paul. The Lord's people are, and ever have been, but one body, and actuated by

one life, even the life of Christ. Though they fall asleep one after another, to awake in the likeness of their Redeemer, yet that life is not weakened in the least degree. It goes on and on, from everlasting to everlasting, the same yesterday, to-day and forever.

Behold the Lamb of God as the Wonderful, Counsellor; as it is written, "His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." He is our Judge, Lawgiver and King. He is our Savior, Messiah, Immanuel and Shepherd. He is said to be the chiefest among ten thousand, the one altogether lovely. He is said to be the Alpha and the Omega, the first and the last, the beginning and the end. He is called the Bridegroom and the Husband. He said of himself, "I am the root and the offspring of David, and the bright and morning star." The morning star indicates that the sun will soon arise. So the

Lamb of God was that bright and morning Star which caused the prophets to so boldly declare the rising of the Sun of righteousness with healing in his wings. The morning Star shone so brightly that the prophets could speak of the same, saying, "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." He was a man of sorrows and acquainted with grief. By reading the record we find that he was even born under unfavorable circumstances. Joseph and Mary his espoused were in the city of David which is called Bethlehem, to be taxed; while they were there the days were accomplished that Mary should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. We find that king Herod, being moved with jealousy, sought to destroy the holy child Jesus, so that Joseph and Mary were warned by the angel of the Lord to take the young child and flee into Egypt. We find that the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him. His parents went to Jerusalem every year to the feast of the passover; and when he was twelve years old they went to Jerusalem after the custom of the feast; and when they had fulfilled the days,

as they returned the child Jesus tarried behind in Jerusalem; but Joseph and Mary knew not of it; and it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions; and his mother said to him, "Why hast thou thus dealt with us? Thy father and I have sought thee sorrowing." And he said to them, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" And he went down with them, and came to Nazareth, and was subject unto them. Next we find that he came from Galilee to Jordan unto John, to be baptized of him; but John forbade him, saying, "I have need to be baptized of thee; and comest thou to me?" And Jesus answering said unto him, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Then he suffered him. "And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased."

Behold the Lamb of God, the great offering with which God is well pleased. He has provided this offering for himself. "This is my beloved Son, in whom I am well pleased: hear ye him." This beloved voice has ever since been heard by believers in Jesus; and when this voice comes home to a poor, weary, heavy laden, sin-sick soul, he can sing with the Spirit and with the understanding,

"O how happy are they  
Who their Savior obey,  
And whose treasures are laid up above;  
Tongue cannot express  
The sweet comfort and peace  
Of a soul in its earliest love," &c.

He longs to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. He desires to live to the praise of the Lord, and to the comfort of his people. He is often found mourning and groaning over his sins and transgressions. He loves the company of the saints. He loves to talk of the glories of the kingdom of Jesus, and to speak of his power. He loves to tell what a dear Savior he has found. Often the exclamation arises from his heart, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." Away down deep in his heart there is a love for the Lord and his people that cannot be expressed. He is in that more excellent way that the apostle speaks of in 1 Corinthians xii. 31, "And yet shew I unto you a more excellent way." He serves the Lord in a loving, charitable way. Charity is the more excellent way. O what a wonderful thing is charity! Is it not Christ in you the hope of glory? Behold the Lamb of God dwelling in his people, and gathering them to-

gether in his name, and dwelling in their midst.

But I will try to take up the broken thread where I left off. We note that after he was baptized, he being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing; and when they were ended he afterward hungered. Just think, immediately after his glorious baptism, and having the Holy Ghost descend in a bodily shape upon him, and hearing a voice from heaven saying, "This is my beloved Son, in whom I am well pleased," he is led into the wilderness. No tongue can tell, no finite mind can imagine, the deep sorrow, the mourning, the groaning and the sighing of the dear Lamb of God during those long forty days and nights in the wilderness. He knows all about your sorrows, dear child of God. He has experienced the same, and ten thousand times more. He knows all about what it is to be tempted and buffeted by the devil. He knows all about the infirmities of the flesh. He knows just how weak we are, and he knows how to succor us. Yes, he knows we are weak. He said, "Without me ye can do nothing." He loves us and pities us in our weakness. He gathers us with his arms and carries us in his bosom. We find him going about doing good, healing all manner of sickness, raising the dead, opening the eyes of the blind, healing all manner of diseases among the people, such diseases and sickness as doctors could never cure. "Now when John had heard in prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, 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." These were the evidences that Jesus was the Lamb of God in the days of John the Baptist, and they are the precious evidences we have to-day that our Redeemer lives. "The blind receive their sight." Every soul that has received a hope in Jesus can testify to this truth. He can say with one of old, "Whereas I was once blind, now I see." And not only so, but we see the same miracle performed on others, and we can rejoice with them that they now see as we do; that Jesus suffered, bled and died for us. He is the end of the law for righteousness to them that believe. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

"What a friend we have in Jesus,  
All our sins and griefs to bear."

Behold what love Jesus had for us, poor rebels. He was despised and

rejected of men. He was pronounced worthy of death. They spat in his face and buffeted him, and smote him with the palms of their hands. Even his disciples turned their backs upon him. Peter cursed and swore, saying, "I know not the man."

"Jesus, and shall it ever be,  
A mortal man ashamed of thee?"

"Ashamed of Jesus? Just as soon  
Let midnight be ashamed of noon."

"And they crucified him and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there, and set up over his head his accusation written, This is Jesus, the king of the Jews. Then were there two thieves crucified with him; one on the right hand, and the other on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God come down from the cross." "Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" Behold the Lamb of God. Had he not suffered to the extent that caused him to thus cry out, there would have been no comfort for his people. "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent." The types were then abolished, the veil was then thrown open, so that all might see in the temple those things which had been hidden by the veil, which had all waxed old as doth a garment. As a vesture did he fold them up, and they are changed. The gospel day is no longer pointed to by the types and shadows, but the full antitype now appears. The gospel day has dawned. Jesus took on him, not the nature of angels, but he took on him the seed of Abraham. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Paul said, "We preach Christ crucified." Yes, the prophets preached it, the apostles preached it, the Lord himself preached it, those whom the Lord has sent, in all ages of the world, have preached it; and would we be saying too much if we should say that every child of God preaches it in his walk and conversation? or rather Christ preaches through them. The only way we can behold the Lamb of God is through his Spirit which dwells in us.

EDWARD F. ROUNDS.

NORTH BERWICK, MAINE, NOV. 4, 1896.

MY DEAR SISTER IN THE FELLOWSHIP OF CHRIST'S GOSPEL:—I see by your letter that the Lord still most graciously draws you after him, and in your heart the language is, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." I also would be drawn away from all the vanities of time, and captivated by the surpassing excellencies of our beloved Redeemer. I would ever worship the Lord, "my exceeding joy." I find my conscious experience of the life of God in my soul to be very variable, as the waves on the seashore, ebbing and flowing. The emotions of spiritual life sometimes seem to recede so far that I feel as one bereaved indeed of life itself, and wonder if all my previous experiences have been only a mere dream, a pleasing dream truly; and as I muse upon it my heart goes forth in yearnings (though it be but a dream) to have such dreams again. The life of a child of God is a sacred and mysterious one. It can never be explained to the world that know not God, and is only understood by the dear children of God themselves as the "Interpreter" (Job xxxiii. 23) unfolds its mysteries to them.

The veil of our flesh so oft intervening  
The things of our God but obscurely  
we see,

As through a glass darkly we look on his  
glories;

But soon face to face with Emmanuel  
we'll be.

Like one that's outside of the palace I  
wander,

Yet at times through the lattice the  
King I have seen;

The King in his beauty, O such ravishing  
glimpses,

That my heart ever since taken captive  
has been.

As one veiled aside, after him I am pin-  
ning,

Such a dreary waste desert is all unto  
me;

When Jesus, most lovely, my hope, my  
salvation, is absent,

And I his dear face cannot see.

The glimpses which even to me have  
been given

Of the lovely Redeemer, such compas-  
sion I've seen,

My heart's drawn toward him, I'm yearn-  
ing and hoping

To live 'neath his smiles, and have no  
veil between.

It certainly is a miracle of Jehovah's grace that sinful creatures should be thus drawn to worship him, and find their bosoms at times all aglow with fervent longings for communion with the holy One of Israel, and also filled with hungerings and thirstings to be conformed to the likeness of the Redeemer. "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." My nature discloses to view more vileness than I can declare. I feel I am so unlike, so contradictory to the exalted and pure nature of God, and so conscious am I at times of this, that I feel it is unbecoming of me to think of drawing near to the person of the altogether lovely Lord our Redeemer. I think, How can I

lift up my eyes to look upon the One "fairer than the children of men?" I look upon myself so unworthy, so sinful, I feel as though my presence can only be a nuisance; and should I draw near and touch the hem of the Savior's garment, my polluted touch could only be an offense to the holy, meek and lowly Lord Jesus. Bear with me, and let me unbosom my thoughts to you, though I scarcely know how to put them into words. What would you think of a vile woman whose life has been one of open shame, now in love with a pure, lovely, gracious prince? Though she tracked his footprints, and with aching heart and streaming eyes looked unto him, could she (with her character all well known to this prince) hope that he would cast the least glance upon her, except a glance of utter loathing? Could she hope for him to smile upon her foul person? Could she ever think he would take her to his bosom? Could the thought ever enter her distressed heart that he would ever turn toward her, and with glances of unutterable love say, "Thou art all fair, my love, there is no spot in thee?" I am this unworthy sinner.—Jer. iii. 1; xx. 22; Hosea ii., iii. Foul and black as hell I am; yet such is the wondrous and mysterious grace of the King of glory that to him my poor heart is attracted. O! I know I am not fit, I know I am not worthy; yet his compassion and salvation I crave. O for the smiles and love of the lovely Savior!

"Now I approach thee, O fairest Redeemer,  
Lured by thy beauty to dwell in thy love;  
Hide not thy face from the heart that adores thee:  
Hast thou not sought me and called me thy Dove?"

Truly there are wondrous moments with my soul when drawn unto and believing in the Savior. Sin-wearied and sad, I am cast upon him. I know I am an unworthy worm, but in his rich mercy I am reposing, and find such sweet rest as the Holy Spirit takes of the things of Jesus and shews them unto me. The love and mercy and grace of Jehovah, the blood and righteousness of the Lamb, and the leadings and divine instructions of the Comforter, the Holy Ghost, take captive, constrain and bring a poor sinner into the banqueting-house of our altogether lovely Lord. There in his embrace, feeling to hope that he loves even me, I drink the best wine of our Beloved, which goeth down sweetly, even causing the lips of those who are asleep to speak. With the thought that Jesus loves me, my heart is overcome. I am so unworthy, it seems too much, too wonderful to believe. I feel to faint, to swoon away. I am sick of love, and overcome, my heart exclaims, O why is such tender mercy shown to a vile sinner like me? But with fragons of the wine of the kingdom our beloved Savior supports and

comforts my heart. His glorious and precious doctrine is that wine that cheers my fainting, love-sick soul, and I am strengthened to hear and believe the words of his mouth. The lips of our beloved drop with such sweet and glorious words that it is only by the exceeding greatness of his power toward me that my willing soul can believe and blissfully repose in his sure mercies. O! it is an unspeakable wonder that the everlasting covenant of God's grace should include and embrace me. I look upon others, the Zion of God, and can say, "Glorious things are spoken of thee," but that I am often a poor, tried, tempted, wearied, sinful one; yet the blessed Comforter, the Holy Spirit, instructs and enables me to look by faith to the compassionate Redeemer. O how comforted, rested and happy am I when I can nestle in the bosom of our God, who is Love. In the secret of his presence I can rest secure from every ill. Through the atonement of the Lamb of God, with my name (among the names of all the Israel of God) engraved upon the heart of our faithful and merciful High Priest, by precious faith in him I enter into the pavilion of the everlasting God, and sweetly taste the blessed truth that God the Father hath made us accepted in the Beloved; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. During these heavenly moments of the enjoyment of our hope (which entereth into that within the veil), our fears are dispelled, our sorrows and sighings flee away, Satan our accuser is rebuked, nonplussed, defeated, cast down, our very sins dare not arise to accuse us; for Christ hath died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. O sin, O Satan, thou canst not enter within the veil. Thou art not able to intrude within the pavilion of the Lord of hosts, our salvation. Who shall lay anything to the charge of God's elect before the blood-sprinkled mercy seat? Our Redeemer with his own precious blood hath obtained eternal redemption for us. It is God that justified us. Blessed is the man to whom the Lord will not impute sin. These sacred moments of communion in the comforting realities of the gospel of Christ are precious indeed to my soul. It is so blessed by faith to dwell with the King in his palace, and decked with the beautiful garments of his salvation and imputed righteousness to feast upon his loving-kindness to poor sinners. But such seasons with me last but a little while; or ever I am aware my blessedness declines, and I find myself again a lonely, tried wanderer outside of the palace of the King. But the world and all that it affords cannot satisfy the longing soul of a child of God. In the felt absence of our dear Redeemer I find myself ere long sighing over my loss of the

comforts of his mercy, and in my felt banishment from the joys of his salvation I pine for admittance into his presence again, where I, a poor, unworthy sinner, may taste of the joy of our beloved, and be at peace and rest in his pardoning love. The mere knowledge of the letter of the doctrine of Christ does not satisfy. I long to realize the divine power and blessedness of the truth. I know that in your heart the same desires are found, and these aspirations shew that the truth dwelleth in us, and shall be with us forever. I can understand your soul's feelings when you feel as a little child that needs to be carried and cared for every moment in the arms of the strong and affectionate nurse. It is in this very way the Lord declares he will care for us. "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem."—Isaiah lxvi. 13. "Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: and even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you."—Isaiah xli. 3, 4. We are weak and defenseless, and left to ourselves we should altogether fail; but our Redeemer is strong, the Lord of hosts is his name. He shall thoroughly plead our cause. His precious atoning sacrifice for our sins ransoms us from all evil; and let us believe that his eternal love and power will safely conduct us to glory.

"Glory is the destined station  
For the Lord's peculiar race;  
Some of every tribe and nation  
There shall meet to see his face:  
When in glory  
They will sing more sweet of grace.  
Glory perfect, dazzling splendor,  
Shall array the saints in light;  
There no deeds of misbehavior  
Shall obstruct their purest sight:  
When in glory  
Christ will be their whole delight."

I again assure you that your letters are very comforting, and I think you might write to me oftener. May the Lord bless you.  
I am your brother in the hope of the gospel,

FRED. W. KEENE.

SOUTHAMPTON, Pa., Nov. 12, 1896.

DEAR BROTHERS:—I wish this letter of sister Attie A. Curtis to be published in the SIGNS, because I think it will be helpful and strengthening to many spiritual readers. Her gift is valuable, and I think she is favored with the right understanding concerning its possession and use. Her letters do not show any self-consciousness, nor any feeling of pride in it. A spiritual gift in exercise must necessarily exclude fleshly pride, for it causes a feeling of meekness. There is a desire connected with such a gift to let those who fear God know the precious things he has brought to our minds,

and the help and comfort he has caused us to feel by them. If we tell of the tribulation through which alone any can enter into the true knowledge of the things of his kingdom, we are not talking of ourselves merely, but of Jesus; and so if one is naturally timid and shy about speaking of self, this shyness is forgotten—lost in the presence of Jesus, and the soul is made bold through the desire to exalt his dear and holy name.

Private letters in which the believing soul is brought forth in the fullness of these sacred experiences with the freedom which personal intimacy inspires are always very interesting to me, and, I am sure, to the readers generally. Sister Terry probably had in view private letters concerning personal matter that can only be of interest to those addressed, and to a limited number of personal acquaintances, when she spoke of not liking to see such published, and not to those expressing experiences common to the saints, and thoughts on subjects of equal interest to all who love divine things. I have sent a number of letters from our dear sister since it was my privilege to enjoy a correspondence with her, but I have still on hand many times the number sent which would be just as valuable as those published, and perhaps a thousand from others of the saints that I have laid by with the thought that sometime they may be helpful and comforting to others, as they have to me. The few I have sent for publication have not been sent because they were better than the others, but because of a strong impression at the time, or some circumstance making the publication seem very desirable. A fear of intruding with too much material upon the editors' time and space, has kept me from sending many more than I have; and some of the richest, sweetest and most precious have been so intertangled with personal things that if ever the rich experiences and comforting truth expressed in them are seen by brethren generally, it must be at some future time. I have a number from some of the Lord's ministering servants that have been called away, such as Elders Gilbert Beebe, Robert C. Leachman, J. L. Purington, George W. Mason, Joseph L. Staton, and others, that I have long had a desire to share with the brethren generally; but the time does not seem to have come yet. I would love to be so directed and moved by the Spirit of God that I might do all I do with an eye single to the glory of God; but I cannot do it of myself.

Your brother in hope,  
SILAS H. DURAND.

BRUNSWICK, Maine, Oct. 28, 1896.

ELDER S. H. DURAND—MY DEAR BROTHER:—It has been some time since I have written to you, but I feel sure you know very well it is  
(Continued on page 398.)

## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 9, 1896.

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## THE LONELINESS OF CHRIST.

NOTHING is more sure than that our Lord and Savior felt to be alone in all his pilgrim journey here; and nothing is more sure than that he was alone. It could not be otherwise. Considering who he was, and what men are, he must have been alone. It is so stated in the word. "Of the people there were none with him." He trod the wine-press of the wrath of God alone. At his crucifixion even the disciples were scattered, and left him alone. As stated in the narrative of his earthly life in the hour of his highest joy, and in the time of his deepest anguish and shame, he was literally alone. But the loneliness of which we would speak is that loneliness which was his even when thronged and pressed upon by the people.

It is not of his divine nature that we would now speak. In this he was and must ever be alone. No creature can approach unto God. No man can see God and live. He is the blessed and only Potentate. He is King of kings and Lord of lords. He only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see. He was God manifest in the flesh. And the God whom we worship must be, and is, sufficient unto himself, and is supremely happy and blessed in his own divine nature. He needs not the companionship of any of his creatures to add to his supreme blessings. Out of his unwasted fullness he bestows all, but can receive nothing from any source. It is not then of Jesus Christ as our God, and the eternal Being who is the Creator of all things, that we would speak as being alone. This is and must ever be true of him, and he needs not the presence of any creature, as said before.

But our mind is led to speak of the man Christ Jesus, who was in fellowship with God, for so the expression in Zechariah means, "The man who is my fellow," and who was also one with his people in their life here on earth. It is of this man who lived among men, and suffered for men, and died and rose again, that the prophets and apostles speak, as it seems to us, when they describe his sufferings and shame and loneliness. The great mystery of godli-

ness, which Paul has said was the manifestation of God in the flesh, we would not be presumptuous enough to seek to explain. It is beyond all human comprehension or explanation. It is declared that God was manifest in the flesh; and that is all that we can know. It is all that we need to know. He was God and man. It was in his manhood that he could be lonely; and in his manhood it is said he was alone.

Not only was Jesus alone in the work of the atonement, but he was alone in his life. Perhaps the loneliness of Jesus may appear more clearly to our human sight, as we draw near, in the narrative to the scenes more closely connected in the atonement. We think of him as alone in the garden, alone before his judges, and alone in that death by which he made atonement for our sins. It was in more direct reference to this that the prophet said, "Of the people there were none with him;" and, "He trod the wine-press alone." In this work no man can share. The work of the atonement was all his. No man could help redeem his own soul. No man could help pay the penalty for his own sins. In this work and in this suffering Jesus must bear the burden; and as the cross was all his, so must the crown be his. No redeemed soul shall ever say that by his own work or by his own suffering he has removed from him the curse of his transgressions. Jesus alone died, and died for us, that we might live. It was not only the case that no man would stand with him in that awful hour, but no man could. But one man could make peace with God, the man Christ Jesus; and peace was made by the blood of his cross.

But, as said before, his life on earth was alone also. What constituted his loneliness? The people often thronged about him and pressed upon him, his disciples were nearly always with him, and yet he was alone. There is such a thing as loneliness even in a crowd. The presence of multitudes do not make companionship. Men know this to be true sometimes in the ordinary affairs of life. It is much more true of those who enter the kingdom of heaven. If we desire to know what loneliness means, we must inquire what companionship means. True companionship means much the same as fellowship. Companionship must signify common interests, common feelings, common desires and common aims. Jesus had but one thing in view. It was his meat and drink, it was his supreme object, to do his Father's will. Every other feeling was swallowed up by his zeal for God. In the most perfect sense he came to do his Father's will. He spake the words of God; he did the will of God. In the hour of his supreme agony he said, "Not my will, but thine be done." In following and doing the will of God he bore all reproaches and buffetings and revil-

ings and persecutions. He gave his back to the smiters, and turned his cheek to the fury of those who buffeted him. So that he might do the will of God, all pain and reproach and weariness mattered not. He saw but one thing, viz., the glory of God; and in his view before that glory all else faded away like the stars and moon before the sun.

Must not such an one be alone? Where in all the world was there any one who could be called his companion in this? The Pharisees professed a wonderful zeal for God, but their zeal when tested was seen to be all for themselves. They glorified not God, but themselves. They did not God's will, but their own. Among a race of Pharisees he must be alone. Even his disciples were very far from understanding him. His thoughts and feelings and purposes were not their thoughts and feelings and purposes, except in a small measure. They looked for an outward, visible kingdom, while his kingdom was within men. They looked for him to conquer cities, while he ruled only in the spirits of men. They once and again disputed among themselves who should be the greatest, while he was meek and lowly of heart. When a certain city rejected him, they said, "Wilt thou that we command fire to come down from God out of heaven and consume them," while he said, "Ye know not what manner of spirit ye are of." They would curse and blast his enemies, while he prayed for their forgiveness. Thus among his own disciples he was alone, in a measure at least. They could not enter into nor understand his will, nor what he did.

Jesus desired sympathy and companionship, even as we ourselves do. It was a cross to him to be alone, even as it is for us. He suffered the pangs which we feel when we are not understood, or when we are misjudged. In all things he was made like unto his brethren. He took the three up into the mount of transfiguration, and he took them with him also into the presence of his humiliation and agony in the garden; but they neither understood nor entered into the one nor the other. He must be alone with the glory, and alone with the bitter anguish. Of the people there were none with him; yet his human spirit craved pity and sympathy and fellowship. But in all his earthly ministry this was denied him. That the disciples fled away each to his own, when he was betrayed and crucified, was full proof that they were not with him in spirit; that they could not then enter into the meaning of his life or of his death. Had they understood the Savior, and his spirit and work, they could not have gone back to their daily vocations. Had Peter been one with his Master he could not, when the Lord spoke of his coming death, have said, "Far be it from thee, Lord; this shall not be unto thee." And this spirit, Jesus

said, was an offense to him. His full purpose was to die. This was the will of God, and this was his will also. How little was this impulsive disciple one with the Savior in this!

Paul had an experience of loneliness of which he speaks; so does every one who is led by the Spirit of Christ. As the world knew not Jesus, so it knows not his disciples. In so far as they are one in fellowship with Jesus, by so much are they alone in the world. Every christian experience is a testimony to this truth. But Paul felt alone at times even in the presence of his brethren. He said once to his brethren, "I have no man like minded who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." Paul was so filled with the spirit of his Master that in all his ministry he knew nothing but Jesus Christ and him crucified. He sought not his own, but the things of Christ. He labored not for his own interests, but for the interests of his brethren; and in this he only felt lonely. Even among his brethren and his most intimate associates how few there were who burned with the zeal that consumed him; and so he knew what loneliness meant. All who share in any measure the spirit that actuated Paul, must in that measure be lonely.

But while Jesus was alone, so far as human companionship and human sympathy and human understanding were concerned, yet he was not alone, because the Father was with him. From men he could gain no help. His help was in God. How exultant were his words, "Yet am I not alone, for the Father is with me." How wonderful is the mystery of God manifest in the flesh! He could be alone, and be oppressed in feeling, and yet be glad and rejoice in spirit, because he had companionship that was more than any human companionship could be. In him, our elder Brother, was fulfilled all that Paul meant when he said, "As sorrowful, yet always rejoicing." Alone, and yet not alone. Separate from men, but one with God. Not understood on earth, but understood in heaven.

The people of God are all of them alone in the world. They tread a solitary way. Sometimes they realize this loneliness more than at other times. But it is true of them that when alone they have the closest fellowship with Jesus. When all men forsake them, then God their Father stands by them. It is a blessed experience to be alone, and yet not alone. As this experience is realized in the soul, we come to feel our oneness with him who found no friend or helper on earth but God. May grace perfect this work in every one in whom it is begun.

C.

WINE IN THE LORD'S SUPPER.

IN response to the request of our friend, Charles E. Miars, on page 399, we would present the following brief considerations, which seem to us to show that none but fermented wine is scriptural when used at the Lord's supper.

First. In only one place in the New Testament is the word "wine" translated from a word which in the original Greek signifies unfermented juice of the grape; that is in Acts ii. 13, and the word is "glenkos." Even there the connection seems to show that those who used the word meant wine that would intoxicate. They said, "These men are full of new wine." In all other places in the New Testament translated "wine," the original word is "oinos," which is the word for wine in the ordinary sense.

In most places where the word "oinos" or "wine" is used with reference to its effects, it signifies not the unfermented juice of the grape, but wine that would intoxicate. This was notably the case at Cana of Galilee, where the Savior wrought his first recorded miracle. The ruler of the feast, when he had tasted the wine, said, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now." The word drunk here is the same as that which in 1 Cor. v. 11, and in 1 Cor. vi. 10, is translated "drunkards." In a very literal rendering it signifies to be well softened or mellowed. Here it is sure the wine could intoxicate.

In what Paul says in 1 Cor. xi. concerning the "supper," which that church had entirely perverted both in its meaning and form, verse 21 shows that the wine used could and did intoxicate. "One is hungry, and another drunken." Here also the word literally means softened, as anything that is well soaked. It is evident that here also fermented wine was used, or at least wine that could intoxicate.

We would add that in the four gospels, in the narrative concerning the supper, the word "wine" is not once used, but the "fruit of the vine," or "the cup." The expression, "fruit of the vine," shows that it must be the juice of the grape, and the narrative in 1 Cor. xi. shows that it was this juice in such a form as could intoxicate; and the word "glenkos," which is the proper term for unfermented wine, is used, as we have said, but once in all the New Testament. The conclusion must follow that fermented wine alone is scriptural.

We desire to say that we are glad that our friend has called our attention to this matter. It gives us an opportunity to warn our brethren against the inroads of a fanatical and, we had come near saying, an utterly Godless religion. It is the same sort of religion as is now showing itself in having a separate cup

for every individual communicant. It is the same fanaticism that has in former years, and still does, condemn the man who uses wine in moderation, as much as the drunkard. It is the same sort of religion as was possessed by those who called Jesus a "wine-bibber."

For reasons that seem to us good and sufficient we personally have never taken a glass of wine or other strong drink as a beverage in our life; but we have no fellowship for nor patience with that sort of teaching that would characterize Christ and his apostles as worse than drunkards; for they most certainly did, whenever it was needful, drink wine. It was therefore that strait-laced prohibitionists of his day called him a glutton and wine-bibber, or wine-sucker, and a friend of publicans and sinners.

Whatever may be said in praise of the prohibition societies of this day, it is certain that neither Christ nor the apostles could have belonged to them then, nor could they now, without a radical change in their practice. A society too good for Christ and the apostles to find recognition in, is far too good for us. We frankly confess our unfitness to associate with such "extreme goodness (?)"

Now, let no man say that we have here given aid and encouragement to the curse of drunkenness, or to those who put the bottle to the lips of their neighbor. The same Savior and the same disciples who themselves drank wine, condemned drunkenness in the strongest terms. Bible temperance seems to us far better than modern fanaticism; and modern prohibition advocates would turn Paul out of their assembly if he should rise up and urge upon christians who were weak, and possessed of infirmities, to drink no longer water, but "wine."

This claim that unfermented wine must be used at the supper is in full keeping with all that modern teaching that counts the theories of men as of more value than the plainest Bible teachings.

C.

ON LAST PAGE

WILL be found the announcement of our decision to publish the SIGNS next year in pamphlet form in handsome colored covers, and our "Most Extraordinary Offer" to old subscribers for procuring new subscribers. Read it.

HOLIDAY PRESENTS.

As the time is drawing near when relatives and friends exchange what are known as "Holiday Presents," we beg to call the attention of our readers to our list of books and publications on last page; and if they do not find what they want there, if they will send us a postal card so requesting, we will mail them, free of charge, one of our illustrated catalogues containing a full description of large pulpit, family and small Bibles, as well as other books, with prices of the same.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

COLOSSIANS II. 6.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him."

At the request of a sister in the state of Virginia we offer a few remarks on the important admonition given by the apostle to the saints in the passage written above. That Christ Jesus is the Lord of life and glory, that he is the mighty God, the everlasting Father and the Prince of Peace, is a truth too deeply engraved upon the hearts of the children of God to require argument or demonstration beyond what the Scriptures record and the Holy Ghost makes plain in the experience of all who are born of God and led by the Spirit. Yet we are informed in the word that no man can call him Lord, but by the Holy Ghost. No human efforts to instruct the unregenerated sinner, in modern schools or by Gamaliel, can bring the sons of men to an experimental knowledge of the Redeemer as both Lord and Christ; for no man knoweth the Son but the Father; nor can any man come unto him, except the Father draw him. None of the princes of this world knew him; for if they had known him they would not have crucified the Lord of life and glory. To know him is eternal life. "This is life eternal," said Jesus to the Father, "that they may know thee, the only true God, and Jesus Christ whom thou hast sent." And a knowledge of him is inseparably connected with a knowledge of the Father. "If ye had known me, ye should have known my Father also." "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father also." He and his Father are one. To know him is also to know the power of his resurrection, and the fellowship of his sufferings, and to be made conformable unto his death. This knowledge is by revelation. "When it pleased God, who separated me from my mother's womb, to reveal his Son in me." "Blessed art thou, Simon, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven."

The reception of Christ Jesus the Lord implies that we were once in a state of destitution, living without Christ and without hope in the world. And although it is a blessed thought, and full of consolation, that he has been our dwelling-place in all generations, even from everlasting to everlasting, and that he has carried his people and borne them all the days of old, still we in our Adamic nature were without him; and in an experimental sense we remained without him until Christ was formed in us the hope of glory.

The reception of him also involves the consideration of the source from whence and the manner in which we receive him. The source may be contemplated both negatively and

affirmatively. We did not receive him from Adam or any principle found in the nature, blood or will of man; for the Scriptures affirm (John i. 12, 13) of all who received him, that they were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Not from the will or works of men, nor yet because we could claim Abraham to be our father, nor that we were descendants from pious ancestors, nor because we had complied with conditions or accepted of overtures; nor have we received him at the anxious bench, at the hands of those who have presumptuously and blasphemously offered us Christ. From no such quarter did ever a poor sinner receive the blessed Savior. But we are divinely instructed that he is from heaven, that he dwelt in the bosom of the Father, that he proceeded and came from the Father, that he was with him when there were no fountains flowing with water, before the decree was given to the seas appointing to them their bounds, before the mountains were brought forth, or ever the highest dust of the habitable earth was formed.

But how did we receive him? First, we say, as the unspeakable gift of God to his church. For God hath given him to be the Head over all things to his church, which is his body, the fullness of him who filleth all in all. As he was given, so was he received, as the supreme Head over all things to his church, the Head of all principalities and power, to preside in all the fullness of his power and majesty and glory over all the interests, affairs and destiny of all the members of his mystical body; as our Prophet, Priest and King, our Shepherd, Bishop and Husband, our God, Man and Mediator, and as our Advocate with the Father, the propitiation for our sins; our Redeemer, Deliverer and Surety, our Wisdom, Righteousness, Sanctification and Redemption, our Prince and Savior, to give repentance to Israel and forgiveness of sins; the Way, the Truth and the Life, admitting of no other way of access unto the Father but by him. God has given him for a covenant to the people, and as such we have received him; and in him as our covenant, ordered in all things and sure, we find every provision of mercy and grace which we can possibly need for time or for eternity. All the promises of God are in him, as our covenant, and in him they are Yea, and Amen, to the glory of God by us. Not one gracious promise could we ever find out of him. The purpose and grace by which God has saved us and called us with an holy calling was given us in him before the foundation of this world. Our justification is in him, and our glory is in him. "In the Lord shall all the seed of Israel be justified and shall glory." Our life is also in him. "Your life is hid with Christ in God;" and we have never had any

spiritual or eternal life out of him. He only hath immortality dwelling in the light. He is given to be a Light to lighten the Gentiles, and the glory of his people Israel. On them he has arisen with healing in his wings. "In him was life, and the life was the light of men." As such we received him, if ever we received him at all. We have received him in all the offices, titles and relations which he sustains, and which are ascribed to him in the Scriptures, and as the brightness of his Father's glory, and the express image of his person.

Furthermore, in being brought in our experience to receive him in all his offices, titles and relations, we acknowledged our obligation to worship, adore, serve, honor, obey and reverence him in them all. As our God, we received him as the supreme object of our worship, as our Mediator, in all his mediatorial offices and works, as our exclusive dependence for reconciliation to God, for complete justification and ultimate glory. We acknowledged in our reception of him that we were not our own, that he had bought us with a price (that is in our redemption), and that our highest aim and most devout desire was to glorify him in our body and in our spirit which are his. In receiving him as our King we took on us the obligation of allegiance, and bowed our neck to take his yoke, and learn of him, and to walk in all his ordinances and commandments as dear children.

As ye have received Christ Jesus the Lord, so walk ye in him. That is, being in him, as composing a part of his mystical body, in unison with all the other parts of his body, each member is to walk. The members are fitly framed together, united by joints and bands, and each set in the body as it has pleased God to arrange them; being rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. So are they to move on, in all the order, ordinances and doctrine of the gospel. Delivered from the law of carnal commandments, their root, or the spring of all spiritual life and vigor being in Christ, they are to conform to him, to his law and authority, suffering no man to spoil or rob them through philosophy or vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. Consequently they are to look for nothing beyond him, or that is not found in him. Our walk, in order to be in him, must be a gospel walk; it must be in the footsteps of his flock; and in order to be in him, it must be as members of him, filling the place assigned us as members of him, and therefore as members one of another.

Again, we may understand that our walk as Christians in him is according to the application of the figure of the "True Vine" and its

branches. "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." We received the kingdom as little children, or we have never received it at all. And as little, helpless children confide in and depend upon the wisdom and providence of the parent, so should the branches in Christ, his members, remember they are in themselves perfectly helpless, and throughout their pilgrimage rely upon and confide alone in his divine protection, listen to his instructions, obey his commands, and renounce all confidence in the flesh.

MIDDLETOWN, N. Y., May 1, 1854.

#### PRONOUNCING BIBLES.

All the proper names of every person or place in these Bibles are divided into syllables, and accented as they should be pronounced, enabling the reader to readily pronounce correctly the most difficult names of persons and places.

These books are 11x13 inches, and range in price from \$5.50 to \$20.00, according to binding, the contents of all being the same. The books being too large and heavy to be sent by mail, we will express them at our expense at the following prices, viz.:

No. 51. Bound in American Morocco, Arabesque, gilt edges, \$5.50.

No. 53. French Morocco, padded, round corners, gilt edges, \$8.00.

No. 55. Extra Morocco, beveled, rolled edge, gilt edges, \$12.00.

No. 59. Levant Morocco, padded sides, raised bands, silk sewed, round corners, red under gold edges, \$20.00.

For pulpit use these Bibles are especially adapted, and our brethren in the ministry would find it a great convenience to have one on the desk.

#### THEODOSIA ERNEST,

OR THE

#### HEROINE OF FAITH.

SINCE the editorial notice of the book of the above title appeared in the SIGNS of October 21st, 1896, the calls for it have been so numerous that we have made arrangements with brother Luckett by which we can supply the book direct from this office at regular publisher's prices. For full description of book and prices at which it will be sent prepaid from this office, see advertisement on last page.

#### LARGE TYPE SMALL BIBLES.

WE would especially call attention to the advertisement on last page of small, light Bibles, printed in large full-faced type. While these Bibles weigh only from two to three pounds they are printed in large full-laced type that can be easily read by those whose sight is failing.

#### CORRESPONDENCE.

(Continued from page 395.)

not because I have forgotten you. I have been waiting for you to come into my mind so I could write as if you were here in the room, and I could talk with you. I have written you so many letters you understand the gift God has given me in writing, and know I can express more easily and fully the exercises of mind when I feel I am talking to a certain one. I can truthfully say I am glad you and others have sent my letters to the SIGNS, for many of them have brought me expressions of love and fellowship from strangers in the flesh, and I have had a pleasant and profitable correspondence with some who have already passed on to the life beyond, and others who are still living, but so far away it is not likely I shall ever meet them face to face. Then the dear ones here who know and love me have expressed their pleasure in reading them. I received an excellent letter from brother Hall, of North Berwick, just as soon as he read a letter I wrote to Elder Vail, which he sent to the SIGNS. I have forgotten now the expression I used, but as he read it his mind was led to see a beauty in the truth, and his letter to me was a feast of fat things. I could not help feeling glad Elder Vail sent it where brother Hall could read it. I have felt glad many times in reading letters sent to the SIGNS, and have written to the brother or sister of my enjoyment in the truth it contained. It is the truth in each letter I rejoice in, and I feel it is the same truth in my own letters which cause others to rejoice. I have always had such a fear come over me when attempting to write for the SIGNS that I cannot write easily. I had written once or twice a year for almost fourteen years, but it did not bring me as near to the saints as it has since you sent so many of my letters to the SIGNS. I could write easily, as I can now, for there was no fear of its being published. I feel you can understand all I would like to say, so I do not have to stop and read it and try to make a little change in words or expressions here and there, but can write on as my mind is led. I feel this assurance in all the letters I write, for it is simply talking in a silent way. I am always glad to meet the saints, and talk with them of heavenly things; and when I take my pen to write to each one I still want to speak of Jesus, and the great love he had for us, even when we were dead in sin. After I read sister Terry's letter I felt that I wanted you to know I was glad so many of my letters had been published; and I hope I have written so you understand me. If the editors of the SIGNS think it best not to publish any more such letters, I am willing to cast in my mite. It will not prevent me from writing to all those I love, and enjoy that sweet com-

munion which is so precious to me as I sit here quietly and talk of the great things the Lord has done for me. It is doubtful if I meet the saints again until spring (although I hope to have one more privilege), but the Lord will give me comfort in writing to each one as they come into my mind, and the days and weeks will pass quickly. I enjoyed the meetings very much in September, and the sweetness of them has remained with me. It was the precious truth I heard proclaimed which made me rejoice. The love and fellowship which the saints manifested for me made me happy in their company, and the same love and fellowship was in exercise in my own heart, giving me a peace and joy the world knows not; a peace that passeth understanding; a joy unspeakable. I was very glad at the coming of your letter, and have been looking for the writings you spoke of intending I should read. It would not be strange if you had forgotten to send them, as your cares are many. They will be just as good any time you can think of it, for the salvation of God's people must be your theme, and there must be a "witness within" my own heart to testify to the precious truth, or I should never have brought forth the fruit of the Spirit so you and others could call me a sister in Christ Jesus our Lord. There seems to be something more in my mind about private correspondence being published that I want to write. I well remember a letter Elder Vail wrote you which you sent to the SIGNS. I enjoyed the letter, and heard many speak of it. He gave such a clear relation of daily conflicts and trials, then kept the letter in his pocket until the Lord delivered him out of his distress, and then told you of the deliverance and forwarded it. I had not then met him face to face, and was afraid to take the liberty to write to him. Sister Mary Parker's letters were always rich and full of heavenly things; and another suffering sister, Lizzie Himes, is found telling of the goodness and power of God in sustaining her. Sister Ruth Taylor is another with whom I have corresponded since her first letter to Elder Chick appeared; and surely having the privilege of writing to such ones who have been taught of the Lord, and reading their testimonies of his loving-kindness to them in distress and sorrow, has made my heart leap for joy, and I have felt the sweet assurance that I, too, should be upheld by the same mighty power. In one of my letters to Elder Beebe I wrote of feeling confident that it was the Lord's work when this love was shed abroad in my heart; and when brother Chambliss, of Florida, read the letter, it found a response in his heart, so he wrote me an excellent letter. I cannot think you will feel I am writing in a boasting way, but will see I am trying to tell you of the

comfort the Lord has given me. All that is expressed in my letters to the comfort of the saints he gave me the ability, and I do desire to be thankful that all praise is given unto him. He is the giver of every good and perfect gift. I have had it in my mind to write to brother H. Cox for some time, and hope I shall soon be able to. I have enjoyed his writings very much, and want to assure him of it before he passes away. It is because we have love one for another that we are known to be the disciples of Jesus. "We love him because he first loved us."

I must draw my letter to a close, and I hope you will see nothing in it to mar your pleasure in reading it. I am always glad to hear from you. I hope sister Durand's health is much improved, and that you are as well as usual. Tell dear sister Bessie I hope to talk with her soon, and that I enjoyed her good letter. My parents are in usual health, and I am blessed with good health. How well I know how to prize such a blessing as health! How well, too, do I know that unless the Lord gives me a thankful heart I can do nothing to obtain it. Remember me in love to all the saints with you. May our God draw near unto us and manifest himself unto us as he does not unto the world, so we shall always say, "Salvation is of the Lord." My parents join me in love and fellowship to you and yours.

Your unworthy sister in hope,  
ATTIE A. CURTIS.

DELMAR, Del., Nov. 16, 1896.

DEAR BRETHREN EDITORS:—I inclose a letter from our dear sister in Christ, Mrs. A. C. Holloway, who is the daughter of our beloved Deacon B. B. Hastings, of Little Creek Church, Delaware. This letter has come to me with a peculiar perfume of sweetness, and by its cheering expression I have been made to rejoice. May the God of Israel be praised for his wonderful works. He brings the poor sinner up out of the horrible pit and miry clay, and sets his feet upon a rock, and establishes his goings, and puts a new song in his mouth, even praise unto our God. This new song of praise and honor which our dear sister sings so sweetly is thrilling to the weary pilgrim. How he is lifted from beneath darkness and gloom, to behold the bow in the cloud, and made to rejoice in the covenant of our God. I feel sure that our sister's letter would be read with comfort and encouragement by the household of faith; therefore please give it a place in the SIGNS, that many may see and know that the name of God is still being exalted by those who have become as little children and have entered into the kingdom of God. Our sister asks why it is that she loves some of the brethren more than others. She also says it is a trouble to her. I have no doubt that many are of like experience; and for her comfort, and also for the comfort of others,

I will write a few words by way of stirring up their pure minds in the way of remembrance. We remember that in the parable of the sower Jesus said some seed fell on good ground and yielded fruit, some thirty, and some sixty, and some a hundred fold. The ground is good, and when the seed falls into this ground it springs up and yields fruit to the honor and glory of God. I understand the thirty and sixty fold fruit to be the same quality, but not so abundant as the hundred fold. Literally, is it the plant itself we like, or the fruit the plant bears? Of course it is the fruit. Hence it is not the person or flesh we love, but it is the Spirit of Jesus and its fruit; and where you see that spirit of love, meekness, gentleness, patience, charity, forbearance and humility, there is where your love rests, and it is involuntary with you. Therefore if you love one more than another, it is because you see more of Jesus manifest in the one than in the other.

With love to Zion, I am your brother, I hope,

H. CLAUDE KER.

NEWARK, Md., Nov. 8, 1896.

DEAR BROTHER KER:—I feel like I want to write you a few lines, though feeble they will be. Sister Mary and family were here to-day, and she brought your good letter with her. I read it twice this morning, and thought I would ask her to let me read it again after dinner; but we had company, and I did not get to talk with her as I expected. She and John expect to go to the meeting on Tuesday and Wednesday. O how I do want to go, but have no hope of it at this time; but I am comforted in this very thing, that my desires are with you; so, though I am absent in body, I hope to be present in spirit. O how I prize such meetings. I feel that they are blessings greatly to be appreciated. Though I fear I am very ungrateful for the many blessings daily bestowed upon me, I want to be thankful for such a meeting as we had at our Association. I felt at the time that it was blessing enough to last me many days. But ah, my brother, we must have day by day our daily bread. I soon found myself inquiring, "Am I his, or am I not?" At the close of our Association I felt deep inward emotions, which to a certain extent I hope will ever stay and abide with me. When they sang the words, "I hope you'll all remember me," how little and unworthy I felt. While I hoped they would, yet the question came, Have they any cause to remember me? Have I shown to any of them in any way that I am one of the Father's family? These were serious reflections indeed for me. "By their fruits ye shall know them." And where was the fruit that I could show? I could only say, I know I love the brethren; therefore I dared to hope. Sometimes all is so dark and stormy

with me that I feel I shall be driven to despair. But Jesus says, "I will never leave thee nor forsake thee." And though we believe not, yet he abideth faithful; he cannot deny himself. One thing has caused me much thought, yea, I might say trouble, and that is, why do I love some brethren better than I do some others? I know I do, and always have since coming to the church. If we all have the same hope, which is an anchor of the soul both sure and steadfast, is it not Jesus in us the hope of glory? Then why this difference? In attending the meeting there are always some that I am anxious to speak to and shake hands with, while there are others that it does not matter with me so much whether I speak with them or not. My brother, is it thus with you, or is it thus with anyone besides me? I often feel that I am alone. I feel that there is something different with me from my brethren, and the breathing of my soul is that God will create within me a right spirit and a clean heart. When I hear others speak of their sinful, depraved nature, I think, O, you are mistaken; you are so much better than I. You only think you are wicked and deceitful, while I know I am. It is a living reality with me, and O how sore a plague it is. I am often made to exclaim,

"O could I find some peaceful bower,  
Where sin has neither place nor power."

What a strange course the christian must pursue. How many perplexing doubts and fears assail his mind. But what blessings attend his pathway. How abundantly blessed above the world is he. For solid joys and lasting treasure none but Zion's children know.

I assure you that a letter from you would be highly appreciated by me at any time, but I do not feel worthy that you should spend your time in writing me alone, but ask you to write for the SIGNS. Then I can read it, and others can share the joy and comfort with me. I feel that the things I have been trying to write about are dear to my heart. Were it not for the little hope I have in Jesus I feel that I would be miserable indeed. How blessed are the recipients of his love. I want Jesus exalted, for it is by the grace of God I am what I am, and unto him is all the praise, glory and honor due.

"There was nothing in me to merit esteem,  
Or give the Creator delight."

I fear you will weary of such a long scribble, and so will close, hoping you may realize much of the manifest presence of him in whose presence there is fullness of joy, and that you may be prepared to comfort the followers of Jesus with the same comfort wherewith you have been comforted. If you feel like writing to me, know that a letter from you will be gladly received at any time. Letters from my kindred in Christ are precious to me.

Your sister, I hope,

MRS. A. C. HOLLOWAY.

BOWERSVILLE, Ohio, Aug. 17, 1896.

EDITORS SIGNS OF THE TIMES:—I feel called upon to write you a few lines, in order to obtain some spiritual food on a subject that may be worthy of our consideration. It is one that is familiar to me in many respects, and also to you, I judge; but the point in question I never heard discussed until yesterday: "Is it right for God's people to use fermented wine in communion at the Lord's table?" In other words, do we err when we use any other but unfermented wine in the communion?

You will, no doubt, see that I am a stranger to you in the flesh; but in the Spirit I feel to be akin. I am a grandson of Elder George Reaves. About one year ago I commenced to read the SIGNS OF THE TIMES, which was handed me by my uncle, D. L. Reaves. It has been a support to me, and I have been strengthened many times with spiritual food, which none other but spiritual teachers can give. I feel to be a babe in Christ, although I have been a member of the organization known as the "Disciples" about fifteen years. I have an experience that harmonizes with the doctrine advocated in the SIGNS OF THE TIMES, and I believe in salvation by grace. If you think this worthy of note answer through the SIGNS OF THE TIMES.

I remain your brother, I hope,

CHARLES E. MIARS.

(Editorial reply on page 397.)

#### CHANGE OF ADDRESS.

ELDER H. E. Purris requests his correspondents to address him at Avon, Ill., instead of at Scipio Sid-ing, Ohio.

#### YEARLY MEETINGS.

THE regular Old School Baptist Church of the Lexington Association will hold their yearly meeting the first Saturday and Sunday in January, 1897, at Halcottville. A cordial invitation is extended to all lovers of the truth.

JAMES AVERY, Church Clerk.

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

Mrs. John Pettit, N. Y., \$3.00.

#### BLACK ROCK BAPTIST CONVENTION.

Those wishing to procure copies of No. 9 of volume 61, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1833, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

Single copy.....\$ 05  
Twelve copies..... 50  
Thirty copies..... 1 00  
Sums less than one dollar may be sent in postage stamps. Address,

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

"Signs of the Times"  
IN PAMPHLET FORM,  
IN A COMPLETE NEW DRESS,  
ISSUED SEMI-MONTHLY,  
AT TWO DOLLARS A YEAR.

It has been our desire for a long time to issue the SIGNS OF THE TIMES in pamphlet form, but the change necessitated so much additional expense that we have been afraid to make the venture; but of late our mind has become so strongly impressed that it will be for the best we have decided to make the trial for next volume.

Instead of sending out the paper every week, we will issue the two sheets together the 1st and 15th of each month, bound in handsome colored covers, making the pages half their present size (less the trimming), but twice the number of pages, or thirty-two pages half the present size each issue.

To enable us to get out the work in the most attractive form, we shall have to purchase a whole "new dress," or complete set of new point type, made especially for book or pamphlet work, together with machinery for binding, trimming, &c.

The advantages to our subscribers in having the paper in pamphlet form are manifold.

It is much more convenient to handle.

It is not so apt to tear in handling.

It is much better for preserving, as the covers protect and keep the inside pages clean.

It is a much more convenient form for binding up in volumes.

It is much more attractive in general appearance.

In fact it is far superior in every respect to newspaper form.

The only objectionable feature being the extra heavy expense of purchasing the new machinery, supplying the printed colored covers, binding, trimming, &c.

Although the present year has been financially the most severe one the SIGNS has ever passed through, yet from some cause we feel a strong impression to assume this heavy additional expense for next volume, and leave it with the friends and patrons of the paper to determine whether or not we shall be sustained in the undertaking. If it is the Lord's will we know that he will put it in the hearts of the brethren to come to our assistance by procuring new subscribers enough to make good our extra expenses, for with our present number of subscribers we cannot change to pamphlet form without heavy loss. If, however, we can secure a couple of thousand additional subscribers for next volume, we shall be indemnified against financial embarrassment; and to as-

sist our brethren and friends in increasing our circulation we make this

MOST EXTRAORDINARY OFFER.

From now until the first of February, 1897, for every new subscriber sent us by a paid up old subscriber at the regular rate of two dollars for one year, we will send, postage paid, to either the new subscribers or to the one sending in the new subscribers, a McCabe's Illustrated U. S. History, or a Bunyan's Pilgrim's Progress, or a first or second volume of the book of Editorials.

These books are all regular two dollar books, the full price of the subscription, making the paper virtually free.

All new names will be entered on our subscription list as soon as received, and credited to the end of 1897, the balance of this volume being sent free.

THEODOSIA ERNEST,  
OR THE  
HEROINE OF FAITH.

THE above important book was published forty years ago, but now, so far as we know, is not obtainable. Notwithstanding some objectionable phrases, it was much valued by our brethren who saw it, for its complete defense of Scriptural Baptism, and the authentic history it gives of the time and place, and by whom changes and corruptions were made in this holy ordinance. Through regard for its inestimable worth, and not for gain, it is being reprinted, having been slightly abridged and revised, so that no line of conditionalism remains. The style, while plain, is very interesting.

It is bound in full cloth (scarlet) with stained edges, good book paper, clear type, with stamp and title in black and gold, on side and back.

This book in plain binding was never sold under \$1.00. In this greatly improved style the price will be reduced as follows:

One copy, 75 cents; two copies, \$1.40; three copies, \$2.00.

In larger quantities at 65 cents each. Postage prepaid in all cases. Address,

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Middletown, N. Y.

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CONCORDANCE  
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## SELECTED.

### AARON WITHIN THE VEIL.

BY JOSEPH IRONS.

"AND Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually."—Exodus xxviii. 30.

How solemn must have been the scene, how interesting the service, and how high the expectations of the worshipers, when Aaron, the high priest of Israel of old, enrobed according to the commandment of God, and furnished with the errands which all the worshipers had brought to the outer court, entered within the veil, and the veil dropped, to hide him from their view! Methinks I witness the dead stillness of all the congregation, the profound interest, the earnest waiting, the high expectation, and the fixed watchfulness for his return, that they might know the result of his service before God on their behalf.

Did such solemnity pervade the tabernacle service in the wilderness, and the temple service in Jerusalem? and had it not a spiritual, high and all-important signification for the children of Israel down to the end of time? Does not our text declare it is to be "continually"—perpetually? Then, behold a greater than Aaron is here. The Aaronic priesthood has passed away, and given place to the priesthood of our glorious High Priest, whom Aaron typified, who bears the judgment of all his ransomed Israel "upon his heart before the Lord," and that continually.

How high the honor to which Aaron was raised! How uniform the estimation of that honor among all the people of Israel! How invariable the consent that he should have it all, and that every thing should be entrusted to him. "Aaron shall bear the judgment of the children of Israel upon his heart continually."

My object, as God shall give me liberty and success, is to relieve every spiritual Israelite (if God will) of all legal distress and painful forebodings, by showing them the heart of Christ—by showing them what is borne upon that heart of his, that they may forget themselves, and remember their sorrows and miseries no more, rejoicing that our High Priest has it all upon his heart before God.

Let me, first of all, invite your attention to the official business of the high priest, to "bear the judgment of the children of Israel upon his

heart." Then, secondly, to his uniform charge, the children of Israel. He had nothing to do with the Philistines, and Ammonites, and Moabites; he was not a universal redemption high priest; it was for Israel, the people of God. And then, thirdly, the result which invariably followed, and which must follow to the end of time, and be enjoyed to all eternity by the Israel of God.

1. First of all, a few words relative to the official business of the great High Priest within the veil. And mark here, I have no more to do with Aaron now, but to Aaron's anti-type I am directing your attention, I may have occasion to bring in Aaron as an illustration here and there, but my great purpose is to view the person of our glorious and exalted Redeemer. For another Priest has arisen, after the order of Melchisedec, and not after the order of Aaron (except as far as Aaron's priesthood was typical of Christ's); and now to him alone must the cases of the children of Israel be carried, and he alone must bear them upon his heart within the veil. Precious Jesus! come and manifest thyself to us while we attempt to speak of thee in this character.

Now, first of all, I beseech you, look at the solemnity of his mediation. It was death, under the law, for any but the high priest to go within the veil, and he must not go without the blood. He was to become acquainted with all Israel's wants and concerns, and he was to go out of their sight within the veil, and officiate with the great God on their behalf, and then return to them and tell them Jehovah's answers. Exactly the office of our precious Christ; exactly the work and employment in which he is perpetually engaged. "No man cometh unto the Father but by me." "There is one Mediator between God and man, the man Christ Jesus." With him, all that concerns the church's salvation, and all that concerns Jehovah's glory, are positively and by covenant and oath entrusted, committed altogether to his care. I am anxious to dwell upon this point, because of the miserable, wretched things that people call Christianity in these days, in which all is to be contingent, something proposed to man, what the creature can do, dependent upon his repenting, and returning, and believing, and seeking, and watching and the like. I grant all that you wish with regard to these things in the way of evidence, and by way

of contrast; but I will not allow that anything hangs upon them in the way of salvation. If I do, I at once get rid of a precious, glorious Christ, and dishonor his name instead of exalting him.

Mark, then, that all the work is with Christ, entrusted to him. Blessings on his great and glorious name. He came forth from the Father's glory, from his own bosom, into the outer court. He came down to assume the tabernacle of our flesh, and dwelt in a body like ours, only without sin; and what for? Why, to become personally acquainted with the feelings, and wants, and miseries, and necessities, of all the Israel of God; and therefore it is said of him that he is touched with the feeling of our infirmities, and was in all points tempted like as we are, yet without sin. He knows all about the matter, therefore, and consequently can carry it upon his heart most feelingly, having descended to the outer court for the express purpose of becoming acquainted with the things that pertain to his own church, "the children of Israel."

Observe farther, how capable he is of intercourse with the Father, intercourse with God. He is not merely man, but truly and properly God. While as man he knows all the feelings of a man, as God he possesses all the prerogatives of God. As man, he can be familiar with his brethren "in all points like as they are, yet without sin;" as God, he "thought it not robbery to be equal with God;" and though "he took on him the form of a servant," he never relinquished, never lost, the possession, the inherent possession, of all the attributes and perfections of God. He was truly and properly God and man in one precious, glorious Christ. Aaron was never competent to be a priest, except typically; he could only be a typical priest. Whether we look at Aaron or Melchisedec, the Lord Jesus himself alone can be our High Priest; nor can we allow the title to any but himself.

Mark, then, the sublime occupation in which our precious, glorious Christ is at this moment engaged. He lives to make intercession. He lives, the advocate of his church. He lives, the forerunner and representative of all Israel, within the veil, before the throne, exalted "far above all heavens, that he may fill all things," and wearing his priestly vesture. And not a mercy comes down from the throne to a poor,

ruined sinner, but through him: nor can a breath of prayer or praise ascend to the throne but in and through him. No man cometh unto the Father but by him. It follows, therefore, that Arians and Socinians can never come to Christ, and therefore can have nothing to do with God. Their prayers are mockery, their praises are insults, and their religion is Paganism in disguise.

Observe here that it was not their wants, nor their clever mode of telling them, that secured success to the Israelites; but it was the blood that the high priest took within the veil. Just so it is not our repentance, it is not our prayers, that have anything to do with success; but it is the blood and the incense that our precious High Priest presents perpetually within the veil. There is the ground of our success. O blessed position for our glorious Christ to occupy! If he speaks to his Father, it is with "I will." If he speaks to his people, it is with "They shall." If he speaks for our petitions, it is for the merits of his sacrifice to bring answers of peace. If he speaks for our spiritual progress, it is for supplies of grace to be poured down from his own fullness; and if he speaks for our temporal wants, it is that the treasure which is with God may be communicated in his own time on behalf of his people.

But I pray you to mark particularly one word in our text, "judgment," with reference to this solemn position in which Jesus stands between God and us. Now the word "judgment" has, according to our English vocabulary, a variety of significations; and so it has in Scripture. I shall take two or three examples, just to show you what Jesus bears upon his heart.

First, I think it may refer to the cases of the Lord's people upon which they can form no decision, nor anybody else for them. I borrow this idea from the thought of the various cases brought into a court of judicature, upon which there is judgment to be given, a decision concerning them. Now I pray you to make a catalogue, if you can, an epitome, or a full account, as extended and particular as you can, of every case of soul distress you have been the subject of, every case of spiritual anxiety, from the first dawning of deep concern brought into your heart, the first cry of "What must I do to be saved?" through all the legal doubts, slavish anxieties, soul temptations, heart conflicts, cruel

persecutions, deep feelings, gloomy fears, midnight sorrows, winterchills. It would take me an hour to call over the catalogue; but bring them all up, and what then? Jesus bears them all upon his heart. There they are graven, and he will never lose them. He wrote them there himself. He bears them there before God. All glory to his grace, that though I cannot tell them all, he can. I have not heard those sighs you heaved upon your knees, I have not counted those groans you expressed, I cannot enter into the detail of all the workings of flesh and spirit in you, the effort of "the old man" to conquer "the new," and the endeavor of Satan to assist "the old man;" but they are all well known to him, and your case is part of what Jesus bears before the throne upon his heart.

Moreover, by the term "judgment" we frequently understand the decision; for the case, however difficult, must be decided, and judgment given. And here I take up the poet's words, when he says, after speaking of anxieties and fears whether all is right or not,

"Lord, decide the doubtful case."

He seems to have an eye upon the High Priest, and "the judgment" borne upon his heart. Ah, my brother, it is Jesus' own province to decide the case, to make it known, to send down the Spirit to bear witness with our spirit. You may talk with a fellow christian, and you do well; you may compare notes, and trace the correspondence of experience, and ask whether he has fared so and so, whether he has passed through such and such temptations, and whether such and such threatenings appeared to him overwhelming, or whether he was encouraged by such and such (and I wish it constantly took the place of worse conversation); but after all, your christian brother cannot decide for you; and when you have gone to half an hour's length in this manner, you retire sighing, Ah, there is something he does not know now. I have told my minister all I could, but he does not know the ten thousand vile corruptions in my heart that I cannot give a name to, the worldliness, the coldness, the doubts, the questionings, absolutely the atheism sometimes. Well, go with it to the Lord Jesus; it is he alone that shall bring decision into thy soul to take comfort from. Do mark how it was with poor Mary when she "supposed it to be the garden-er." I dare say, if any of the apostles had come and argued with her, they would not have convinced her, or brought her to decision; but one single word from his own lips, "Mary," and she answers instantly, "Rabboni, Master," and goes to the disciples and tells them she has seen the Lord. My dear hearers, ten thousand meetings for conversation with the most exalted christians will not do for you what Jesus once pronouncing your name will do.

No; let him speak to your heart, and there is peace; for he bears your judgment upon his heart.

This would bear amplifying, but I must pass on. By the term "judgment" we understand frequently a recompense—passing judgment and executing judgment upon persons. This, I think, is the meaning of the Holy Ghost by the prophet when he says that he is "the God that pleadeth the cause of his people;" and again, when we are told so emphatically, "Their Redeemer is strong, the Lord of hosts is his name. He shall thoroughly plead their cause." I conceive many texts of that description carry this idea of the "judgment" that is upon the heart of Christ: that wherever injury is done to his people on earth (O may this smite your conscience, if you are treating God's people unkindly), that injury is known in heaven, and "the judgment," the recompense of it, is upon the very heart of Christ. "Vengeance is mine;" what then? "I will repay, saith the Lord." O! it is a fearful thing to "touch the apple of his eye." It is a fearful thing to say even an unkind word against a disciple of Jesus Christ. He will surely take recompense. He "bears the judgment," the denouncing of judgment, and the executing of judgment, too, upon his foes, on his own breast, on behalf of the children of Israel. And therefore I am sure there can be no need for you and me to cherish anything like revenge against the worst persecutors, the bitterest enemies we meet upon earth. It is a very bad feeling. I remember, and to the day of my death shall never forget when I met with this text (though the circumstance occurred at least five and forty years ago), the case of a shining christian who had been for a length of time grievously oppressed, in fact robbed and plundered, and so hemmed in by circumstances, like a fly in a spider's web, that he could not possibly get away. At length there opened circumstances in providence in which the godly man had as clear an opportunity of taking vengeance for himself as any carnal mind could desire; and at first old Adam was about to do it; but before he did it (I remember the dear old saint telling me of it), that text dropped into his mind, "Vengeance is mine; I will repay, saith the Lord." Not one word now about vengeance. "Vengeance is mine." Jesus had it upon his heart. And, to follow the case to its issue, I lived to see that injuring character die in wretchedness, and the injured christian triumphing over every trouble: proving that Jesus bears our recompense, our judgment upon his heart. I am as sure as I am of my own existence, that he will visit in retribution those who injure his saints; and therefore let us always leave it to him, and only pray for them, and pity them with our hearts; for they are in a sad condition that offend against Christ.

But one more view here. I think "judgment," in its comprehensive sense, means the entire government and management of all that relates to the children of Israel. All glory to his name, this agrees with what is set down by the prophet Isaiah concerning him, "The government shall be upon his shoulder." There is not a single feature of the interests either temporal or spiritual, of his beloved family, but he has it upon his heart; and he orders all providence, and governs all worlds, and will reverse even nature itself, rather than any design of his shall be frustrated. It might be the intention of Jezebel to starve Elijah to death. No, no, says God, I will send the ravens first. It might be the intention of his enemies to murder Paul. No, no, says God, I will make them the very instruments of sending him out of the way. The arranging, the governing, everything relating to his church is upon his heart continually.

Every word of my text seems emphatic. Borne upon his heart, where Aaron wore the breastplate, there are all the names of the children of Israel, and all their interests interwoven with their names. And this is "before the Lord continually;" so that the whole of thine interests and mine are at this moment exhibited within the veil, before all the perfections and attributes of Deity. So that Jesus stands there, as the great "High Priest of our profession," with all our concerns and interests upon his heart before the Lord; justice, and condescension, and power, and love, and mercy, immutability, omniscience, omnipresence, eternity, all looking to my interests, all viewing my name upon Jesus' heart. "Before the Lord," exhibited in his sight, presented in heaven. Why, is there any doubt about my getting there, when my interests are a matter of concern there already, my name there already, and perpetually upon the High Priest's heart? All glory to his name, it is to be "continually." He hath "an unchanging priesthood;" and there is not a single moment, even of dark and trying and sorrowful and wintry seasons, but Jesus is exhibiting the case of each individual member of his mystical body in heaven.

2. I pass on to the second particular of our subject. For while I have gone through these hints on the glorious person and office of our precious Christ, and his work within the veil, there may be some ready at once to quibble, and bring in Satan's suggestion, But is all this for me? O! if I could be as sure as you seem to be, that my name was there, and that my interests were there! You speak with confidence, and, as some of us think, with presumption. I pray God to make you as presumptuous as me. If ever he causes you to pass through the depths of the sea, as he has caused me, you will find that nothing but that confidence which you call presumption will do for deep waters.

But now, in order to meet the fearful apprehensions and doubts of the timid soul ready to inquire, But is all this for me? may I put in my claim? O that I could but call this High Priest mine, and could but be sure that he has my name upon his breastplate and my name upon his heart. Mark what my text says. It is for "the children of Israel." He has one unvarying charge, "the children of Israel." And all you have to do is to recognize your character, your relationship, your affinity, and to come to some decision as to whether you are an Israelite; for it is for all Israel. It does not say merely the tribe of Dan, or the tribe of Judah, or the tribe of Benjamin, or the tribe of Joseph, but the whole Israel of God. The High Priest appears for all Israel—for every true Israelite.

Then, say you, how are they to be known? for you know, Paul says, "They are not all Israel which are of Israel." I will give you a threefold view of God's Israel, with the hope that the most timid soul may be able to put in his claim.

First of all they are the seed of a covenant Head, born in the covenant line. You know some of Abraham's posterity, who were carnal, pleaded this literally, that they were Abraham's seed, and not born of fornication. So you may be, said Jesus, and yet you may be of your father the devil, in another sense. So that in a literal point of view, descent is nothing. The godliness of the father and the godliness of the mother will not save ungodly children from condemnation. O no! "The father shall not bear the iniquity of the son: the soul that sinneth, it shall die." Are you then individually the seed of the covenant Head? The apostle John tells us they are those that are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Can you discover your spiritual birth? If you can discover that you have a life that is supernatural, a nature given you from above, the life of God in the soul, communicated by the operation of the Holy Ghost, verily you are the seed of the covenant Head; verily you are an Israelite; verily your name is upon his heart, and all that concerns you.

Take a second view of the case: they are the true circumcision. And mark the phrases employed as descriptive of them. "We are the circumcision." Who are they? Spiritual worshippers, "which worship God in the Spirit;" in possession of saving faith, and trusting in him; and consequently, "which rejoice in Christ Jesus," and reject Arminianism. What! say you, is it set down so? No, but it is set down in stronger terms meaning the same thing: "And have no confidence in the flesh;" and therefore it is quite clear they cannot be free-willers.

Mark the points of investigation here, "We are the circumcision, which worship God in the Spirit"—

spiritual worshippers. Let thine own heart and conscience decide this. Dost thou know what it is to be engaged spiritually with that God who is a Spirit? I want to find out God's real Israel, or to make them find themselves out. Dost thou know what the text means, "God is a Spirit, and they that worship him must worship him in spirit and in truth?" Dost thou know what it is, with or without words (I do not ask which), to have the soul going forth with ardent desire, holy longing, spiritual concern, sacred adoration, fervent petition, earnest groanings, heaven-taught sighs, after the God who is a Spirit, fleeing to him, dealing with him, bowing before him, trusting him, and pleading for mercy through the Redeemer's blood? That, I think, is spiritual worship. And if you want another epitome, I should say it is the adoration of all the perfections of Deity; it is the application of a heaven-born soul to Father, Son and Holy Ghost, for a whole salvation. It is the supplication of a broken-hearted sinner for a supply of his wants, and a communication of the merits of the Lord Jesus Christ. It is the surrender of the body, soul and spirit to God. Do you know what this worship is? Is there not a spice of it in thy religion? There may be a sound creed repeated, and not one breath of worship in it; there may be half the Bible read, and not one breath of worship in it; there may be prayers (as the Pharisees') uttered, and not one breath of worship in it; there may be a score of hymns sung, in beautiful language, and to a good tune, and not one breath of worship in it. God Almighty show you what it is we want. It is to "worship God in the Spirit;" it is the engaging of all the powers of the soul with Deity.

Observe a second feature in this character: "rejoice in Christ Jesus." I allow that this is a high attainment, and I may be permitted to speak of some of its lower steps, that even those who cannot yet "rejoice in Christ Jesus" may have as full evidence of being Israelites as those who can. If thou canst place confidence in him, if thou canst trust thy soul with him, if thou canst believingly and prayerfully commit all into his hands, if thou canst only come as Esther came to the heathen monarch, and say, "If I perish, I perish" there, I can tell thee, there might be a doubt with regard to Ahasuerus, but there is none with regard to God. His sceptre is already held out; and as sure as thou dost approach him with such spiritual acts of devotion, thou art an Israelite, thou art of the family of Abraham; for "they that are of faith, the same are the children of Abraham." These "are the circumcision" really, the children of the living God really, the Israel of the Most High.

Then again, they are the true circumcision, who "have no confidence in the flesh." Now do mark the

force of that expression; it is very significant. A great number of persons that pass for Christians in these days seem to have a great deal of "confidence in the flesh;" they have a great deal of confidence that they can command the flesh, and some of them that they can command even their thoughts. They are not Israelites; I will not say what they are, but they are not the true circumcision. For my own part, I confess I have no more confidence in the vows and resolutions and professions that I may make, than I have in what the devil may make for me. I have no confidence in the power of the flesh, or its responsibility, and especially none in that favorite of these days, man's free agency. I cannot comprehend what free agency there is to be until the Lord, the Spirit, sets the spirit free; for "where the Spirit of the Lord is, there is liberty." And those who "are the circumcision," "have no confidence in the flesh," renounce all confidence in good thoughts or bad ones, in good works or bad ones; the whole is relinquished, that Christ may be all in all. Then just try this, beloved, if you would know whether you are an Israelite. Are you brought to rest wholly in Christ? These only are the Israel of God.

But I cannot quit this without another remark upon the phrase, "rejoicing in Christ Jesus." I am very anxious that all should come up to this point; I am very anxious that they should learn this valuable lesson, and receive this sacred attainment. It only requires a knowledge of salvation, an assurance, sealed by the Holy Ghost, that Christ Jesus has done all and suffered all for thee; and with this wrought in the heart, thou canst but rejoice in him, and wilt be obliged to say with the spouse in the Canticles, "This is my beloved and my friend," and know how to understand that injunction, "Rejoice in the Lord alway; and again I say, Rejoice." This is the privilege of the true Israel; may the Holy Ghost work it in your soul.

One thought more: "the children of Israel" were a nation incorporated as a theocracy. O! if I were to give scope to my feelings here I should be led out at great length. Nothing suits me in the government of the church but a theocracy. I am thoroughly sick of all besides. I must have a theocracy, or I am away from my Bible; the government must be of God. I am as firmly of the opinion, as I am that there is a God in heaven, that every real child of God is the choice of God, the redemption of God, the workmanship of God; and I am equally sure and positive that every appointed servant of Jesus Christ, every real minister, is of God's making, of God's sending, of God's qualifying and God's using. A theocracy, therefore, is what I contend for. Moreover, I am equally determined upon this point, that every law that is binding upon the church must be found in the word of

God; and therefore I would recognize neither a christian, nor a minister, nor a law, nor a statute, nor an ordinance, which I cannot trace up to "Thus saith the Lord." Jehovah himself is King in Zion; he sitteth King forever," for the express purpose of exercising his own divine sovereignty over friends and foes, over good and bad, over visible and invisible, to order all things "after the counsel of his own will." Moreover, such is the uniform and invariable character of the church of the living God, the Israel of the Most High, that this thocracy is owned (or shall be) and bowed down to by every real Israelite, every child of God. I pray you mark this, that you will be counted a rebel against Jesus Christ, as sure as you are born, unless you can bow down to his absolute sovereignty; that he may do as he pleaseth "in the army of heaven and among the inhabitants of the earth."

3. I pass on to the third particular. We have seen what is the official business of the High Priest before the throne, and who are the persons that constitute his uniform charge, and now we have to look at the result.

And the first feature of it is the transactions of grace between God and his people. When Aaron went within the veil, he went to unbosom to God all that I have stated as matters of "judgment," and cases, the interests, the rights, the wants, the cares, the sorrows, the perplexities, of all the Israel of God; he was to wait and know the mind of God, and then forth he came with answers, with comforts, with mercies, with manifestations of acceptance of their offerings, and the sweet assurance of divine favor. This is the very business of our glorious Christ, the very purpose for which he visits our congregations. And art thou here, precious Christ, for this purpose? What! is he sealing forgiveness upon that conscience? What! has he come forth from within the veil to anoint those eyes with eye-salve? What! has he come forth to rebuke that heart, and to give a lesson of wisdom and instruction to that seeking soul? What! Jesus here! my Almighty Master present! What! is he come forth to give life to that dead sinner, and light to that blind child of Adam, and to that poor heart, and liberty to that poor captive soul, removing the bonds, taking away the fetters, and casting behind his back the sins of his people? Is he come forth to meet the case of distress that is not known to the preacher, the case of darkness, the case of sorrow, the case of oppression, the case of persecution, the case of care, the case of affliction, the case of bereavement? What! has he come to meet them all? Precious Jesus! I see him come forth with his hands full of ascension gifts, and especial mercies, and all the fullness of grace. You know we do not deserve them; you know we

could not buy them; they are all transactions of grace, that the great and glorious "High Priest of our profession" comes forth from within the veil to carry on and accomplish in the souls of his people. And this is the first result, direct communications from the throne. If you can recognize, beloved, either in public or in private, either in his ordinances or at your own habitation, some light dawning in the soul, some promise applied, some comfort ministered, some consolation poured in, some relief from agonizing distress imparted by the ministry of the Holy Ghost, what is it but our glorious Aaron in the transactions of his grace before the throne, communicating to his people the blessings they severally need.

Do not lose sight of one point here, that when Aaron went within the veil upon these errands it was always before the mercy seat, which was upon the ark of the covenant; for it was there, and there only, God promised to meet him. "There will I meet with you, and there will I commune with you, from above the mercy seat, between the cherubim." There intercedes our precious Christ before the covenant fullness, at the mercy seat. All the mercies my soul has received since I knew him have been covenant mercies; and I view them as such, issuing forth from within the veil, before the mercy seat.

But a second result is decision. You know there were many cases of old, such as the man gathering sticks on the Sabbath day, and the young man that blasphemed God's name while striving with another, in which the parties were shut up till the mind of the Lord was known. I wish I did so, and you, too. Every case that is at all difficult, let us shut it up till we know the mind of the Lord. You see the poor wretches were not allowed to run about till then, but they were shut up at once; and then, at his command, they were stoned. Whatever difficulties you may have, do the same. Shut them up, do not leave them at large, do not have to pursue them again; and when his will is known, act upon it. But in some cases it appeared a very difficult and uncertain and mysterious thing what the mind of the Lord was. Said God, I will give you a criterion to know it by; it shall be known through the high priest; he shall have in his breast the Urim and the Thummim; and whatever they were it was the medium by which God infallibly communicated through Aaron what was his will. The words mean simply lights and perfections. Now, all light and perfection are in the heart of Christ, and, consequently they who are dealing with a precious Christ must have the mind of God unfolded by these. Hence it is said, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge

(Continued on page 406)

## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 16, 1896.

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## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
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Middletown, Orange Co., N. Y.

## LUKE XI. 21-26.

SISTER Lydia A. Williams, of Red Bush, Kentucky, has requested that we pen some thoughts upon the above named subject, and we feel drawn to comply with the request as best we may. The same narrative recorded by Luke in detail is also alluded to in the same connection by Matthew and by Mark. See Matt. xii. and Mark iii. Luke in his narrative gives in full the parables of the strong man who is overcome and bound by the stronger man, and whose goods are then spoiled, and the parable of the unclean spirit who goes out of a man, and who, finding no rest, returns with sevenfold more wickedness and power, to make the last state of the man worse than the first.

The occasion of these parables, as recorded by all three of these evangelists, was that Jesus had been casting out devils, and some in their hatred and envy against him said that he was in league with Beelzebub, the chief of devils. To this he replied that every house divided against itself could not stand. Satan would not be divided against himself. If it were so, his kingdom would not stand. Some of them also claimed to have power to cast out devils, and they were satisfied with what their sons and daughters did in this way. By whom did they cast out devils? To these two arguments there could be no answer. And then he urged the affirmative argument, that if he by the power of God cast out devils, no doubt the kingdom of God had come to them. Out of this the Savior goes on to draw a contrast between his work and his kingdom, and a merely outward, fleshly, formal religion, such as they professed. This he does in the two parables to which our sister has called attention.

These two parables present strong, clear contrasts. We wish to call attention to these contrasts before trying to see their application. First, we have a strong man armed, keeping his palace and his goods in peace. It is a picture of one who is absolute master of all around him, whose household does his bidding without thought or wish of rebellion. He dwells in peace. This might be true of either a good or a bad man. But the Savior uses it here to illus-

trate the power and dominion of Satan. In this first parable Satan is not represented as going out of the man. In the second parable he is called an unclean spirit, and goes out in accordance with his own will. In the first parable a stronger man comes. In the second the stronger man does not appear. In the first parable Satan is bound, and his goods are taken away from him. In the second he is not bound, but goes about at his own will. In the first parable the power and glory of the Captain of our salvation is brought to view. In the second no reference is made to him or to his work. In the first parable, after the stronger man has come in, the strong man cannot do as he pleases. In the second he cannot go out, or remain, or return with added power, as he shall please.

Of course we must regard all this as a parable, and the language as figurative. We are not to understand that there is a house where Satan in person or in bodily shape dwells, or where the stronger man dwells in bodily shape. By the strong man in the one parable, and the unclean spirit in the other, we are to understand the reign of that which is evil in men, manifesting itself in a thousand vile ways. In the first parable, by the stronger man we are to understand the power and coming of the Lord Jesus Christ, who by his Spirit dwells in his chosen and reigns there, which reign is manifested in and through the vessels of mercy who have thus been redeemed from the power of sin and Satan unto God. By the return of the unclean spirit with seven others more wicked than himself, in the second parable, we are to understand that there is a still greater manifestation of wickedness to be expected after a false, fleshly conversion and profession of godliness.

The first parable we understand, embraced in verses twenty-one and twenty-two, is intended to present first the wretched condition of fallen man by nature, sold as he is completely under the dominion of sin, so that as a house with all its goods is dominated by its master, sin also reigns in man and reigns unto death; and second, the manner of God's mighty working through Jesus Christ, by which he is able to subdue all things unto himself, in redeeming man from the dominion of sin and death. The second parable, on the other hand, embraced in verses 24-27, we understand to present the working of a merely fleshly religion, in producing a temporary outward cleansing, which may even go so far as to claim to be perfectly holy, and to say, "I have not had a sinful thought for months;" which is the same thing as saying the unclean spirit has gone out; the result of which finally is that into that empty soul where "the stronger man" has not entered, the spirit of evil returns and rages with greater power than before, either in the form

of a proud, self-exalting, persecuting Phariseism, or in the form of more outrageous wickedness, which may appear in open skepticism and infidelity, or in a life made more completely vicious than ever before, accompanied with a spirit of scoffing and railing at all religion.

It seems to us in the first place, that in the second parable Jesus had direct reference to the state of things then existing among the Jews, and that he would thus draw the line of distinction between their religion and that religion which is pure and undefiled in the sight of God and the Father. It had seemed, in the early ministry of the Savior, that the people were ready to receive him and serve him. They hailed him with glad acclamations, and multitudes thronged him. But he knew what was in man, and so he was not astonished that now the unclean spirit had returned with added virulence, and that under its influence they should now accuse him of being in league with the prince of devils, and of casting out devils by his power and consent. They had now gone to the extent of denying and blaspheming the work of the Holy Ghost. The Holy Spirit had displayed his power in an unmistakable manner, but they were so blinded by their hatred of Jesus that they said it was the work of the spirit of evil. Into what depths of blasphemy does a false religion lead men! Their apparent reception of him did not indicate his reign in their hearts; and now even this appearance of love was gone, and the old spirit of indifference to him had returned, and with it the spirits of rage, of hatred, and active opposition and persecution. In all their after conduct toward him we see the spirits of malice, hatred, jealousy, envy, falsehood, cruelty and murder continually manifest. Truly the evil spirit had returned to his empty house with seven other spirits more wicked than himself, and the last state of that people was worse than the first.

A similar experience is not foreign to our own observation. Indeed it is an experience common in all ages and times among men. A religion that is not of God always introduces into the hearts of men evil spirits that did not dwell there before. Into nations and people it has always introduced priestcraft and kingcraft, each ministering to and fostering the other; and both are always the deadly enemies of liberty, either religious or civil. Persecution is always the child of this unholy wedlock. Into the hearts of individuals similar spirits come and dwell. Men fall under the influence of some excitement, and for a time they are thoughtful, and depart from evil habits, and seem to be perfectly clear of the former evils, and seem to themselves, and perhaps to others, to be swept and garnished; that is, adorned and beautified. But no better spirit has come

in. The Spirit of God is not in it. At best it is but a moral reformation, maintained solely by creature work and creature power. In it the soul finds only toil and labor. There is no delight in this legal, fleshly religion. The places are dry. The water of life is not there. Therefore it soon happens to them according to the proverb, "The dog is returned his vomit, and the sow that was washed to her wallowing in the mire." And this apparently converted man either becomes a zealous persecutor of those who serve God, or else an avowed scoffer, and perhaps also more vile than ever before in his outward life. This religion is of the flesh, and for the flesh, and to the praise of the flesh, and is like the flesh, corrupt and abominable.

Now, on the other hand, we have the parable setting forth the true and lasting work of God in the soul. The whole man, and every power and faculty of the man, is under the dominion of sin. Sin is the strong man who keeps his palace. He is armed on every hand. No power but one can overcome him. No human power, zeal, labor, vows or promises, backed up by the most determined resolution, can ever overcome this foe. He is always stronger than they. In the case of the Pharisee there is no consciousness of this bondage. In the case of the convicted sinner the bondage is felt, but the soul has no might against this great company that comes against it. Consequently sin reigns in peace and quietude, until a stronger man comes. Surely it will not be amiss to say that by the stronger man is meant the reign of grace in the soul. The Holy Spirit's power is felt in the heart. It convinces of sin, of righteousness, and of judgment; and in the man who is convinced of sin, the reign of sin is already broken. It reigns no longer in the man. It is not cast out. It is not dead. It still lives and moves. It still occupies the house. It torments and perplexes and vexes the man in whom it dwells very sorely, but it does not reign any longer. As sin has reigned unto death, now on the other hand grace reigns through righteousness unto eternal life. And this is what the parable says, "He binds the strong man." He does not kill him, he does not cast him out, but he binds him. The strong man is not free, but he still lives. Sin is not dead, but it is bound. It is nailed to the cross, and must die at the end. This seems to us to be in harmony with all christian experience. The child of God knows that he is not free from sin. He knows that it perplexes and hinders him. He cannot do the good he would. But, on the other hand, he would do the good; and in this will to do good we see the victory of righteousness, and the binding of the strong man of sin within. A brother once said, and it seemed to us to cover the ground

"I am not what I ought to be; but, thank God, I am not what I once was." The strong man was still in the house, but he was bound. He no longer could reign.

Now, the parable says his goods are spoiled. This word means to take away; or rather it is more forcible still; it means to snatch away. We do not know that we need to specify altogether in what these goods consist. Every householder has his goods with which his house is furnished; and so the goods in the house are mentioned here. It seems to us that the general thought is that the powers, affections, members of the body and the mind, are now to be regarded as not being under the dominion of sin and Satan, but under the dominion of grace. The house is the same house, but the name is no longer Jacob, but Israel. The foul spirit that once filled it with evil devices can no longer make the house an abode of evil and all manner of blasphemies, working through it all manner of concupiscence; but the grace of God produces in it and through it love, joy, peace, faith and humility, with every other heavenly grace. There is now an abhorrence of sin, and an abhorrence of self, because of sin. There is now a complaining because the individual cannot do the good he would. The christian is not a man who does not sin, but he is a man who would not sin, and who grieves over his sins. Surely this is a wonderful change from the time when sin reigned in him, and he loved it, and hugged it to his bosom, and fostered it, and cherished it. The house is not transformed from iron, or stone, or wood, into silver, or gold, by the coming in of the stronger man. So likewise the soul or body of the believer is not turned into some other kind of nature or material when the reign of grace is set up; but it is put to altogether different uses from what it was before. It is redeemed from the power of Satan, unto God. This is not a mere conversion, it is a new birth. A new spirit has come in and reigns within. The house is not empty, swept and garnished; but a new tenant, who is no less than the owner himself, has moved in. The former tenant was a usurper; but he is bound, and shall be destroyed, and shall never reign again. But this new King, our Immanuel, shall reign forever, and at the end we shall be like him, for we shall see him as he is.

We have thus sketched a few thoughts; but the subject is very profound and inexhaustible. We do not often speak of our incompetency, but we feel it all the time very keenly. We have felt it much in writing the above.

EDITORIALS OF THE LATE ELDER  
GILBERT BEEBE.

MATTHEW VIII. 11, 12.

"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."

Agreeable to the request of a correspondent we present to our readers such views as we have on the passage proposed above. After our Lord had delivered to his disciples what is commonly called his sermon on the mount, and had come down from the mountain, great multitudes followed him. The miracles which he wrought had produced much excitement among the people, inso-much that he had taken occasion to retire from the crowd, and to instruct his disciples alone in the discourse, the record of which occupies the fifth, sixth and seventh chapters of this evangelist. But the eager multitudes were ready to crowd around him again as soon as he returned from his retirement. The multitudes appear to have been composed of a variety of classes of the community, and among them the comparatively small band of his disciples, others desiring to be healed of their infirmities, and some undoubtedly to satisfy their curiosity. Some of the vast assemblage were Jews, some Samaritans and some Gentiles, Scribes and Pharisees, publicans and sinners. Among the rest was a centurian, or commander of a small party of Roman soldiers, the captain of one hundred men. This man seemed deeply impressed with a sense of his own unworthiness to receive so distinguished a guest under his roof, besought him on behalf of his servant who was grievously tormented with palsy, that he would speak the word only, and he was perfectly confident that his servant would be healed. At the display of unexampled faith, and that, too, in an officer in the Roman army, a poor Gentile sinner, our Lord said that he had not found such faith, no, not in Israel. And then he added the words which are placed at the head of this article.

"And I say unto you." The sayings which he uttered were of the very highest authority; their truth and power were inferrable from the fact that they proceeded from his unerring lips. They were addressed to the great multitudes which followed him, and were full of comfortable instruction to the poor Gentiles who had hitherto been unaccustomed to receive such intimations that God had a people among them which should be called by his grace and made meet to be partakers with the children of light. This instance of a Gentile sinner having faith in Christ should not stand solitary and alone upon the future records of the grace of God abounding to the chief of sinners. "And I say unto you, That many shall come from the east and

west." This declaration, though new to the astonished multitudes, was well known to him when as yet there were no depths, and before the worlds were made. It was embraced in the settlements of eternity, not only that many should come from the east and west, but also that the north should give up, and the south should not keep back. His sons should come from far, and his daughters from the ends of the earth, even every one that is called by his name; "for I have created him for my glory, I have formed him, yea, I have made him," saith the Lord.—Isaiah xliii. 5-7. Again, xl. 3, "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." And again (Isa. xli. 9), "And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." Compare these predictions of Isaiah with the words of Christ, John vi. 37, "All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out." Also John x. 16, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd." Our text assures us that many shall come; and John, who saw them in his vision, says that no man can number them; and this assurance is sufficient for the faith of God's elect. The promise embraces "every one that is called by my name." Every such one God has created for his glory, and Christ has promised that he will raise them up at the last day. The promise is therefore to them that are afar off, even as many as the Lord our God shall call.

"And shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." The kingdom of heaven, though prepared for the heirs of glory as an inheritance before the foundation of the world, was not seen descending from God out of heaven, prepared as a bride for her husband, until in the order of time Christ had redeemed the subjects of it from under the law, and freely justified them through the redemption which is in him. When he had done and suffered all the demands of law and justice on their behalf, and had risen from the dead for their justification, he ascended up on high, and in that exaltation he told his disciples that he went to receive the kingdom. His Father had appointed him a kingdom, and he had appointed unto them a kingdom in like manner; and it was the Father's good pleasure to give the kingdom to his little flock. This is the kingdom which Daniel said the God of heaven should set up, that should never be destroyed, and it is frequently in the New Testament called the kingdom of heaven. Christ says it is not of this world. John says it

comes from God out of heaven. Jesus says it was prepared for them who are on his right hand, from the foundation of the world. A more particular description, in agreement with our text, is given in Hebrews xii. 18-29, in which the inspired writer says to those who have come and still are coming to sit down in it, "For ye are not come to the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more," &c. Showing that the kingdom of heaven, the gospel church, is not set up under the Levitical priesthood, nor under the Sinai covenant, for under that dispensation all was toil and labor, no rest, no sitting down. But in the setting up of the gospel kingdom, Moses the servant is dead, Jordan is passed, and Canaan is entered. Sinai's thunders are hushed, the voice of words which terrified the carnal Israelites are no more spoken; but these who have come from the east and west 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, &c. This mount Sion, the heavenly Jerusalem, this city of the living God, is the kingdom of heaven, and the kingdom into which all the redeemed of the Lord, out of every nation, kindred, language and tongue are brought, when translated from the power of darkness into the kingdom of God's dear Son. And hither they are brought, not to terrors and toils of the law, but to the rest and liberty of the gospel of Christ; and here they sit down in the kingdom of heaven. Though they were strangers and foreigners, they are made nigh by the blood of Christ. They are born of the Spirit, and by that birth qualified for spiritual enjoyments. Except a man be born again he cannot see this kingdom; except he be born of water and of the Spirit, he cannot enter into it. Christ is himself the door; by him they enter, and he gives to them eternal life, and they shall never perish. The kingdom into which they have come is an everlasting kingdom, and a dominion that can never end. They are no more strangers and foreigners, but fellow-citizens with the saints and of the household of faith. Their fellow-citizens and associates in this heavenly Jerusalem are an innumerable company of angels, in general assembly convened, including all the church of the First-born, which are written in heaven. The spirits of just men made perfect are included in this general assembly, consequently Abraham and Isaac and Jacob are there, and with them poor Gentile sinners, redeemed from sin and wrath by the blood of Christ, and called by

grace, renewed by the Spirit and taught of God, sit down. The patriarchs and prophets and all the Old Testament saints are equally with those of the present dispensation interested savingly in Jesus the Mediator of the New Testament, and in the blood of sprinkling which speaketh better things than the blood of Abel. Hence they all sit down together in this kingdom of heaven, as the spiritual and loyal subjects of the King whom God has set upon his holy hill Zion. Here they receive a kingdom which cannot be moved, in which

"The saints on earth, and all the dead,  
But one communion make;  
All join in Christ, their living Head,  
And of his grace partake."

Christ as the Mediator has but one kingdom that we are informed of, and that kingdom embraces all which are written in heaven. The spirits of many of the justified family of God are now above, some of them are still upon these low grounds of sorrow and affliction, and some we hope are yet to come from the east and west, until every one that is called by his name and created for his glory take their seats with Abraham, Isaac and Jacob. Nor can these seats be deranged. The sons of Zebedee could not be accommodated according to the desire of their fond mother; for the seats were already appropriated, and shall be given to those for whom they were prepared by the Father. So perfect and complete are the provisions of grace and mercy in the preparation of the kingdom, and destination of its subjects, that no change can improve it. No other disposition of the seats will ever be made; for God, who had designated the occupant of each, is of one mind and changeth not. His plans cannot be improved, for they are established in infinite wisdom and goodness.

But in the consummation of all this gracious purpose, "the children of the kingdom shall be cast out into outer darkness." By the children of the kingdom which shall be cast out, we understand the fleshly descendants of these holy patriarchs. The old covenant was to give place to the new. The old Jerusalem was to be destroyed, and her subjects scattered abroad in outer darkness, their temple prostrated, their rites and peculiar institutions abolished, and the handwriting thereof blotted out. This had long been predicted, and the execution of the predictions was near at hand when Jesus made the declaration in our text. Their organization as a kingdom or commonwealth was but a limited one, and by its original limitation was to continue only until the Shiloh should come, and at his advent the gathering of his people should be unto him. He should gather his sheep with his arm, from all the regions of Judea; and them also which were not of that fold, he also must gather, and the carnal Israelites should be driven into outer or heathenish darkness, utterly dispossessed of all their

former privileges, in darkness and blindness to remain, until the fullness of the Gentiles shall be gathered in.

"There shall be weeping and gnashing of teeth." In the execution of the judgments of God upon them they should weep; but not with that penitential grief which results from godly sorrow for their sins, but that sorrow which is of the world, which worketh death, and which is connected with gnashing with their teeth. While smarting in keen anguish under the mighty hand of their avenging God, they should resent his righteous judgments and blaspheme his holy name. This has been clearly exemplified in their rejection and crucifixion of Christ, and in their bitter persecutions against the apostles and early saints, and their settled opposition to the cause of christianity down to the present day.

Perhaps we have written enough to express to our friend, and to our readers in general, what are our views of the text. If our views were better, more lucid and clear, he and they should be just as welcome to them. They are such, however, as we have, and we only ask that they may be read carefully, and prayerfully tried by the unerring standard, and received only so far as we have been able to present them in harmony with the word and spirit of truth and righteousness.

MIDDLETOWN, N. Y., May 1, 1854.

#### THEODOSIA ERNEST, OR THE HEROINE OF FAITH.

SINCE the editorial notice of the book of the above title appeared in the SIGNS of October 21st, 1896, the calls for it have been so numerous that we have made arrangements with brother Lockett by which we can supply the book direct from this office at regular publisher's prices. For full description of book and prices at which it will be sent prepaid from this office, see advertisement on last page.

#### HOLIDAY PRESENTS.

As the time is drawing near when relatives and friends exchange what are known as "Holiday Presents," we beg to call the attention of our readers to our list of books and publications on last page; and if they do not find what they want there, if they will send us a postal card so requesting, we will mail them, free of charge, one of our illustrated catalogues containing a full description of large pulpit, family and small Bibles, as well as other books, with prices of the same.

#### CHANGE OF ADDRESS.

BROTHER Morgan Brown having changed his address from Woodbury, Ga., to Tyty, Worth Co., Ga., requests his correspondents to address him at the latter place.

#### SELECTED.

(Continued from page 403.)

of the glory of God in the face of Jesus Christ." He has got the Urim and the Thummim; and as it is written, "Let thy Thummim and thy Urim be with thy Holy One." The Son of God is the "Holy One." All that is necessary for us to know of the mind of God upon earth is with Jesus Christ. "No man knoweth the Father but the Son, and he to whom the Son will reveal him." It is his province to make known in his office the mind and will of God.

The next result of the High Priest's office appears to me to be of infinite value—the transfer of responsibility. I know poor, proud, vain mortals are very fond of harping upon the responsibility of man, and I never denied it in my life; but I should sink in despair directly if I did not know how to transfer it. Now when the people of Israel came into the outer court, and told their errands to Aaron, they left them with him, and trusted him, and they had nothing at all to do with the responsibility of what went on within the veil. They had nothing to do with the manner in which Aaron told it, or the manner in which he came back; they had only to bring it to Aaron and receive Aaron's reply. Just so with our precious Christ. All the responsibility within the veil is transferred to him. All that is essential to salvation was laid upon him in the covenant of life and peace; but I am now speaking of the responsibility as far as you feel it; and I say, Only just carry your case to Jesus, and then quietly wait. Let your conviction be, Now I have nothing to do but to wait for an answer. If he appoints any means, I will use them; if he directs me to walk through fire or water, I will go; but as to the responsibility, I leave it wholly with him. O blessed transfer! I have gone to him with a burden of guilt that I could not carry, and have thrown it all upon him. Now, Lord, it is for thee to plead my cause. Here is a burden of old Adam corruptions; Lord, conquer them for me, for I cannot. Here is the curse of a broken law; Lord Jesus, I commit it all to thee, that the blessing of Abraham may come on me through thee. Moreover, I have gone to him with temporal cases and anxieties. What have I to do with them in a right mind? I transfer all to him, and then sing,

"Good when he gives, supremely good,  
Nor less when he denies;  
E'en crosses from his sovereign hand  
Are blessings in disguise."

O the importance of this transfer of responsibility! If your responsibility is not transferred to Christ it will damn you; if your responsibility is not transferred to Christ for your justification, your sanctification, your preservation and your glorification, you will be ruined eternally under it. We do not deny man's responsibility, but we mean to insist

that it is sure to ruin him. Nay, it has already ruined him; and nothing can save him but the transfer of that responsibility to a precious Christ. It was laid upon him of old by his eternal Father; but the sinner comes to the knowledge and appreciation of it only when he feels a deep concern about his everlasting salvation.

One thought more: success insured is the result of committing all to the High Priest. You know in all the five books of Moses, in all the history of the children of Israel, in the entire word of God, we never read of one case of failure. There were many mischiefs and miseries when the children of Israel tried to manage their own cause; but never do you read of a failure when it was committed to Aaron. I believe that the greater part of our sorrows as Israelites, passing through the wilderness, may be traced to the wicked perverseness of trying to manage things ourselves, instead of committing them to Christ. Let Christ manage them; put them all into his hands; he has got a censer large enough to take every desire, every want, every woe; leave them to him; he cannot be deceived; he cannot be unfaithful. I have some times thought there might have been a shadow of excuse for some of the Israelites suspecting Aaron and his sons, and thinking, Who knows whether they will be faithful? who knows whether, when they get within the veil, they will tell it all out? and who knows whether they will bring a right answer? They are only men; who knows whether they will be faithful for us to God, and faithful for God to us? Such scruples might arise in regard to a human priesthood. But with regard to our great High Priest, our glorious Melchisedec, our divine Aaron, there can be no such scruples. "Faithfulness is the girdle of his reins, and righteousness the girdle of his lions;" and therefore he can neither neglect the case of one, nor deal untruly with God or with us. Not a case did he ever fail to present; not a case did he ever misrepresent; not an answer did he ever withhold.

Well, then, ye doubting, trembling, fearing souls, who really cannot trust yourselves, and know not where to get comfort, believe me, it is best to leave it all with our AARON. It is best to cast it all upon the person and into the censer of our glorious High Priest within the veil. There he ever lives to make intercession, and to send down answers of peace. He tells us plainly, "If ye shall ask any thing in my name, I will do it." O! trust him, love him, exalt him, honor him. Have done with the creature, relinquish all false confidence, and may your glorious and exalted High Priest have your whole heart.

CORRESPONDENCE.

GHEENT, Ky., Dec. 3, 1896.

DEAR BROTHER JENKINS:—I address this letter to you because I personally know you, and have never met either of the other editors of the SIGNS OF THE TIMES; and I feel that you can sympathize with me. I have greatly enjoyed your preaching, for the reason that I was convinced that God had called you to comfort the lone wanderers who, like Abraham, are seeking a city whose maker and builder is God. But a strange experience has been given me in the last twenty-four hours. Yesterday I was quite sick, and took medicine, which quieted my sufferings; and when lying quietly on my bed a strange feeling came over me, and I thought I was dying. This question then came up in my mind, Are you afraid to die? All things appeared beautiful and grand around me, far beyond my power to describe, and I answered the question, No. Then this train of thought was given me. I had often tried to pray to the great Giver of all good to relieve me of sin, to drive that dread monster far away from me, and lead me in the way of holiness and the paths of peace and righteousness. I wanted to live in this world far from sin. But now I was made to see, feel and know that while I am clothed with mortality I cannot cease from sin; that the apostle had recorded my experience when he said, "In me (that is, in my flesh), dwelleth no good thing." "When I would do good, evil is present with me." I then saw that my prayers had been foolish and vain, although they expressed the deep desires and feelings of my poor heart. I was made to realize and know that none of Adam's fallen race could cease to sin, or cease to have evil thoughts. The psalmist says, "I hate vain thoughts, but thy law do I love." But this thought was then given me, that God hears the prayers of his saints and grants their requests, but not according to their dictation. They in mercy are made free from sin, but not till death has accomplished his work. When with tearful eyes they gaze for the last time on the lifeless form of dear departed ones, they know that sin has accomplished its work, for the wages of sin is death. Then they know that the dear departed one is free from sin, and will sin no more. Vain thoughts will no more disturb their quiet rest. Then they call up in fond memory the oft expressed desires of the departed to be released from the burden of sin. The apostle says, "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." Although that heavenly union and relationship exists between them and the eternal Father, yet death is given them as one of the blessings secured to them

in that unity. Death is yours, dear brother, and is secured to you in the eternal and unchanging love of God. It was secured to you, to deliver you from sin. In no other way could you be delivered from that great monster. While clothed with mortality the dear saints strive against that monster, and pray with aching hearts to be relieved of sin. But they know in sadness and sorrow that sin is mixed with all they do; that the flesh lusteth against the Spirit, and they cannot do the things that they would; but death is given them to deliver them, yea, does deliver them from that fearful monster. Ah, dear brother, how wonderful and mysterious to us are the ways of our God. We know that the great delivery from sin can only reach the dear saints of our God through the portals of death and the confines of the tomb.

"Death's the gate to endless pleasure,  
Road to everlasting joy."

But for his dear people our Lord trod its weary plains, and came out of its fearful anguish a mighty conqueror. Wonder of wonders to a people steeped in infidelity, that he who groaned and died on Calvary's rugged cross could by his mighty power drive back the dark curtains of death, and come forth and proclaim to an astonished world, "I am he that liveth, and was dead; and, behold, I am alive for evermore." Ah, he conquered sin and death for you, dear saint, and when you have passed through its dark and gloomy portals you will be alive for evermore; alive and free from sin. And while in your pilgrimage journey you have often prayed to be delivered from sin, yet surrounded with earth you could look no farther than its confines, and your prayer was for a present delivery, so that you could tread the green plains of earth in rapturous purity. But ah, when that delivery has come to you, you will know that while in the flesh that flesh lusted against the Spirit. Sweet and precious thought, the promises of God are without repentance—without change. He has promised to deliver his people. He says, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." That blood was shed on Calvary, and by the shedding of that blood the prisoners of hope were delivered from going down into that pit wherein the waters of salvation from sin and death did not flow. It was by the death of the glorious Son of God that delivery was brought to them. By his death they were brought off conquerors, and more than conquerors; for it was through him that loved them and gave himself for them. It is as impossible for you, dear saint, to escape death, as it was for our Lord to have that cup taken away from him. He said, "Abba, Father, all things are possible unto thee: take away this cup from me: nevertheless, not what I will, but what thou wilt." The flesh

of Jesus recoiled at the fearful tortures of Calvary; and so you, dear saint, recoil at the thoughts of death. It was heaven's eternal decree that without the shedding of blood there could be no remission of sins. Your sins, dear follower of Jesus, could never have been washed away without the shedding of the blood of Jesus. He said, "For this cause came I unto this hour." He died to redeem you from all iniquity, and this mortal of yours must die before you are fully delivered from sin. Ah,

"Why should we start and fear to die?  
What tin'rous worms we mortals are!  
Death is the gate of endless joy,  
And yet we dread to enter there."

While in this life the saints sing and pray to be delivered from sin, and yet they know that while in the flesh the flesh lusteth against the Spirit, and that while in these mortal bodies they cannot be free from sin; yet they shudder at the thought of death, knowing, too, that it is only through death their oft repeated prayers can be granted. Ah, how strange we poor mortals are. Sin and ignorance will be our companions while here below; but death will disrobe all the dear saints of these polluted garments, for they shall be clad in clean and fine linen, which is the righteousness of saints. But our glorious Lord arose in holy triumph over the tomb; and you, dear follower of Jesus, being one with him, will arise in the same triumph from the cold confines of the tomb, clad in unfading immortality, to dwell with him throughout a never ending eternity, where sin, sorrow, pain, disease and death will be feared and felt no more.

Do not, brother Jenkins, publish these feeble musings, if you think none of the aged, worn and weary old pilgrims who are yet standing on the shores of time, anxiously waiting to be delivered from sin, will not take courage as they look away to their future and eternal home, by reading what this old and afflicted companion of theirs has written.

I subscribe myself yours in a fond hope that I will be delivered from sin and corruption.

H. COX.

OBITUARY NOTICES.

John C. Ford was born Jan. 6th, 1866, and died Oct. 19th, 1896. Our dear brother was one held in high esteem by the church in North Berwick, Maine, of which he was a member. Especially since the time that it pleased God to call him by his grace, he ever manifested a lively interest in all things pertaining to the welfare of Zion. His devotion to the cause of God will be cherished in the remembrance of the church who witnessed the manifest grace of God in him.

He went to work in Boston, Mass., March 28th, 1888, and returned home sick from the effects of "La Grippe" March 19th, 1892. How eager he was to get well again! He said to me, "I was determined I would not continue sick." But as his health did not improve he felt his lot was a very hard one, and he became filled with horrid rebellious thoughts against God, because all his earthly prospects were being frustrated and brought to naught by his continued ill health.

He attended the Maine Association with his sister Alice, and during the progress of the services he was suddenly brought to see himself a miserable, vile, perishing sinner in the sight of God. Now he had trouble indeed. A number of times he has told me about this, how he could not have his own way, and have his health restored, and how the gracious Lord brought him low to feel himself a poor sinner, and then gave him to taste of his rich mercy, and also brought him into submission to whatever was the will of the Almighty in regard to his bodily health.

Our brother was baptized by the unworthy writer on July 29th, 1894. Though feeble in body on that day, the presence of the Lord greatly supported him in following the footsteps of the Savior; and I remember while visiting with him the following day how well he appeared to be in body, and was very comfortable in his soul because of the Lord's loving-kindness to him. Not many days before he died I visited him, and found him particularly happy in his mind. He told how for some months past he had been in a low, dark state, under the hidings of God's face; but now again the Lord had appeared and revived his hope and comfort in God's salvation, and all was well. At his funeral the writer preached from John xiii. 23.

He has left many relatives and friends to mourn their loss, but we 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.

FRED. W. KEENE.

NORTH BERWICK, Maine.

DEAR BRETHREN:—Please publish a notice of the death of Thomas Ross, which occurred at his late home in London Mills, Fulton Co., Ill., on Nov. 8th, 1896, at the age of 78 years and 26 days.

He was born in Champaign Co., Ohio, Oct. 12th, 1818, and married Miss Mary Carson, March 4th, 1838. She having died in 1852, he married Miss Eliza J. Vanwinkle in 1853, who, with eight of his eleven children, survives him. In early childhood he came with his parents as far west as Indiana. In 1848 he came to settle in Illinois, where, in 1852, he received a hope in Christ, and united first with the Missionary Baptists; but he soon became dissatisfied, and having found some Old School Baptists he joined the New Hope Church, where his membership remained until he joined the kingdom above. If brother Ross was anything, he was unwavering in the doctrine of God our Savior, strong in the faith, firm in practice, upright in his walk, and contended earnestly for the faith as it was once delivered to the saints. While he was uncompromising with error, he was gentle with his brethren, and easy to be entreated, always having the prosperity of Zion at heart. He had been a sufferer for years with diabetes, and during his last days his suffering was intense; but he retained all of his mental faculties to the last, and with the last bit of physical strength remaining pointed his hand with extended finger toward the open portals where he could see

"That gate that stands ajar,  
And through its portals gleaming  
A radiance from the cross afar,  
The Savior's love revealing."

Then he gently folded his hands across his breast, and closed his eyes to all earthly scenes.

The funeral occurred on the 10th, from his former home, and was conducted by the writer, assisted by Elder S. H. Humphrey; after which the body was committed to the earth, to await the resurrection of the dead.

S. KETCHUM.

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Although the present year has been financially the most severe one the SIGNS has ever passed through, yet from some cause we feel a strong impression to assume this heavy additional expense for next volume, and leave it with the friends and patrons of the paper to determine whether or not we shall be sustained in the undertaking. If it is the Lord's will we know that he will put it in the hearts of the brethren to come to our assistance by procuring new subscribers enough to make good our extra expenses, for with our present number of subscribers we cannot change to pamphlet form without heavy loss. If, however, we can secure a couple of thousand additional subscribers for next volume, we shall be indemnified against financial embarrassment; and to as-

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AT TWO DOLLARS A YEAR,  
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VOL. 64.

MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 23, 1896.

NO. 52.

D. L. Blackwell, June 27

## CORRESPONDENCE.

HOPEWELL, N. J., June 8, 1896.

DEAR INQUIRING ONES:—Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. xi. 28-30. For a few days my mind has been led to these words so often, and there seems much beauty in them, particularly to the inquiring mind of one inquiring the way it must go to find rest to the weary soul. It brings many into my mind who, I feel sure are, inquiring the way: the tempest-tossed, the weak, the unworthy ones.

First in these words are, "Come unto me." These words look to me like a command. Does a parent say to a child, "Come," and mean for it either to stay away or come? No; this is not true in nature. Then why is it so in a spiritual sense? Who doth all things with wisdom, and love, does he give this command and mean for the bidden to obey; to hear the command and heed it? Probably some one says, "Who is here bidden to come unto the Lord in his wisdom?" "All ye that labor and are heavy laden." Now, who are they? Who are to labor in a natural sense? Who are to perform hard work; and if with dissatisfaction, how much labor there is about it. The heavy laden, I think, are those with many cares, many burdens, even to being so heavy that they almost cause the carrier to sink beneath their weight. So in a spiritual sense, I believe it means a laboring between right and wrong; laboring with a guilty conscience before God, seeing that all is sin which we can perform; laboring to perform the good, and finally becoming so heavy laden with the different burdens, the sins so great, so heavy, that we feel they will sink us, and that there is no hope, no rest, nothing left for us, but to give up in despair. We feel that we are sinking, and with this feeling we cry out for mercy from the depth of our soul. We can but cry, "Lord, save, I perish." And we feel it is so, for we find it a hopeless case. We have labored so hard, done all we could do; and just as we feel we are surely lost, then our work is done, and we find the Lord is the only one that gives us rest. How sweet it is to feel that it is really a

spiritual rest; that it is nothing the world can give, and a rest that is not for the world, but only for the care-worn, the lame, the halt and the blind. You know these were the causes of your being so heavy laden; these were some of your burdens. Now, when Jesus says, "Come unto me," what does he bid you do? Always when there is a bidding there is something to be performed; and this is it, "Take my yoke upon you." What do we understand by this? First, what is a yoke? Well, there are many kinds. Now we look at the yoke put on some animals. They are put on them sometimes to keep them in a certain pasture; to keep them from leaping over the wall or fence. Sometimes a yoke may be referred to as a gift of God, to keep the one bound to do certain things. So in this, I believe the meaning to be, taking the promises and keeping them; keeping the commands Jesus bids you keep; not to go into any other field; not to roam away from the strait and narrow path; but ever be found at your post, doing that which Jesus has commanded you; to never be ashamed of your standing, and not deny your Savior. He says, "Learn of me; for I am meek and lowly in heart." At this time you feel such an entire dependence, you are ready to learn of the good things that will be of the most comfort to your poor, weary soul; and how sweetly it comes to you that the one you are to learn of is meek and lowly in heart, just as you feel now. No place can be low enough to show your humility before God. How lowly you feel, and so small, feeling to be the chief of sinners, and that surely no one ever felt so lowly. But then, after all of this, you are to find rest to your soul. What a rest! There never has been nor ever will be any compared to this. You can but feel,

"Sweet was the time when first I felt  
The Savior's pardoning blood  
Applied to cleanse my soul from guilt,  
And bring me home to God."

You feel, O if this rest could only always last! You had felt there was no hope for you. Now the everlasting arms are underneath you, and you have nothing to do but rest in the promises of the Lord, who says, "My grace is sufficient for thee." "I will never leave thee nor forsake thee." "Their sins and their iniquities will I remember no more." "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." What a sweet rest! How different everything looks and seems! But after this sweet rest there come doubts and fears, and you question, Am I a child of God or no? Am I his, or am I not? You feel, How I would love to take the yoke upon me; but I am afraid I am not worthy of such blessing. Now, first of all, I ask, Would you have any spiritual labor if God had not revealed the knowledge of sin to you? How would you have known you are a sinner if God had not opened your eyes and let you know you were naked? How would you have known to question right and wrong if a higher power than man's had not been with you? How would you have known that you could do nothing, and that you could not save yourself, if God had not opened your blind eyes? Now you can truly say, Once I was blind, but now I see. But you say, I am so weak? Why then are you questioning what to do, and begging for strength, for support, to perform that which your conscience tells you that you ought to do? Why do you know that you are unworthy of these things? It is because God has shown you your standing, your weakness, your nothingness, your blindness. He says, "My yoke is easy, and my burden is light." In this case what is his yoke, his burden? I feel it to be a casting of your lot with the people of God; to come before the church and make known your feelings in this matter; to ask for a home with them; to be with them in their sorrows as well as their joys; to go down into the watery grave; to be buried in the likeness of the dear Savior; to partake of the bread and wine, the proper emblems of his broken body and shed blood; to live in the order of God's house. To do this is to have the answer of a good conscience before God. There is no saving power about it. It is obedience to a divine command. "If ye love me, keep my commandments." If you have felt the force of this divine truth, you surely do love one so good, so merciful, so protecting, so full of tenderness and compassion. But if we love not, we know not God; for God is love.

May light accompany you in the perusal of these lines, and may the same beauty be shown to you that has been shown to me. As I look this over I feel that I have had the feast, and have given you the frag-

ments. My desire is that they may be of some comfort to you, and also encouragement. May it be the will of God, if you know the meaning of these beautiful words, for you to come and show to the people that you are not ashamed to own your Lord. By so doing you will have rest; for you will have a clear conscience, and that is rest.

Accept the well wishes and love of one so unworthy as I feel myself to be. Sincerely,

MARY S. HILL.

PROMISE CITY, Iowa, July 18, 1895.

DEAR BRETHREN AND SISTERS:—I have been requested to write of the good which our blessed Master has done and is yet doing for me. I hope that the few lines which I may write will be read with interest, though written by the hand of an unworthy sister.

When I was but a child I heard people pray, and heard them say it was the duty of everyone to be religious, so I thought I would try to be so. But I felt so guilty and unworthy that I did not want anyone to know what I was about. Each night before I closed my eyes in sleep I would utter a short prayer, and kept it up until one evening, when I heard a christian man and my mother talking together. I remember hearing them repeat these words of Scripture, "Every knee shall bow, and every tongue shall confess." I then stole away to a room by myself, and knelt and prayed to God. It was not long until his work, as I hope, began in my soul. I was in so much trouble that I knew not what to do. I prayed most of the time, in my mind, for him to convert me and let me walk in his light. It made no difference where I was, I thought of him above all. One evening I went out to milk, feeling so wretched that I hardly knew what I was about. While there I was made to repeat the words, "O God, what shall I do to be saved? What shall I do to see thy face and walk in that strait and narrow way which leads to heaven?" I then looked up into a part of the sky, and what I saw and felt it would be impossible to relate. I imagined a great cloud hung before me, and on it were pictures of smoke, fire, men, and many dreadful things. O how fearful I felt! I believed it was the picture of hell and destruction placed before me to show me where I was traveling to. I said, "O God, let that picture vanish

from my sight, and place a more lovely one before me." I then looked to the southeastern part of the sky, and my prayer was answered. What a lovely picture I beheld there! I believed it was the picture of heaven. I imagined I saw angels in their snowy-white robes, and before them stood the Ruler of all, the Almighty God in all his glory and beauty. I said, "O God, forgive my many sins." It seemed that he came nearer me, and then went away, and the picture vanished from before me. O how delighted I was! But still there was a dread, and I feared that I had only been thinking. God only knows what a condition I was in. I returned to the house weeping, but I knew not why. My mother asked me what the matter was, but I could answer nothing except, "Did you see those clouds?" She replied, "No; where are they?" Feeling that I could not remain in the presence of anyone, I went to my room and prayed God to cheer and comfort me. I then tried to sleep, but there was no sleep for me. It seemed to me I could see the angels, and hear them singing praises not sung by those of this life, but of the life to come. The next day I felt tired and worn out, after such a night of tossing about. On that evening I asked my mother if she wanted me to tell her what I meant the evening before. She said she did, and I undertook to tell her, but could not. I told her I would write it, and then she could read it. When she had finished reading, tears of joy stole down her cheeks. I asked her if she could tell me what it meant. She said she thought the Lord had converted my soul. O what a great relief then came to me! I was then very happy. It did not seem to me that the Lord would have such great mercy on such a poor, worthless worm as me; but I soon found out different.

This took place on August 8th, 1873. I was then only sixteen years of age. For a while I felt sure that I was walking in the light; but often dark clouds would hover around me, which made me believe I was not living as I should. I would go to meeting and hear the ministers talk, which made me feel happy; but still I felt too unworthy to be among them. I loved the church, the people of God, and wanted to live among them; but I kept away, often feeling condemned for not accepting their invitations. On the third Sunday in April I was among God's people at Providence Church, in Appanoose County, Iowa, when brother Jones extended the invitation to those who would be pleased to come and join the church and live a christian life. How delighted I was to see my father, who was getting well along in years, go forward and offer himself to the church. He was received, and the day was appointed for his baptism. I felt that it was my duty to go with him, but felt too weak and unworthy to take such an

important step. I returned home feeling almost forsaken. I felt that I must do something more than I had yet done to gain a home in heaven. My father and mother were now traveling in that direction, and I had a sister who was standing on the shining shore with her blessed Master. She departed this mortal life on July 24th, 1894. It was my great desire to join her there when my time here below was served.

The next meeting days were on the third Saturday and Sunday in May. Time seemed precious to me until then. I could not even sleep in peace or comfort. I wanted to be baptized and to live with the children of God, as they seemed so dear to me. A day or two before the meeting day I made up my mind that I would offer my unworthy self to the church. I felt that if I did not do so I would never live in peace. O what a change came over me! I felt more happy, and my heart beat lighter. On Saturday God was pleased to lead me to the church. I could not tell the brethren and sisters what I wanted to. The brother to whom I had been talking had told it all far better than I could. How thankful I felt to those brethren for the words they spoke that evening. I was received into the church, and was baptized, with my father, on the following day, May 19th, 1895, in the presence of a large congregation, as it was on communion day. I went to the water feeling very happy for what had come to pass. On opening my eyes after baptism things looked brighter. The faces of those who stood around me seemed more pleasant and kind. I then went to the meeting-house and listened to the ministers talking, and I could understand them better. As I have written a great deal more than I thought to when I commenced, I will now close, hoping you may be pleased to thus hear from me. I remain your unworthy sister in hope of that everlasting life in the world to come,

MAGGIE CONNER.

CLARIET, Texas, Nov. 25, 1896.

EDITORS SIGNS OF THE TIMES:—Solomon says, "To everything there is a season, and a time to every purpose under the heaven." When the saints are allowed to have a glimpse of the divine perfections of Jehovah, they are made to cry out, "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" We find that in the beginning God created the heaven and the earth, and that for a purpose of his own. None know the comfort and consolation that the Scriptures afford except those who have come to the end of the law. It seems almost if not altogether impossible for me to explain what I know of God and his purposes without relating my experience. So I hope you will bear with me, and not be worried, while I open

my heart to you and tell you how I learned to love the glorious doctrine of election and predestination.

Like all of Adam's race, I was conceived in sin and shapen in iniquity. The Scriptures teach that everything brings forth after its own kind. "Doth a fountain send forth at the same place sweet water and bitter?" If Adam died in trespasses and sins, it is evident that his offspring are dead also.

I lived at ease until I was eighteen years old. There was no fear of God before my eyes; and as Paul writes to the brethren at Ephesus, I walked according to the course of this world, according to the prince of the power of the air, fulfilling the desires of the flesh and of the mind, and was a child of wrath, even as others. But God, who is rich in mercy, had a purpose with me, and, to begin the things he had appointed for me, he quickened me, that I might know that by grace I was saved. I can never forget how I felt when I first saw the character of God, who is holy, while I was only a mass of sin. O how I trembled at his presence! Like Moses, I exceedingly quaked and feared. I could not have been in a sorer plight if it had been made known to me that the world was being consumed by fire, and that in a few moments I would be hurled into everlasting destruction. While these troubles were magnifying and multiplying, there came a voice to me saying that I must preach. I thought, How can I live? I said I would let no one know of my condition; but I could not hide the work of the Lord. My wife said to me, "What is the matter with you? You are not like you used to be." Then I thought my wife would conclude that I was dissatisfied with her. Everything added to my pain. For nearly six years my trouble increased, my hopes were all blasted, and I would gladly have exchanged places with the brute creation, for when they die their troubles are ended. But I looked beyond the grave, when the Lord would say to me, Depart into everlasting fire, prepared for the devil and his angels.

One evening I felt that the debt must be paid; that sin would be finished. Why I felt that I must die so soon I could not tell, for there were no bodily sufferings. I seemed to feel the icy hand of death around me. I thought of my dear old mother, and O how I desired to see her, that I might tell her I was lost, but that I loved the God who created me; for all his ways are right. There was then a cry for mercy, and all was over. I raised my voice in praise to the great I AM, whose mercy endures forever.

Brethren editors, if you think this will do no harm you may publish it, and I will write again.

J. W. DESKIN.

PORTLAND, Ind., Dec. 1, 1896.

BROTHER BEEBE:—Will you be so kind as to publish a letter just received from brother Milton Byram, of Iowa, who formerly was a member among the brethren of the Greenville Association? The humble spirit in which it was written makes the letter more precious, and the trials of his ministerial labors, and the resigning all to his hope in the Lord Jesus, makes the letter one which the brethren will be glad to read from his pen. We trust brother Byram will visit among us at our next Association, as we do not feel to relinquish our claim upon him entirely. His last visit among us was so brief the brethren hardly realized his full presence, and kind, humble manner, and sound doctrine and counsel, until he was gone. They remember him very dearly.

NEWTON PETERS.

FREMONT, IOWA, Nov. 27, 1896.

ELDER NEWTON PETERS—BELOVED BROTHER IN CHRIST:—I received a short letter from you, perhaps a couple of months ago, giving a brief outline of your Association. I was pleased to hear from you and the brethren generally, and regretted that you did not write a great deal more; for you know how it is when you are real hungry, physically, that you then desire to have a full meal. So it was with me. I wanted a full meal. It was good, what there was, but there was not enough. But I am hungry much of the time, wanting that bread whereof if a man eat he shall never die. And it comes to my mind just now that in the wonderful sermon of our adored Lord he said, "Blessed are they that hunger and thirst after righteousness; for they shall be filled." Just here the question is, Do I hunger after righteousness? Is it after spiritual things, desiring of the knowledge and grace of the Lord Jesus Christ, or is it a worldly hunger? I sometimes hope that I have the gracious privilege of sitting at the table whereon is spread all the dainties from the luxurious storehouse of our God, and there satisfy all my longings with eating and drinking, until my soul is full; and I feel as though I am entirely satisfied, and that I shall never need any more. Then follows a brief season of contentment and joy, and my soul seems to rejoice in the hope of the glory of God; and as David said, "What shall I render unto the Lord for all his benefits?" But these times of joy are only for a season, and then comes the dreaded clouds of darkness, bringing doubts and fears, almost driving me to despair and to give up all for lost. In these dreadful times of being shut out from the sunlight of the precious grace and glory of the Lord, I almost get to the point of believing that I know nothing about Jesus or his saving grace; that I have never been

born of the Spirit, and that what I sometimes have hoped was an experience of grace is simply imaginary. But for some reason I cannot give it up. I cling to it and cannot let it go, for it is all I have; for, as was said, "Thou hast the words of eternal life. To whom shall we go?" And so, my dear brother, I go on from day to day, hoping and doubting, doubting and hoping; and, summing up the whole matter, I can only say as did Job, "Though he slay me, yet will I trust in him." And then above and beyond all is my poor efforts in attempting to minister to the saints in holy things, to which I have not become reconciled, and I promise myself sometimes that I will make no more appointments; that I will stay at home; but when those whom I love and esteem as the dear children of God insist on my coming to visit with and try to preach for them, I am weak enough to grant their request; and so I have been using every Saturday and Sunday for many weeks, even several months, though I have the care regularly of but one church besides our home church, of which I am moderator. But why recount to you all my woes? You most probably know something about them, and I will desist. I did think a few months ago that possibly I would visit you again at the time of your last Association, but circumstances prevented my being away from home more than a few days at a time. I would greatly enjoy a visit with the churches there, and possibly the Lord in his wisdom and kind providence may so direct some time in the future. It is a most blessed privilege to me to be with the dear brethren and hear them talk and sing of God's precious and precious grace, telling what great things the Lord has done for them, and the blessed hope which is as the anchor of the soul; the anchor which cannot be moved. The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

Well, brother Peters, I have been scribbling, scarcely conscious of what I was saying to you, and now I am going to quit, with almost a notion of not mailing it. It seems as if it was not even worth the postage. Write to me. I want a letter from you whether I can answer it or not. Remember me in christian love and salutation to all the brethren, and especially to your dear father and mother. Remember a poor sinner at the throne of grace. Yours in gospel bonds,

M. W. BYRAM.

BELLEFONTE, Ark., Dec. 1, 1896.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN:—I send you a copy of a letter addressed to Elder George G. Davis, of St. Joe, Ark., written by his brother, in which the writer tells how he was led out of Babylon, which you are at liberty to publish if in your judgment you de-

cide to do so. Since the date of his letter the dear brother has been enabled to follow his Lord and Savior in the sacred ordinance of baptism.

Yours in love,

W. H. JAMES.

SELF, Ark., Nov. 16, 1896.

DEAR BROTHER:—Some time ago you wrote to me and asked me to tell you some of the Lord's dealings with me. This seems to have sunk deep into my heart. I think of it every time I write to you. In compliance with your request, in the fear of the Lord, I will do the best I can. For a long time I had believed that God had a people on earth, but it seemed hard for me to find them. I thought if I could find them and know they were right, I would like to join the church. I thought it would be an easy matter for me to do right, and I wanted to know it was a sure thing; but how far short of that I came. When I joined the Cambellites I thought they were right. They told me what to do to be a christian, and that it was plain and easy; so I joined them, and, as I thought, was as good as any of them, and a little better than some; for I thought there were some that were not living up to their duty. Every thing seemed to go well with me for a while; but alas! I was soon made to know that I was a sinner in the sight of God. I now viewed all my religion as mockery. I was a miserable man. I came to have no use for Cambellism, and would do things to get them to exclude me from their church; but they never did, as far as I know. I would sometimes think I would like to be a christian if I could. I went on in this way for a long time, until I had given up all hope. I finally became very uneasy. There seemed to be something the matter, but I did not know what. I would get off by myself and try to pray, but all seemed vain. I would look to see if any one was near. My words seemed to fall to the ground. I would arise feeling that I had made a mock of the word of God. I went on in this way for a long time. Some days when I would be in the field at work I would sing and weep until I would be blinded with tears. I would get the Bible and try to read. I would read a little, but soon burst into tears, and sometimes would cry aloud. It seemed that I could not understand the Scriptures. I went on in this way until last July, a year ago. When I would come from work, my wife would say, "You will have to quit so much hard work, or you will not last long." I would tell her that perhaps I would be better off. She would ask me if I was sick, and I would answer, No. She would say, "You look as if you were very sick." I came in from work one evening last July, a year ago, and it seemed all I could do to get home. It appeared to me that my work in this world was over. It seemed to me that if I were prepared to meet God in peace, I would be willing to

go, but to die in the condition I was in was more than I could hardly bear. I had been down to the lot, and returned to the house, and was sitting on a chair on the porch, and the agony I was in I can never describe. It appeared to me that a voice said, "Pray for the last time." I fell upon my knees, being all in a tremor, and for a while I do not know what I did. When I came to consciousness of what I was doing I was gazing heavenward, praising God. My burden was gone, and the stars looked brighter than I ever saw them before. My dear wife threw her arms around my neck and wept. Dear brother, it seems that I have had a faint hope since then. I have wished for those feelings back. Can this be imagination? I sometimes fear it is.

Your brother,

C. C. DAVIS.

MIDDLE CREEK, Ill., March 20, 1896.

EDITORS SIGNS OF THE TIMES:—

I have been a reader of the SIGNS for more than thirty years, and am paying for myself and five children. I have been requested to write what I believe to be my experience. I was born in Floyd County, Virginia, and moved to Hancock County, Illinois, with my wife and one child, in 1833. In 1842, while I was lying down and resting one day, all at once I became troubled, but did not know what it meant. A sad and lonely feeling came over me, and it seemed like I would not live very long. But I soon concluded it was God's work, and I sought his mercy; but the more I sought, the greater was my trouble for three or four weeks. One day I went out into the woods not far from the house, and knelt down to pray; but the more I prayed the deeper was my trouble. It seemed to me I could not live. I said, "God, forbid that I should leave here without religion." I felt hard, and could not shed a tear. Just at this time a very tender feeling came and seemed to take possession of my whole being. I was filled with feelings that cannot be fully described, and there seemed to be a streak that went up from my breast. I got up, shouting that my soul was happy forever. My wife heard me, and came to meet me. This happy feeling soon left me, and I was in greater trouble, if possible, than before. I hoped against hope. I did not eat or sleep much for several days. I loved the Baptists, and baptism was soon in my thoughts, so that I could hardly pass a stream of water. I was dissatisfied with myself. I went to the Campbellites, but soon found that we could not agree, so I soon left them. I then expected to never join any church. I became very out-breaking, drank, went to horse races, swore some, and hardly ever went to meeting. I was brought very low in my feelings, and several times aimed to do better, but was not willing to do what seemed to rest on my mind. The heavens above seemed hard like

brass, and I wished I had never been born. I felt, "O wretched man that I am! Who shall deliver me from the body of this death?" I wandered around for many years, and finally was made willing to go to the church at Middle Creek. I told them of my travel, was received, and baptized by Elder S. R. Warren. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." A few times I have felt like I would go to the bad place; but thanks be to the Giver of all good, who has declared, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

This is only a little of what I could tell. If you think this will do no harm, insert it in the SIGNS. I would rather read the late Gilbert Beebe's writings than any other I ever read. I have the second volume of the book of Editorials.

One among the least,

MASTIN COX.

EDITORIAL NOTICES.

THEODOSIA ERNEST,

OR THE

HEROINE OF FAITH.

SINCE the editorial notice of the book of the above title appeared in the SIGNS of October 21st, 1896, the calls for it have been so numerous that we have made arrangements with brother Lockett by which we can supply the book direct from this office at regular publisher's prices. For full description of book and prices at which it will be sent prepaid from this office, see advertisement on page 414.

HOLIDAY PRESENTS.

As the time is drawing near when relatives and friends exchange what are known as "Holiday Presents," we beg to call the attention of our readers to our list of books and publications on page 414; and if they do not find what they want there, if they will send us a postal card so requesting, we will mail them, free of charge, one of our illustrated catalogues containing a full description of large pulpit, family and small Bibles, as well as other books, with prices of the same.

LARGE TYPE SMALL BIBLES.

WE would especially call attention to the advertisement on page 414 of small, light Bibles, printed in large full-faced type. While these Bibles weigh only from two to three pounds they are printed in large full-faced type that can be easily read by those whose sight is failing.

ON ANOTHER PAGE.

WILL be found the announcement of our decision to publish the SIGNS next year in pamphlet form in handsome colored covers, and our "Most Extraordinary Offer" to old subscribers for procuring new subscribers. Read it.

## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 23, 1896.

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

## EDITORS:

BENTON JENKINS, MIDDLETOWN, N. Y.  
F. A. CHICK, HOPEWELL, N. J.  
B. L. BEEBE, MIDDLETOWN, N. Y.

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

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

## SOWING AND REAPING.

"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.

It is an assertion as old as the revelation of the doctrine of grace itself, that it leads to licentiousness of life. It has always been said, and it is still said, that if salvation be of grace, then all incentive to right living is taken away; and that if obedience proceeds from grace, then man is nothing but a machine, and entirely irresponsible for sin, and can in no sense be praised for obedience or good works. That God works all our good works in us, is a truth of revelation. That when we labor it is grace, and not ourselves, is also a scriptural truth. But yet this does not do away with admonition or reproof or warning in the Scriptures; and so far from leaving a believer to run riot in wickedness is the doctrine of grace, that in it alone is his only hope of salvation from sin. We do not doubt that the carnal mind of unregenerate men will lead them still to turn the grace of God into lasciviousness. We are not surprised that men, yet dead in sin, thus judge concerning grace. But we feel sure that all who are alive unto God will exclaim, as did the apostle, when it is said, "Let us continue in sin, that grace may abound. God forbid. How shall we that are dead to sin, live any longer therein?" That the doctrine of grace is the foe and not the friend of sin is evident; because grace, and grace only, can save from sin; and grace is the enemy of sin. And besides, Paul, who wrote most about grace, also writes most about good works; and he always declares grace to be the cause, and good works the effect. "By the grace of God I am what I am" is his unerring testimony. It is Paul's testimony, when we look at the general purport of his writings, that commandments, exhortations, warnings and reproofs can have no effect at all, except where grace reigns and triumphs in the heart. No christian ever could, when led by the Spirit, ascribe any credit to himself for obedience. No child of God, led by the Spirit, ever could say, I am happy or blessed be-

cause I have been obedient. If this thought has risen in his heart, he has at once recognized it as the proud offspring of the flesh, and as a thing to be hated and abhorred, and for which he hides his head in shame. His happiness is to the praise of grace and not to the praise of his good works. What mercies, he says, all my blessings are! How manifest a token of God's forgiveness and favor it is that I should be happy at all! Eternal life, whether in its present manifestation or in its final glory, is the gift of God. Once a dear sister wrote to us, saying, "Why is it that when I am cast down and troubled, and feel that the presence of God has clean gone from me, that I always feel if I had not done so I should not feel so; but when I am blessed and feel the presence of the Savior, I never think that I feel so because we have done so?" I wrote back, "The wages [not gift] of sin is death; but the gift [not wages] of God is eternal life." We always deserve death; we never deserve life. Even when we live we still deserve death. We never can deserve life. Life in all its meanings and fullness must ever be a gift. Thus all obedience is solely to the praise of grace.

As we said, the admonitions of Paul to his brethren prove that he did not consider grace the enemy of good works, but right along in harmony with it; and no admonition sets this forth more clearly than the one quoted at the head of this editorial. Paul, in the beginning of the text, bids his brethren not to be deceived in this matter; that is, not think for a moment that the reaping will be diverse from the sowing. God is not mocked; that is, his word will be found true. The word means "to sneer," as though the object was despised. The thought is, as said before, God's word will not be proven false. What he has said shall come to pass. The harvest shall be as the sowing; for what a man sows, that shall he also reap.

Paul here but states a universal truth, and shows that it applies to the spiritual world as well as to the natural. This is the statement of a law that runs through all departments of life. It matters not whether the sowing be purposed or accidental, the reaping will surely follow. If the seed is sown it will produce its own kind. If tares be mixed with the wheat, though the farmer be ignorant of it, yet he shall, all the same, reap tares with the wheat. True, he may not be blameworthy if he sows tares in ignorance, yet the tares will grow and his harvest be spoiled. This rule applies to the grain sown in the field, to the habits formed in youth, to the physical and mental and moral powers of the child, to all the business of life, of every sort; and lastly, as the apostle here declares, to the manner of life followed by a believer in the kingdom of heaven. What a man sows that shall he reap.

Now Paul applies this universal law to the child of God, and to the manner of his life here on earth. There is such a thing as sowing to the flesh, and there is such a thing as sowing to the Spirit. The language is figurative. It means simply, as Paul elsewhere says, "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." Sowing to the flesh means to follow the dictates of the flesh, to indulge in fleshly lusts, to seek fleshly ease, honor, fame or gain; to seek revenge, to harbor enmity, ill-will or envy; to depart from the right way of the Lord in any direction. On the other hand, to sow to the Spirit means to follow the teachings of the Spirit; to render loving obedience unto the word of God, which the Spirit always inclines us to do. It means to be kind, gentle, forgiving, patient, long-suffering and merciful. It means to search the Scriptures, as the revealed will of God; to associate with the Lord's people, rather than with the unbelieving and worldly minded. It means the exhibition of the graces of the Spirit in all our daily life. It means letting our conversation be as becometh the gospel of Christ.

The field is exceeding broad. On the one hand, sowing to the flesh means all that is agreeable to fallen man; all that is sinful; all that is forbidden in the law of God; all that is harmful either to our own self or to others; all that hinders a growth in grace and in the knowledge of our Lord Jesus Christ. On the other hand, sowing to the Spirit means the whole field of gospel obedience, which embraces the inward emotions as well as the outward actions. The field on either side is too broad to define in detail. It is all summed up in love to God or in enmity to God. The flesh is always opposed to God. The Spirit always leads back to him as its giver.

But into whatever department of the field we enter the law holds good, that we shall reap what we have sown. From this there is, there can be, no escape. If we sow to the flesh we shall reap of the flesh, and we shall reap corruption. The word corruption literally signifies "ruin," "decay;" and it is, in its meaning, set over against life. As said before, the general meaning is the same as "If ye live after the flesh, ye shall die." It is universal law that is stated here. It is the law of increase of the same in kind; that is, one grain produces the same kind of grain, but with manifold increase. It is true, moreover, of the evil seed, that the increase is many times greater than that of the good seed. The more a believer lives in evil of any kind the more that evil will abound in him. The more he acts out the spirit of revenge, pride, envy and of all worldliness, the more these things will abound in him. The text does not say, he that soweth to the flesh

shall reap sorrow. This is, no doubt, true. But the text says more than this. He shall reap corruption. Sorrow would be a good thing to reap; for godly sorrow leadeth to repentance that is not to be repented of. And besides, godly sorrow is not the proper fruit of living after the flesh, but is the gift of God's mercy, by which the transgressor is brought to repentance. This sorrow is not corrupt. But the harvest named in the text is corruption. As sure as a child of God indulges in any fleshly lust he will find that it doth eat as a canker. It will war yet more and more against the soul. It will not only destroy his peace and rest and comfort of mind in the Lord, but he himself will become more and more defiled by it. It will, after a time, come to fill all his thoughts, feelings, imaginations and desires. He shall reap corruption. If a man then indulge hatred, pride, revenge, envy or jealousy, if he frequents worldly company, or indulges in worldly pleasures, if he makes riches, honor or fame his god, if he prefers worldly friends to Christ, for each seed that he sows shall spring up a still more plentiful crop of the same evil passions and works. He shall reap corruption a hundred fold. No wonder that Paul warned his brethren against being deceived by these things. To sow the evil thing is not the end of it. The law of the reaping is inexorable. He that acts selfish will become more selfish. He that revenges himself will grow still more revengeful. He that for assembling himself with the people of God will find it always becoming easier to do so. All christian experience proves this. True sorrow of mind, though painful, is good, and not evil; but that which is only evil. We sow evil, we reap evil. We sow to the flesh, we reap of the flesh. We sow iniquity, we reap iniquity in the harvest. We sow transgression in the life, we reap transgression in the life. Be not deceived then in this matter. Do not think that to sow to the flesh is the end of the matter. The apostle could appeal to no stronger motive than this. He was writing to those in whose hearts God had placed an abhorrence for sin in all its forms. To sow to the flesh, then, would be to forge for themselves fetters which, through the Spirit of Christ that was within them, they abhorred.

On the other hand, it was equally true that he that sowed to the Spirit should of the Spirit reap life everlasting. They should reap the opposite of death and corruption. This harvest is just as sure as the other. And as Paul did not mean primarily sorrow or trouble by the word corruption, so here he does not mean primarily joy or gladness; he means that which is the necessary fruit of sowing to the Spirit. He that does those things enjoined in the word, and to which the Spirit leads, will also experience a harvesting of the same things. He will find

more and more interest in divine things, more and more understanding of the word, more and more love springing up in his heart. With each in his own place it shall be as Paul declares concerning those who use the office of a deacon; well, they "purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus." "Life everlasting" means more than merely joy or happiness or peace. No doubt these things follow, but the reaping is of life. That is, such an one is built up in faith and hope and love and meekness and humility. He grows in grace and in the knowledge of Jesus Christ our Lord.

That sowing to the flesh means evil doing, and sowing to the Spirit means well doing, is very evident from the verse following, which reads as follows: "And let us not be weary in WELL DOING; for in due season we shall REAP, if we faint not." It seems to us that the fifth and sixth chapters of this epistle are the best of all expositions of the sentiments of these two verses.

These are very solemn admonitions of the apostle. O that we all might feel their power! What an inseparable chain there is between grace and works! How important that the people of God give heed to these things, lest they be deceived, and either in doctrine or practice sow to the flesh! It has always been true that as men have sown to the flesh, in either doctrine or practice, they have reaped a still more abundant crop of corruption, both in the one and in the other. The little foxes become great.

C.

LESSONS OF THE LATE ELDER ALBERT BEEBE.

VITAL GODLINESS.

There is much speculative talk in the world there can be no doubt that there may be some things not genuine among those who are connected with the church of Christ. It is greatly to be feared. Every true and legitimate son and daughter of Zion while in this earthly house of their pilgrimage experience seasons when it is with them a matter of the greatest importance to know whether they are not of that character. It is not probable that hypocrites and mere nominal professors of christianity are troubled on the same ground; for he who designs to deceive cannot feel that suspense and conflict which doubting christians always feel when the light and comfort of the divine presence are withdrawn from their view. Much is said about vital godliness; and in order that we may know whether we are in possession of it, it is important that we understand what is meant by the terms. Vitality is life; and the word godliness, in the Scriptures, signifies that action which spiritual life in the children of God is calculated to produce. Hence the terms are only properly applica-

ble to those who are born of God and led by the Spirit to walk in the way of holiness, in whom is developed the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, faith, meekness and temperance; and all these being fruits of the Spirit, are only found where spiritual life has been given. And as they are produced by the Spirit, they invariably give evidence of vital union to Christ, who is the life of his people. As the branch of a vine cannot bear fruit of itself, except it abide in the vine, so neither can the people of God bring forth fruits which are unto holiness, the end of which is eternal life, except they abide in Christ, who is the true Vine, of which the Father is the Husbandman; for without him they can do nothing.

The apostle suggests to us that persons may have a form of godliness while they deny the power thereof; but we conclude that where the power of godliness is possessed there will certainly be at least some of the form of godliness manifested.

If what we have found to be the fruits of the Spirit developed, constitutes the form or any part of that form, does it not appear that men may possess a kind of love, joy, peace, and even faith, that does not proceed from the Spirit as the result of spiritual life implanted? Much that will pass currently for christian love in the religious world is denounced by the apostles as being spurious. He admonished his brethren that such loved not of the Lord Jesus, but were enemies of the cross of Christ. They may affect a deceptive counterfeit, and may use soft words and fair speeches, while they only flatter to beguile, and allure to entrap. In evidence of their love they may show astonishing zeal, and what the world calls benevolence; they may give their goods to feed the poor, their money to support missionaries, and their bodies to be burnt, and still be destitute of anything but the mere form of love. They may also cry Peace when God has not spoken peace; and they may possess that complacency which the strange woman boasted of when she had paid her vows (see Prov. vii.), and yet only a form. Their joy and faith, and all the imitations of godliness that can possibly grow out of an unregenerated heart, are lifeless and formal; and as far as we can trace such characters by the light of revelation, they invariably deny the power of vital godliness, and this they do in a variety of ways. The principal way, however, is by denying that the love, joy, peace, long-suffering, goodness, gentleness, faith, &c., are truly the fruits of the Spirit, the gift of God, but claiming that they are produced by human power, by the will and works of men. Their position is like this: If the branch will bear fruit of itself as a condition, it may then be admitted into the Vine. But all who know experimentally the power of godli-

ness will acknowledge that the excellency of its power is of God, and not of the creature. The power is in the Vine and not in the branch, only as the branch abides in and receives vigor and fruitfulness from the living Vine. - But there are times in which the branches which really abide in the Vine seem to be barren. The branches are not always clothed with verdure, and abounding with clusters; but branches vitally abiding in the true and living Vine shall assuredly bring forth fruit in its appropriate season. The tree of life which John saw yielded its fruit every month; and all they who receive life and vigor from Christ will in due time present the fruit of the Spirit.

Godliness, in the life and conversation of the children of the kingdom, derives all its vitality from him who is the Head of life and spirituality to his body, the church. All is dry, formal and vain in our deportment that springs not from this union to him. He only hath immortality, dwelling in the light, and therefore from him alone can we receive it, and only as we abide in him, as the fruitful branch abideth in the true Vine; for the saints are members of him as the branches are members of the vine. And from him, the Head, all the members of the body, the church, have nourishment ministered, and, being knit together, increaseth with the increase of God. The apostle assures us that all are called in one hope of their calling. "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

But our design was not only to define the terms, but to offer some remarks upon the subject of its development in the faith and general deportment of those who know and acknowledge its power. "The grace of God which bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." A life of godliness is necessarily a life of self-denial. No man can live godly in Christ Jesus without suffering persecution; nor can we deport ourselves as becoming godliness without denying ungodliness and worldly lusts; for these are the opposites of all that adorns the christian character. But whatever of opposition, persecution or self-denial may oppose the life and course of godliness, there is a power and virtue in it that will outlive all opposition, and bear its humble possessors above the din of warring elements, and safely lodge them ultimately in that happy state where the wicked cease from troubling, and where the weary shall enjoy uninterrupted rest. If we, through grace abounding, possess the vital principle, and possess those things which pertain to life and godliness, we shall know experimentally that godliness which with contentment is great gain, having the promise of the

life that now is, and of that which is to come. Then may our enemies exhaust all their stores of wrath upon us:

"We shall perceive their noise no more Than we can hear a shaking leaf When rattling thunders round us roar."

May the God of all comfort, who has called us by his grace, and given us everlasting consolation through grace; enable us to live soberly, righteously and godly in this present world, and at last take us up out of all our afflictions and tribulations, and cause us to bask in the fullness of the eternal fountain of life and godliness in the world that is without end.

"O glorious hour! O bless'd abode! There to be near and like my God, And flesh and sin no more control The rising pleasures of my soul."

MIDDLETOWN, N. Y., May 15, 1854.

CLOSE OF VOLUME SIXTY-FOUR.

WITH this number the SIGNS OF THE TIMES completes the sixty-fourth year of its publication, and its eighth year as a weekly.

Our eight years of experience in issuing the paper as a weekly has convinced us that it is not as satisfactory to our subscribers as a semi-monthly with more matter at a time and only half as often. Therefore at heavy expense we change back next volume to the semi monthly, but in a much more handsome and convenient form than ever before.

Thanking our brethren and friends for the kind support they have rendered us in the past, we bid them adieu for 1896.

OBITUARY NOTICES.

SISTER Adeline Horton, wife of brother Alfred M. Horton, departed this mortal life at her home in Middletown, N. Y., Saturday evening, Dec. 5th, 1896, in the 67th year of her age.

Sister Horton had been an invalid for a number of years, but was able to go about and to attend the meetings of the church until a few months ago. She was a devoted member of the church at this place, and will be greatly missed by the church, as well as by her family and friends. She is survived by her husband (who has been blind since his eighteenth year), one son and five grandchildren. Five children died in their youth. She is also survived by three sisters.

Sister Horton was a daughter of Timothy and Eleanor Horton Wheat, and was born near Bloomingburgh, N. Y. In August, 1847, she was married to brother Horton, and from that time until 1877 resided in Chemung County, N. Y., since which time they have resided in this city.

Funeral services were held at the family residence on Tuesday, 8th, and were conducted by Elders Wm. L. Beebe and Benton Jenkins, after which the mortal remains were deposited in the cemetery of the New Vernon Church.

ED.

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Although the present year has been financially the most severe one the SIGNS has ever passed through, yet from some cause we feel a strong impression to assume this heavy additional expense for next volume, and leave it with the friends and patrons of the paper to determine whether or not we shall be sustained in the undertaking. If it is the Lord's will we know that he will put it in the hearts of the brethren to come to our assistance by procuring new subscribers enough to make good our extra expenses, for with our present number of subscribers we cannot change to pamphlet form without heavy loss. If, however, we can secure a couple of thousand additional subscribers for next volume, we shall be indemnified against financial embarrassment; and to as-

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