

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

IN THE IMAGE OF GOD.

“AND God said, Let us make man in our image, after our likeness. So God created man in his (own) image, in the image of God created he him, male and female created he them.”—Gen. i. 26, 27.

In what does this image or likeness consist? Scott, in his commentaries, after discussing this question at length, says, “We determine, then, that the image of God in which Adam was created consists in an understanding prepared to imbibe true knowledge, a judgment free from corrupt bias, a will disposed to obedience, and affection regulated according to reason and truth: nor can we conceive that it could consist in anything else.” By this last expression, as well as by others, it is evident that this view is adopted, not because of its own intrinsic force, but because there appears to the author no other way in which the subject can be understood. I think there are other interpretations of Scripture which have been accepted for the same reason.

I have never been able to see the propriety of this view concerning the nature of the likeness to God in which Adam was created, and it is in my mind to express my reason for objecting to it, and

also to tell briefly what I think the Scriptures do teach concerning it. Whatever the Scriptures declare we are bound to receive, even though we do not understand it; for we know the words are right, and that the only Interpreter will open our understanding to know their meaning as soon as we need that knowledge. But we are not thus bound by the form of uninspired words, nor the views of uninspired men. When they are seen and felt to be in accordance with the inspired Scriptures we cannot but receive them; they come to us with the sweet power of light. But it is not right to adopt the views of any one when they are not thus commended to our consciences, though we may regard them as probably true, if we see nothing in the Scriptures contrary to them. When, however, we think we have positive light through the Scriptures upon the subject, we should do wrong to withhold it for fear of the reproachful charge that we think ourselves wiser than others. I have hesitated to express my mind at times for this reason, but I have been condemned for it. We should present our views for the consideration of brethren, not with the thought of exercising dominion over the faith of any, but with the

hope that we may "be helpers of their joy." It is pitiful that I should keep back some thought that has brought comfort to my soul because of the fear that some one will say I am bringing in new things. New things! Will not that blessed treasure-house, the Scriptures, present new things to the saints of God until the last of the redeemed has been taken home to glory? "Both new and old." New to every longing, hungry soul whose various wants they satisfy, and to whose various circumstances they apply with all needed help and comfort; old, because they are the words and work of Jesus, who is "the same yesterday, and to-day, and forever." The Scriptures have not all been fully unfolded yet, nor have all the books that have been written, and all the sermons that have been preached by the servants of God, supplied all the expressions that will yet be needed to tell of the wonderful things which shall be unfolded to the wondering and admiring view of the saints to the end of the world. The Lord's hungry poor will still be turning from the words of men to the word of God, and what is shown to them there in their times of hunger, and weakness, and affliction, will constantly tend to draw them together, and hold them in the bond of union and perfection, as no authority or power of men could do. The opening of the word by the Spirit to suit their needs, the love of Christ felt in the heart, the work of the ministry by his gifts, and the wall of salvation, will effectually bring the children of God into manifest union, and hold them there.

To overcome opposition to our view by anything save scriptural testimony could not be gratifying to an honest, thoughtful mind. If the force of the testimony I present is not apparent to any one I can

have no ground of complaint against him on that account. If I am right, the One who made me see the truth upon that point can show it to others. If I am wrong, he who shows me the error does me good. If I have attached myself personally to any theory as its discoverer or special champion, in the sense that I regard any argument against it as a personal attack upon myself, it is likely I will be of no more use upon that subject to the Lord's people. If the Scriptures presented in opposition to, or in support of, any view do not carry conviction to the mind of my brother, I shall not help my case, nor instruct him in the truth, by speaking harshly to or of him, and calling his view a heresy. The servant of God must remember that he is never to weary in well doing, never to be discouraged by opposition; but in meekness to instruct them that oppose themselves; not instruct by his own authoritative assertions that such and such things are true, but by the proof constantly repeated and presented. He must remember that the positions he defends can only be forced upon the mind by their own intrinsic value. It is a sweet and lovely work, full of precious comfort to the servant, to repeat again and again, and show in every possible way the evident meaning of the Scriptures in which he believes is taught the doctrine he sets forth.

And now I will attend to my subject. An image or likeness of any man, or of anything, is a representative figure of that man or thing. In that respect in which it is an image it is exactly like the original; not *almost*, but *exactly*, like it. An image of a man may be of gold or wood, and of any size; but the form and features must have been exactly imitated so that it cannot be mistaken or it is not an image. Now in what sense can man be

said to be like God? Not in his body, all acknowledge, for God is a Spirit. The view that I have quoted from Thomas Scott seems to have been regarded by many as the only other possible understanding; but how can a man's mind be considered as in the likeness of God's mind? The correctness of the description of the parts of God's mind, as given by Scott, may well be questioned. God's understanding is not prepared to imbibe knowledge, for he has eternally possessed all knowledge, a thousand years being with him as one day. He has not a will disposed to obedience, for there is nothing for him to obey but the counsel of his own will. In his understanding, his will, his judgment, his affections, and in every attribute, he is altogether unlike man; the *nature* of these attributes is different. The Bible so presents them. God is infinite in every perfection. His thoughts and ways are not like those of his creature man.—Isaiah iv. 8. The Scriptures do not indicate a likeness to God in this respect, but they do indicate the contrary.

An image of a face or form must be exactly like the face or form, but may be of different size, and must be of different material. But an image or likeness of an invisible thing, as of mental or spiritual capacities, must be simply the same thing. So Christ is said to be "the image of the invisible God;" and again, "the express image of his person."—2 Cor. iv. 4; Col. i. 15; Heb. i. 3. This means that he was "equal with God;" "in the form of God" (Phil. ii. 6); one with God. But Adam was not made in the image of God in the same sense in which it is declared that Jesus was the image of God.

Jesus was "made in the likeness of men," in the likeness of sinful flesh" (Rom. viii. 3.), having all their infirmities and temptations, and bearing the guilt

and shame and curse of all their sins; yet he was unlike them in that "he was holy, harmless, undefiled;" "he did no sin." So far as he was a likeness, the likeness was exact. So, while he was the image of God, and was God, he was distinct from the invisible God of which he was the image, in that he was the Son, the Head of the church, prepared to suffer for his people in their flesh, and to raise them with himself from sin and death to life and glory.

But to my mind the Scriptures do very clearly and distinctly set forth the nature and character of the similitude to God in which man was created. We notice some things which are important in the texts.

First. It is the first time during the record of creation that the Lord speaks in the first person plural: "Let *us* make man in *our* image."

Second. Each declaration that the Lord created man in his image and after his likeness, is followed by the expression, "Male and female created he them," as though this explained wherein the image or likeness lies.—Gen. i. 27; v. 1, 2.

Third. The name Adam was given to both the male and female, evidently before the woman was made. Also, while the man was yet alone, the command was given to him not to eat of the fruit of the tree of the knowledge of good and evil.

Fourth. When the woman was made and brought unto the man he said, "This is now bone of my bones, and flesh of my flesh;" and he said of a man and his wife, "And they shall be one flesh." And Adam called his wife's name Eve, because she was the mother of all living; but she had been named in Adam with his own name before that separate manifestation.

Now, when the man had transgressed

that command, the Lord said, "Behold, the man is become as one of us, to know good and evil."—Gen. iii. 22. What can this mean but that the image or likeness is now manifested? The image was complete before, but is now made to appear by the act of Adam in taking the fruit at his wife's hands, and following her in the transgression. "The man is become as [like] one of us." Is not that one the Son of God? And is it not clearly shown by the apostle Paul wherein that likeness or image consists? The apostle says that Adam "is the figure of him that was to come;" and he says it when referring to Adam's transgression.—Rom. v. 14. It would appear from this, and the declaration in Gen. iii. 22, alone, if nothing more upon the subject were found in the Scriptures, that the likeness in which Adam was created is the likeness of Christ, the Son of God, in his mediatorial relation to the church as her head, and that the similitude (James iii. 9) or image consisted in his being created male and female, and in the one name Adam being given to both while the man was still alone; and that the manner of the transgression manifested this likeness to that One in the Godhead spoken of as "one of us." But the apostle leaves nothing to be inferred or guessed at by us, for he brings the subject clearly to light.

First. He speaks of Christ as the second Adam; showing that the first Adam, as embodying in himself his wife and all his posterity, who are all covered by his name, sets forth, as an image or figure, Christ in his relationship to the church: "As it is written, 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. 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."—1 Cor. xv. 45, 47-49. This shows wherein the likeness of Adam to the Son of God consists, referring exclusively to his relationship to the church, and beautifully setting it forth in this figurative way. Here also we have another illustration of an image, as being an exact likeness, not a partial one; those born of Adam bear his image, and those born of God shall bear the image of Christ, or be like him.

Second. The manner of the transgression was peculiar, and is of most important significance in the figure. "For Adam was first formed, then Eve. And Adam was not deceived; but the woman being deceived was in the transgression."—1 Tim. ii. 13, 14. Here is where the man became "as one of us," one of the Godhead. The image or likeness existed before the transgression, but by this act of transgression, the man following his wife, the likeness was fully manifested. The image could extend no farther than this; for the first Adam could not restore his wife, nor could he return himself. But here the infinitely superior power and glory and love of the second Adam appears. And how clearly and beautifully the apostle opens up this figure of male and female, husband and wife. "Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is head of the wife, even as Christ is Head of the church: and he is the Savior of the body." "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 unto himself a glorious

church." "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 his mother, and 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."—Eph. v. 22-32. Who can fail to see in this most wonderful language the meaning of the image in which the first man, Adam, was created, a figure or image of the second man, who is the Lord from heaven. And how richly the figures of Head and body, and Husband and wife, are blended, and yet each seen in its own distinctive character; and all setting forth the glorious mystery of the love of Christ to the church.

The man fell by that transgression from his first state in which God created him. He was made good, upright, pure, as a man. He was not a spiritual man, but natural. He was of the earth, earthy, and so all of his posterity are, and would have been even if he had not transgressed. He had not immortality, for we are distinctly told that Christ only has that (1 Tim. vi. 16), and all who possess immortality must have obtained it by a spiritual quickening from Christ, not by a natural creation in Adam. But in no sense have we a right to think or speak of Adam as imperfect, or sinful, or evil, or as lacking in anything as a perfect man when he was created, because the Lord made man good, upright.—Prov. But he sinned. It was not sin in his heart by creation which caused him to do that sinful act, for that act was the first of sin in the world. Sin came into the world then; "for sin is the transgression of the law." Ever since

then sin in the heart has caused every sinful act and word and thought; but that act of Adam caused sin, or rather was itself sin. How do I reason that out? I do not reason it out at all. I just simply take the scriptural record and judgment; and from that I learn that I have no right to go back of that one act of Adam to find the first of sin in the world. It is a mystery, but it is true. "By one man's disobedience many were made sinners."—Rom. v. 19. From a state of innocence to a state of sin, condemnation and death, I think ought properly to be called a fall.

Sin is a most terrible thing, as every convicted sinner knows. No one can know the offense and loathsomeness of sin but those who have been made alive by the power of the second Adam, who is a quickening Spirit. To such poor sinners the subject that presents to them the love of Christ to the church, and his salvation of sinners, so sweetly and clearly as this does, must be full of holy interest and comfort. As Adam and Eve were one before the transgression, so Christ and his people were one in some wonderful, mystical sense before the world began. As Adam was given the command before Eve was formed, so when Christ came into the world he said, "Thy law is within my heart."—Psalm xl. As Adam said of Eve, "This is now bone of my bones, and flesh of my flesh," so of the bride of Christ it is said, "We are members of his body, of his flesh and of his bones;" and the language of Adam concerning the wife is repeated by the apostle, and concerning it the apostle says, "This is a great mystery; but I speak concerning Christ and the church." Therefore, because they are members of his body, of his flesh, and of his bones, as Eve was of Adam, Christ, the heavenly Husband, followed his bride in the trans-

gression. These members of his body were seen by the eternal God, and written in his book before the world began, "when as yet there were none of them."—Psalm cxxxix. 16. So, as Adam took the forbidden fruit at his wife's hands, because they were one, and he loved her, and must be with her, likewise Christ came under the law where his bride, the church, was, and stood with her in her sin and defilement, and died for her, and by his death washed her clean from all sin, and made her pure and spotless in the sight of God. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together."—Eph. ii. 4–6. This love was an everlasting love.—Jer. xxxi. 3.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." This love is illustrated by the love of a mother for her child, by the love of a brother, by a father's love, and by that of earthly friends. But the most wonderful, the sweetest, the most mysterious, and the first love felt and manifested in the world, that of the husband for the wife, was especially designed to set forth in its fullness the love of Jesus for the church, and her love for him, which is caused and called forth by his love for her. And he who had this everlasting love for his bride, the church, was able not only to come under the law that condemned her, and lay down his life for her, but was able to take up that life again, and rise with her forever above the dominion of death, and "present it unto himself a glorious church, without spot or wrinkle, or any such thing; but that it should be holy and without blemish."

And now, while the members of his

body are yet in the flesh, and feel the bondage of corruption, they are given faith to see Jesus in this eternal relationship at times, and to behold the manner of his love, and to rest from the burden of depravity and of care in that love. And they are given at times to feel the power and refreshment of his love in their hearts; to realize that Christ dwells in their hearts by faith, and that they being rooted and grounded in love, are able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, and that thus they are filled with all the fullness of God.—Eph. iii. 17–19. This love passes the knowledge of the wisest man, but is comprehended in its fullness in the loving, lowly heart of the littlest child of God, when Christ is present with him, dwelling in his heart by faith.

So the first Adam went with his wife into death, because of his love for her, but could not return, and therefore all his family are born in death. But from that great family of men, the Lord has chosen vessels of mercy without number, who are loved of the Father even as he loved his Son; and him he loved before the world began.—John xvii. 23, 24. These were given unto Christ, and this figure of the male and female in creation, of the man and his wife, sets forth the mystery of that wonderful love that the Son eternally had for them. And the second Adam came to them because they were his, because they were bone of his bones, and flesh of his flesh; and he had power to redeem them, and to save them, and to make them feel his love, the sweetest, richest experience of which the heart is able to feel; and he will cause them to bear his image, to be like him, and appear with him in glory.

"O for such love let rocks and hills
Their lasting silence break ;
And all harmonious, human tongues,
Their Savior's praises speak."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Dec. 12, 1896.

FAITH.

BRETHREN EDITORS:—I will write some of my reflections to submit to your consideration, hoping that there may be points of interest and profit got hold of. The subject that is now upon my mind is one that has been discussed for centuries by men of talent and zeal, and embracing many different orders and classes of men, so that we might suppose that there remained no more to be said. It is the subject of faith. And much as has been said and written discussing faith, there is yet more or less confusion about it upon the minds of many sincere and honest inquirers. It might do to suggest that some who have written and discoursed upon subjects that were comparatively plain, have "darkened counsel" and mystified the subject, rather than to simplify and elucidate it. There is a life of faith; and if we are living that life we ought to be able to speak intelligibly and profitably of it. "A good man out of the good treasure of his heart bringeth forth that which is good." It is said that "whatsoever is not of faith is sin." And also, "Without faith it is impossible to please God." This seems to present faith as the test and turning-point upon which all that is right and approved of God rests. It is an underlying principle, characterizing all devotional exercise and action. Suppose we call it *sincerity*. I think we shall not be far wrong in so doing. There is much ado in the world about prayer. Many men seem to suppose that they are entirely at liberty in prayer, not being at all restrained by the word or will of God;

but that the divine arrangement can be brought into conformity to their selfish desires. People say prayers as a duty, repeating words like a parrot, and suppose that they are pleasing God by so doing. Others pray to be seen of men, parading their piety and zeal in public places; and others again are coming to God with their mouth, and uttering his name with their lips, when their heart is not in it. We might suppose that even natural men would know that God could not be mocked with insincere and heartless approaches. While "whatsoever is not of faith is sin," mock worship and hypocrisy encounter the most bitter and terrible denunciations of any of all the multifarious developments of human depravity. Prayer may then be said to be in faith when it is sincere, and the utterance of heartfelt desires for blessings that God alone can give. The Spirit of supplication is God-given; and the utterances and aspirings of that Spirit are provided for with abundant promise. Such prayers God has promised to hear and to answer; and so they may be said to be in faith in another sense; that those who pray do not pray in vain, for they are not asking for anything but what God has abundantly promised to bestow.

The apostle adds a comment to the sentence that I quoted from Hebrews, viz., "Without faith it is impossible to please God;" going on to say "that he that cometh to God must believe that he is," &c. As this is the apostle's comment on faith, it will very properly require some attention. And is this one of the conditions that unregenerate men are supposed to be called upon to perform? or is it a condition imposed upon anybody? Men in nature do not go to the Scriptures to learn; but they have their own theories first; and if they go to the Scriptures at

all, it is for support of the theory previously fixed in their own minds. It would be difficult to conceive of anything more senseless and absurd than the imposing as a condition that one must believe something. The condition may be the warrant to a great reward, or an escape from dire calamities. Still the absurdity will be apparent, however the condition may be pressed, or the reward magnified. Those who believe in conditional salvation have, I think, invariably held up faith as one of the conditions. Will some one who believes that salvation is hinged upon conditions that rest with the sinner, and that this is one of them, please tell me how one is going to believe what he does not believe? He may take of the most trivial of natural things, and apply it to all the results and researches of theological schooling, and explain to us how a man is to believe what he knows is not true, or even to believe anything with regard to subjects of which he has no knowledge. Will anybody try it among men with regard to the things of this life? Let rewards be offered and punishments threatened as inducements to believe something that we do not believe, or about which we know nothing, and would it not at once excite contempt and ridicule? Has anybody ever yet believed anything in that way? On the other hand, we believe what we know, and about that belief we have no discretion. We know it is truth. The apostle couples pleasing God, and coming to God, together, as implying the same things. Enoch had the evidence that he pleased God; "but without faith it is impossible to please him; for he that cometh to God," &c. It is not that God occupies some place or location to which place we must go to find him, or to get to him. We should find it about as difficult to get

to him that way as to believe what we do not believe. Well, what then? Why, if people come to God at all, they come in spirit. He says he occupies the mercy seat; and the mercy seat is in every place where there is a suppliant crying for mercy. It was said of the publican that *he stood afar off*; and yet in spirit he was near. He came unto God believing. It was not a matter of volition with the publican to be in such distress. But he had come to it nevertheless. People cannot come to these things in spirit and in experience without believing them. They believe them because they know them to be true.

He that comes to the Savior comes to that experience that is embraced in the work of grace. It is the character and mission of the Savior to bind up the broken-hearted, and to liberate the captives; and those that come to know their captivity, and to be broken-hearted, have come to him, as they have come already to be subjects of his grace. No man knoweth the Son but the Father, and no man can come to him unless drawn by the Father. The Spirit of God within them alone can bring them to Christ. This is what I understand by his being *revealed*. As no man knoweth the Father save the Son, and he to whomsoever the Son will reveal him, these things must be experienced to be known. They are revealed unto us in an experience of them. No man comes to be poor in spirit, and to hunger and thirst after righteousness, of his own volition, nor of the persuasion of others. They come because led and drawn by the God and Father of our Lord Jesus Christ. There is no coming to Christ without knowing and believing these things. The knowledge and experience of these things is coming to Christ, and to the knowledge of his salvation.

There is a great deal in this captivity and sense of condemnation and helplessness that one must believe, and they never know the Savior or come to his salvation without tasting of the bitterness of sin and of their lost condition; and these now are things that they must believe; and also, if saved, that their salvation is all of grace. They now believe in the riches of his grace as they never could have believed from being told about it. There is no coming to Christ without believing all those blessed things that are said of him, and that results in their loving him supremely, and loving all those sincerely that are born of his Spirit. Their faith is an effect. They have come to him to believe that he is the chief among ten thousand and altogether lovely. His reward is with him, and when they have come to him they believe in all that he is as a Savior, and in all that reward that is with him when he satisfies them with the goodness of his house. In regard to this expression of *coming* to God, I have thought about it as shown in coming to the church. It is not coming to some place where the church meets, nor some action on our part in reference to the church, but rather coming to be what the church is, by having been taught the same lessons, and being subjects of the same experience. We have come to the church in this sense when far away from her assemblies; but we did not come to her in this sense without believing that she is, and that there is a blessed reward to all those that come to her in her blessed experience. There is no sin in such faith as this, neither is there in any of its fruits. With its sacrifices and offerings God is well pleased.

The above is submitted.

E. RITTENHOUSE.

STATE ROAD, Delaware, Dec., 1896.

FORBEARANCE.

THE relationship that all the family of Adam bear to each other in our natural life is one of dependence. We can in no sense stand alone, independent of our fellow man. In the beginning, when God created man in his own image, "male and female created he them," he gave them a law, inherent in their being and indelibly fixed, to be wrought out and manifested in their natural life. In the divine arrangement man was made a multiple character, in order to carry out and fulfill the law of nature implanted in him. The law is as follows: "And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth and subdue it. And have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth." This law was primary to all laws, and preceded the law or commandment that was given to Adam in the garden, and differed from it, in that the first law told him what he must DO, while the other told him what he must NOT DO. The first law was irrevocable, because it was the law of his natural being, and could not be broken. The second was opposite and contrary to his carnal nature, and it was a part of the divine arrangement that it should be broken. For God did not say, If thou eatest of the fruit of which I told thee not to eat thou wilt die, but he did say, "For in the day that thou eatest thereof thou shalt surely die." Man, then, is a multiple character, and in the multiplication of Adam every man is dependent upon his fellow men in order to fulfill the law given him in the creation. If the minds of all men were a unit, and their natural inclinations and tastes and desires ran in the same channel, they never could subdue the earth as the Lord

God commanded that they should. But in the dispensation of God's wisdom there are many men of many minds, as there are many birds of many kinds. Of the first two men that were born of woman into this world, one was a keeper of sheep, and the other was a tiller of the ground. And as they multiplied and replenished the earth in obedience to the natural law, they branched out into every avenue of production, in science, in agriculture and the arts, stimulated by that necessity which was decreed of the Lord, "In the sweat of thy face shalt thou eat bread till thou return unto the ground." And now with our mind's eye we scan the whole earth and the seas thereof. And we find that man has subdued the earth as God said he should. The mighty waters of the ocean are subservient to the mind and will of man, serving him as the servant serves his Master. The bowels of the earth bring forth their rich treasures by reason of his skill and ingenuity, while the surface of the earth produces the bread which sustains him. In all this man is dependent upon his fellow man, and every man requires and demands the forbearance of his neighbor; not through a law of love, but by the law of necessity. It is, I think, an undisputed point in the doctrine of truth, that, had not the law or commandment given man in the garden been disobeyed, he never could have fulfilled the first law of his nature. This was necessary for the multiplication of Adam, and to his subduing the earth. For with the transgression came knowledge—the knowledge of both good and evil. By knowledge the earth is replenished, and also subdued. One of our highly esteemed preachers asserted once in a sermon, "Our first parents, before the transgression, did not know anything, not even that they were naked." This is

true, and presents to us a wonderful figure. The commandment came to Adam, he transgressed, sin entered, he died, being separated from the tree of life, he knew that he was naked and he sewed fig leaves together to cover him withal. Man in a state of nature in the higher spiritual sense is devoid of knowledge. He does not know he is a sinner. But when the commandment comes, sin revives, in other words, the knowledge of sin enters, he dies. He has experimentally partaken of the fruit of the tree of the knowledge of good and evil. He knows he is a sinner, and immediately he goes to work to sew together fig leaves of his self-righteousness to cover his nakedness, to hide his shame. God has found him even before he hid himself among the trees of the garden. What a spectacle! Man, who was made upright in the image of God, now cowering and trembling under conviction for sin. Through his fear and the knowledge of his own depravity he sees a broken and violated law between him and a just God. As he travels along in an experience of grace he learns a daily lesson: that God is of long and tender forbearance toward the children of men. And as he works out the salvation that God has wrought in him, he realizes how great is the forbearance of God toward him. His daily prayer from a thankful heart is, Not as I have deserved O Lord, but according to thy tender mercy and loving forbearance hast thou dealt with me and blessed me. When I have fallen thou hast lifted me up. "As the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead (me), and there was no strange God with (me)." Considering my natural enmity to him, how stiff-necked and per-

verse I was. How great was his forbearance toward me! With the psalmist I can sing, "His mercy endureth forever." And when the fullness of time had come, he sent his only begotten Son to die for me. In the whole plan of salvation we observe an example of constant and continual forbearance of the Lord toward a wicked and perverse generation. In the wilderness the children of Israel (whom the Lord had made his peculiar people), although the Lord provided them with bread from heaven, for which they had neither to labor or toil, yet they sighed and cried for the fleshpots of Egypt. "Yet forty years (says the Lord by the prophet) didst thou sustain them in the wilderness, so that they lacked nothing; for their clothes waxed not old, and their feet swelled not." And when they were brought into the land of milk and honey, the land of plenty and of rest, yet (says the same prophet), they dealt proudly, and hearkened not unto thy commandments; yet many years didst thou forbear them, and testified against them by thy Spirit in thy prophets, yet would they not give ear; therefore gavest thou them into the hand of the people of the land. Nevertheless, for thy great mercies' sake thou didst not utterly consume them nor forsake them, for thou art a gracious and merciful God." Imperfect creatures as we are cannot comprehend perfection. God alone is perfection; therefore we cannot understand the scope and fullness of God's forbearance toward us. But being the recipients of his divine favor our heart goes out to him in involuntary acknowledgment and thanksgiving and praise for his merciful loving-kindness and tender forbearance. Neither can we understand how God works in us to will and to do of his good pleasure. But as our whole heart inclines to do his will,

and our heartfelt prayer is, Incline my heart to do thy will, O God, then do we have hope and some assurance that our sacrifices of thanksgiving will be accepted at a throne of grace. Coupled with our knowledge of God's precious love and tender forbearance, we also have knowledge of the tender love and long-suffering of Jesus. "When he was reviled, he reviled not again," regarding not what man did unto him, but steadfast in accomplishing alone the Father's will. We cannot doubt that he felt keenly, and was subject to all the infirmities of the flesh as we are; yet in the fullness of grace he overcame them for the love wherewith he loved us, having an eye single to the necessity and importance of earth. How clearly and fully did he manifest his knowledge of the frailty of man, when at the time of his dreadful agony in the garden of Gethsemane, he had taken with him Peter and the two sons of Zebedee, and said unto them, "My soul is exceeding sorrowful, even unto death. Tarry ye here and watch with me. And he went a little farther," &c. (A small measure of the agony which followed, and his prayer to the Father, we hope we have all experienced in our own souls, having which, only can we have fellowship for his suffering). "And he cometh unto his disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Even in his awful and extreme agony of soul his tender compassion was uppermost. Now, as I have said, the world exercises forbearance one to another from NECESSITY, that their own ends may be accomplished. But how do the saints manifest it toward each other? They differ from the world,

in that they do not exercise it, but it exercises them. Forbearance is a fruit of the Spirit; and when it exercises the subject of gracious promises he does not have to study how to forbear, but, like the stream of water making its exit from the mountain side, it goes on and on, unaided by mortal hands, until it reaches and mingles with the great ocean of waters. So the forbearance of the saints one to another is a part of the spiritual life, and flows out from the creature of divine mercies, never ceasing until it is swallowed up in the ocean of God's boundless love. Their forbearance to each other is not from necessity, but because they love each other. One of the first emotions even in natural love is to behold the object as higher, better and purer than ourself. I do not think we could love an object that we had to look down upon. The spiritual love of our Father's family takes the same upward tendency. We look up to our brethren, esteeming them better than ourselves. This is why we are exercised to forbearance. We see them adorned with the beauty of the Lord. They are lovely because they manifest the characteristics of Jesus, who is "the chiefest among ten thousand and the one altogether lovely." The fruit of the Spirit is the outgrowth of Jesus in them, their hope of glory. Their frailties and infirmities are manifest also, but not to the extent that we see them in ourselves; therefore it is not a matter of hardship to bear with them. As man by his God-given powers has subdued the earth, so the power of the Spirit of Jesus has subdued our carnal passions and lusts. We no more fondle and nurse the fleshly passions within us, but we hate and loathe ourselves because of them. Where the man of sin did once reign over us, he having lost his power

because of the entrance of grace, the desire for holiness now fills our soul, the tongue that uttered curses now sings praises. We are no more the rich Pharisee with bold attitude presenting his good works to the Lord for reward, and uttering hypocritical thanks that he is not like other men; but as the poor publican, not so much as lifting his eyes to heaven, saying, "Lord, be merciful to me a sinner." May the merciful God of all grace keep us humble and forbearing, that we may be enabled to deny self, and exalt and extol the name of Jesus.

B. F. COULTER.

PHILADELPHIA, Pa., Dec. 26, 1896.

JEREMIAH X. 23.

"O LORD, I know the way of man is not in himself: it is not in man that walketh to direct his steps."

"The old man is corrupt, according to the deceitful lusts." "I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister." "The heart is deceitful above all things, and desperately wicked. Who can know it?" "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." "We are without strength." "There is none doeth good, no, not one."

These, and many other assertions in holy writ, seem to affirm that it is not in man that walketh to direct his steps; yet we hear from every side, in the world, the denial of this truth. It is true, say they, that "from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores;" but, nevertheless, (they say) all depravity is voluntary, and if we overwhelm ourselves in ruin it is our own doing; we are not compelled to. Such reasoning as this implies that we are not totally depraved by nature. Indeed,

popular religion emphatically asserts this doctrine, for it tells us that "Human nature, as it exists in the infant, is nothing else but capability—capability of good as well as evil; but more likely from association in the world to be more evil than good."

Men of old, as they were moved by the Holy Ghost, bare record that total depravity is transmitted by generation: "I was shapen in iniquity, and in sin did my mother conceive me:" "that which is born of flesh, is flesh." Yet the world denies the natural disability of men to serve God. Let them choose their own gods, but as for us we will continue to rejoice in the hope that salvation is nigh us; yea, even in our mouth, while we contend that it is the sovereign power of God which redeems us from a hopelessly depraved condition; "for when we were yet without strength, in due time Christ died for the ungodly: while we were yet sinners Christ died for us." Our God is sovereign; he divides not his glory with another.

If there were natural ability in us to repent and believe, there would be no necessity for the power of God in that respect; no other ability could reasonably be prayed for or expected. If there is inherent ability to repent and believe to the saving of the soul it would be a display of power unbecoming God's infinite wisdom to do that which nature could do without him. And it is an extravagant supposition that he wills and does anything for, or in, man which man can do himself. The denial of man's depravity and disability denies the work of God's Spirit, by denying the existence of the very thing which is to be removed by him. If human disability is mere theory, then the Holy Ghost's work in removing it is mere theory also; for if a man can choose and serve God; if there is no disa-

bility to be removed by the Spirit to enable man to love and serve God, then it is not true that he opens our understanding and renews a right spirit within us. If there is just one step we can walk in obedience before God, then it is *not* true that *all* our works are wrought in us, and *it is* true that we are sufficient of ourselves to do something, and our sufficiency is not entirely of God.—2 Cor. iii. 5. But the everlasting gospel of our Lord is Spirit and is life. It assumes that the sinner is dead in trespasses and sins; utterly and hopelessly ruined. The dead are already dead, the sick are already past cure, and whatever attempt is made to weaken this assumption, likewise assails the remedy itself. The whole need not a physician, but they that are sick. The voice of the Son of God is the power that ends the reign of this death; "the dead hear it, and they that hear live." To know his salvation we must know our helplessness; we must be dead, in order to be brought to life; we must be lost, or we cannot be found; we must be sick, to be healed; for there is no balm of Gilead, nor a physician there for those who can heal themselves: there shall none glory in his presence. In the general assembly of the first-born there shall be no faltering voice in that song of praise ascribing all power, and glory, and dominion, to him who hath saved us, for none shall be there who found any way in himself to appear there; "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie" against the glory of that grace which began, continued and finished our salvation.

Some say this doctrine of total and absolute inability of man to in the least degree do any good thing, is a hard doctrine, and they hate it. They want to ex-

clude the necessity and power of the Spirit in regeneration, or in other words, they want to beget themselves. They will not admit that the sinner is wholly passive in regeneration; that he performs no act, but receives an action. But we know that there is a taking away the stony heart out of our flesh, and giving us a heart of flesh; and of being born of the Spirit, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." If we are his workmanship, created in Christ Jesus unto good works, then it cannot be that we have any hand in this work and creation.

Now if we rightly understand our position in this matter, how are we affected? Shall we say as some do, Well, if I cannot do or think one righteous act or thought, and am wholly passive, then the responsibility of my eternal welfare rests with God; and as it will make no difference to me ultimately whether I do good, or whether I do evil in this world, I will follow after the things I delight in? No, that is not the effect upon a child of God. An assurance of strength in ourselves is invariably accompanied with a feeling of security; but when that feeling of security is taken from us, and our ruin is seen and felt to be complete, when we find ourselves lost, and in a horrible pit—the grave of all our righteousness and strength, then do we know what is the exceeding greatness of his power to usward, and the song that is put into our mouth is, "In the Lord have I righteousness and strength." The same power which wrought in Christ when he raised him from the dead, works in us, abides with us, and guides us into all truth. And while in this Spirit it is the Lord's day with us. We pass the time of our sojourning here in fear. In all things we try the spirits, whether they be of God.

"We count not ourselves to have apprehended; but this one thing we do, forgetting those things which are behind, and reaching forth unto those things which are before, we press toward the mark for the prize of the high calling of God in Christ Jesus." We dare not say in any one thing, This is the way, and we shall walk in it; but we go forward in weakness, serving the Lord in fear, and rejoicing with trembling, and trusting in the Lord to withhold no good thing from us. The same anointing of the Spirit, which makes manifest the things that are reprov'd, is the same unction from the holy One which teaches us the wisdom and the way of the just. When in the Spirit we walk softly and humbly before the Lord, fearing all things, hoping all things. In judging others we consider ourselves, lest we be in bondage to the flesh, and not in the liberty of the children of light. We are subjects in a kingdom of love. Love reigns to the utter extinction of envy, boasting, selfishness, anger, malice, evil and iniquity; and they that love the doctrine of God's sovereignty dwell here together in that city, the name of which is, "The Lord is there."

It is not in the nature of man to admit that he is utterly incapable of directing his steps. He will concede that he is not perfect, but he will reserve some way, some special path in which he thinks he can walk righteously. He reads the Scriptures carefully, perhaps, and concludes from the letter what is a right way; but the letter killeth. In discerning or making a way for himself he is condemned, "because he eateth not of faith; and whatsoever is not of faith is sin." But he who has the fear of the Lord before his eyes stands still until the command comes, "Go forward;" and with the Word there is power, and he

goes, fearfully and tremblingly, but not alone, "For the Lord will go before him; and the God of Israel will be his reward, to give him according as his work shall be. God never called any one to a work without opening the way as it pleaseth him. With his command he provides the work, he supplies the gift, he gives the strength, and the work is finished in righteousness.

No man hath seen God's face at any time. He goes before, and his backparts are revealed to us. It is a word behind us, not before us. This is the way, walk ye in it. In traversing the way we have come, has it always been with a present sense of walking in the way of holiness? We did not know it was the way of holiness, but when the mercy and goodness of God is proclaimed in our experience, we then know that the Lord was there and we knew it not. We know that we have been brought in a way we knew not: we know that it is not in man that walketh to direct his steps. Therefore have we hope, for help hath been laid upon one that is mighty, and his faithfulness and mercy shall know no end.

J. M.

GIBERT, Ky., Dec. 14, 1896.

DEAR SISTER SARAH FARRAND:—Your very welcome and interesting letter of the 8th instant is before me, and has been read with deep interest, and, I fondly trust, with profit to me. In that letter you asked me to write to you on the subject presented in the tenth verse of the first chapter of Revelations: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."

It occurs to me very forcibly that the "Lord's day" spoken of by John was used of the gospel dispensation. The prophet says, "In his days Judah shall

be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, The Lord our Righteousness." And Isaiah says, "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." The last days here mentioned by the prophet most evidently were the closing of the legal dispensation, while the mountain of the Lord's house represents the kingdom which was set up at the close of that dispensation in which a king reigns in righteousness, and princes rule in judgment.

Thus the ushering in of the gospel dispensation was declared from on high, and the glorious effulgence that shone forth from the great King revealed the brightness and glory of that day which John appropriately called the Lord's day. Not one of the seven days of the week, but one continuous day, the dawning of which lighted up the gospel heaven when the Sun of righteousness arose with healing in his wings from the darkness of the tomb.

John was in the Spirit on that day, as are all God's dear people who worship him in Spirit and in truth, both now and always must be when they are led by the Spirit. The setting up of that kingdom and the sound of the great gospel trumpet had preceded the banishment of John to the isle of Patmos. Consequently he heard that great voice behind him. It was as the voice of a trumpet. It gave forth no uncertain sound, but said, "I am Alpha and Omega, the first and the last." The psalmist says, "Before the mountains were brought forth, or ever thou hadst formed the earth and world, even from everlasting to everlasting thou art God. Then evidently he is the first

and the last; and when he is preached in his great and wonderful fullness that glorious gospel trumpet is heard.

But if the trumpet gave an uncertain sound, who should prepare himself for the battle is a pertinent question. John had preached to the church at Ephesus; Peter had preached at the house of Cornelius; Paul had preached to the Gentiles; and all the other apostles had preached the unsearchable riches of Christ before John received this commission to write to the seven churches of Asia; and John knew that they all had preached Jesus as the Alpha and Omega. They had preached Christ and him crucified, and he knew that many believed on him; that is, before John had given to him the commission to reveal to those seven churches.

But John said, "And I turned to see the voice that spake with me; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hair were white like wool, as white as snow, and his eyes were like a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters. You connected this quotation with your inquiry, and it presents a train of thought, the depth of which the natural mind cannot fathom. But it will be remembered that John said he was in the Spirit on the Lord's day; therefore what he saw was not beheld by his natural powers of vision, but by the Spirit's power. In other words, it was a spiritual vision.

In that vision he beheld the Son of man clothed with a garment down to the foot. That garment presented him in his great and wonderful power, his omnipotence. He said to his disciples, All

power is given unto me in heaven and in earth. John saw him in the midst of the golden candlesticks, which represented the seven churches. Thus he saw him in the midst of these candlesticks, clothed with all power in heaven and on earth, and he was there to put forth that power in all things needful for those churches; yea, for all the redeemed in all ages, lands and climes. He was there in the majesty of heaven, and is to-day occupying that exalted place among his redeemed; and he will remain there until time shall be no more, and then throughout eternity.

While here below they are kept by the power of God unto salvation, ready to be revealed in the last time. Then "happy art thou, O Israel. Who is like unto thee, O people saved of the Lord?" But John saw him girt about the paps with a golden girdle. That girdle encircled his heavenly power, about the breast, which is the seat of affection, of love; and it was a golden girdle. Gold alone is pure when found in its pristine state. That girdle was golden, and is emblematic of the purity of his love for his redeemed, and it inclosed the garment of his power. Thus his power which was made manifest in the great work of redemption, and his love for his people was beheld by John when he saw him in the midst of the seven golden candlesticks, which represented the seven churches to which John was commissioned to write.

As the number seven was used in the Scriptures to represent a perfect number, so those churches to which John wrote represent all true churches in all ages of the gospel dispensation. Not the churches as they are presented in seven periods of the history of the world, for the church is the same in all periods of time. "On this rock will I build my church," was the language of our great Redeemer; and

while amidst persecution her majesty is made to shine forth more resplendently, yet she has the same heavenly beauty in all ages and climes, for she is clothed with the sun.

But that garment did not cover the head of that wonderful figure. That head shone forth in its own beauty and glory. The head is the topmost part of the whole body, for it is the seat of wisdom and judgment. "His head and hairs were white like wool, and white as snow." White is an emblem of purity; therefore his wisdom and judgment were pure and unsullied. But his head and his hairs are named separately; that is, they are both named and presented by two words. It is evident that the hair constitutes no part of the wisdom and judgment of men. If it did I would have said but little of either, which perhaps is true, for I am bald. The hair is an adornment to those who are favored with it. But the hair of that beautiful being which John saw in the midst of the golden candlesticks was white as snow. It crowned his head, as his wisdom and judgment crowns all his works in the resurrection and glorification of all his people.

And his eyes were as a flame of fire. It is not said they were a flame of fire, but as a flame of fire. All who have the power of vision know that a flame of fire sends forth a light in proportion to the size of the flame. His eyes were as a flame of fire, and were a part of that great Being who was and is omniscient. That flame sent forth a light which penetrates the darkest corners of earth, as well as illuminates the rising sun. No being is so obscure as to avoid its penetrating rays. Ah, dear little one, do not conclude that you are too small for that heavenly light to reach you; for the eyes of the Lord are upon the righteous, and

his ears are open unto their cry. Your home may be so humble and your surroundings so mean as not to attract the attention of a gay and haughty world, but remember that the Lord has loved you with an everlasting love, which was made manifest when he died to redeem you from the pollution of sin. Then certainly his all-penetrating eyes will never fail to behold you in your humble abode, nor will his ear be closed to your mourning and sorrow for sin.

"And his feet like unto fine brass, as if they burned in a furnace." That beautiful form was clothed with a garment down to his feet. The foot was not obscured by the garment. The feet were given to enable us to walk. John saw him in the midst of the seven golden candlesticks. He saw him in a walking position, for he was clothed with a garment down to the feet. The feet are not obscured when we walk, nor were the feet of that wonderful Being covered, for John saw and described them. They were like unto brass, as if they burned in a furnace. How wonderfully striking is this comparison! Nothing, perhaps, is more lustrous than fine brass, and that heated. His footprints are recorded in the sacred volume, that all who have eyes to see may behold them. His whole sojourn upon earth was an example to all his saints, and wherever he walked his footprints were marked by love and charity. And you, dear saint, behold those precious feet as they enter the abode of the poor and downtrodden of earth. Yes, those feet bore him to the grave of Lazarus, and to the presence of the weeping sisters of that dear departed one, and you hear his voice as he comforted those weeping ones. He there made manifest his power to raise the dead, and declared that he was the resurrection and the life,

and that he not only had power to give natural life to a dead Lazarus, but also that he had power to give spiritual, eternal, immortal life to the unnumbered millions of his saints upon the great day of the resurrection.

“And his voice as the sound of many waters.” It was that voice that proclaimed his everlasting gospel. Although nearly nineteen centuries have passed in the world’s history since he preached that gospel, you, dear sister, and all the dear saints when made spiritually alive most sweetly hear that voice proclaiming to you in no uncertain sound his finished work in your redemption from the awful penalty of sin. Then surely his voice was as the sound of many waters. And you well remember that John beheld him in the midst of the golden candlesticks, the seven churches. He was not seen out in the world wooing and beseeching the world to follow him; but his voice was as the sound of many waters, and so powerful and yet so sweet and soul-reviving that you were and still are filled with joy and rejoicing when you hear its precious notes voiced to you by his faithful, ministering servants. You rejoice because it proclaims to you a full, all-powerful and loving Redeemer—a Redeemer who is mighty and able to save all who come unto God by him. And you rejoice to know that he is God, and beside him there is no Savior; and your earnest prayer is to be enabled to love him more and serve him better.

Brother Beebe, you will see that this letter is addressed to sister Farrand. When I began writing I thought I would give her a short letter in answer to her most welcome letter; but when I tried to enter the wide field that she had assigned to me I found a subject so replete with matter that I could find no stopping-

place, until I found myself compelled to abruptly stop, feeling that I had but barely stood upon the outskirts of the field and beheld some of the beautiful and glorious things that shine forth in that rich treasure given to us through John. Now, instead of sending it to the dear sister, I offer it to you for publication, so that if published others may have an opportunity to criticise my feeble musings. I subscribe myself affectionately yours,
H. COX.

WARWICK, N. Y., Dec. 6, 1896.

ELDER WM. LIVELY—DEAR BROTHER:—Do you remember the subject you took for a text the night you preached in Warwick? It was “The Gospel.” You showed that the printed word was not the gospel, but that it was Christ and him crucified. Now, dear brother, we have a very precious sick sister who is very anxious to have me ask you to try as nearly as you can to write what you told us that night. The subject has been long on her mind. She was too feeble to leave her home when you were here. If you could get the time to write it would be a great comfort to her I know, and we would be glad to have your letter published in the SIGNS. All who heard you that night were fed by the precious gospel you proclaimed. My father sends love to you and dear Elder Mitchell. My father is as well as when you were here.

Hoping sincerely that the same almighty power that gave you those wonderful words of truth for us will again fill your heart so that you may be enabled to repeat them on paper, I am, I hope, your very little sister,

KATE V. BEEBE.

OPELIKA, Ala., Dec. 18, 1896.

EDITORS OF THE SIGNS—DEAR BRETH-

REN:—Please find inclosed a letter and request from sister Kate Beebe, which you will publish, and also this reply. I will say, however, before replying, that I reached home safe after an absence of twenty-eight days, obeying an impression which, I hope, was of the Lord, to go to Middletown, N. Y. I have had some assurance it was of the Lord, and the gladness expressed upon the hearts of the brethren and sisters that I had come among them at that time, which seemed to me before I left home that it was unseasonable; but when we remember that the Lord made Israel cross the Jordan when its banks overflowed, we should not be surprised when he tries our faith. I have certainly felt unworthy of all the kindness and forbearance of the brethren shown me. I filled thirty-six appointments in twenty-eight days. I wish also to note that all were well at home.

In compliance with the request of sister Kate Beebe I will say that it would be impossible for me, unless surrounded by the same circumstances, to write or utter what I did at the evening service at Warwick, N. Y. I remember, however, some of the points made or noted on that occasion. I used as a subject "The Gospel," which, as I stated, that I did not have presumption to believe I could present it all at one speaking; but some things connected with it would be of benefit, as the Lord would bless and sanctify to the good of the hearers. The gospel seems in all its simplicity to be misunderstood. It is, however, sublimely simple and simply sublime. I remember once of hearing a man say that the Bible was the gospel. I thought of it, and decided that that man was mistaken. He was unable to discern between the letter word and the Spirit word; unable to see the difference between the testimony of the

gospel and the gospel itself. In practical things we can very clearly see; for instance, we can see the difference between the remedy prescribed and the prescription. Every one knows the difference, for none ever take the prescription, but go to the remedy. A man's deeds to his property is different from the property itself. The Jews made this mistake, and thought eternal life was in the Scriptures; but the Savior said, "Search the Scriptures, for in them ye think ye have eternal life; for they are they which testify of me." We could burn up the Bible, but we can never burn up the gospel, for it is not combustible. The Bible is God's prescription; it tells of the character of the Physician, of the disease, its nature and effect, and the only remedy for the disease. It has been observed by our ablest brethren that these distinctions should be made and kept before the brethren for their good and edification. This is the mouth of the Lord to separate, rightly dividing the word of truth. The gospel is defined in this testimony in unmistakable meaning. Luke, in his testimony, says, "It is glad 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 Jesus the Lord." Paul defines the gospel, in his testimony to the church at Rome, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." Again Paul testifies that God preached the gospel to Abraham long before the Bible was written. It was the gospel then, and is the gospel yet—the gospel of blessing. We also note that it is the gospel of promise, the gospel of light, of life, of salvation. The glorious gospel of the blessed God, the gospel of love, of wisdom, of grace, and of truth; therefore the fullness of the gospel is spoken of, for it

is full of all these excellencies and glories of the Lord. Such has been the presentation to my mind of all these things that it would afford a text for one whole year, and yet we would only begin on the edges to present what is embodied therein. The more we think of it the more wonderful it seems. The gospel is different from the law; the law demands the last farthing, and says, Pay that thou owest; but the gospel gives us everything for time and eternity, and demands nothing. Well may we say it is the glorious gospel of the blessed God. The gospel is the power of God; not of man, who is so weak and impotent that he is unable and unfit to give or supply anything, and even unable and unfit to receive these things until the gospel qualifies him for it. Adam did, like a child in a garden, search for and pluck the most precious flower and break it from its parent stem, but had no power to replace it. Yea, he plunged all his unborn posterity into sin and deep disgrace, but was unable to redeem one of them from woe and misery, and the gospel provides the deliverer who should come out of Zion and deliver and turn away ungodliness from his people. The first Adam was of the earth earthy; the second Adam was of the Lord from heaven. The first Adam could go under the law with his bride and suffer with her; the second Adam came and suffered and brought his bride out from under the law. This is the gospel, the good news. The slaves are freed, their debts are settled, their peace is made with God. "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 at the Lord's hands double for all her sins." The power of God is

exhibited in this gospel of Jesus Christ when the prophet asked, "Shall the prey be taken from the mighty, or the lawful captive delivered?" This was when darkness covered the earth, and gross darkness the people; and when the deliverer came it was solved. The prey shall be taken from the mighty, and the lawful captive shall be delivered. "For I will contend with him that contendeth with thee, and I will save thy children." The devil was the mighty, and the strong man armed, and Jesus was the stronger who came upon him and dispersed him of the armor wherein he trusted, and divided the spoil; Jesus, the love and grace and work in the gospel. The wonderful works of God is the theme of every true gospel preacher.

Yours in hope,

W. LIVELY.

MASON CITY, Iowa, Dec. 10, 1896.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—I am well pleased with the plan of having the SIGNS in pamphlet form. As you say, they can be preserved so much better. Since receiving the notice I have been trying to procure subscribers; but there is but very few in this city but what hate the doctrine they contain. But it is not strange that the worldly religionists should hate the doctrine our Savior taught. They hated it from the first, because it was contrary to their theory. Jesus told them, "No man can come to me except the Father which hath sent me draw him: and I will raise him up at the last day."—John vi. 44. But they say, All men can come if they will; but how can they come if they know not the way? Jesus says, "I am the way;" and he farther tells them that "No man knoweth the Son but the Father; neither knoweth any man

the Father, save the Son, and he to whomsoever the Son will reveal him."—Matthew xi. 27. But they say, Away with such doctrine; the days of revelation are past: we have his blessed word (the Bible) that all may read and learn of him, and turn and live. "Blind leaders, leading the blind." This shows that they are strangers to the word of God. The Son hath never revealed himself to them, or they would know that "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Hebrews iv. 12. By following up their theory it is plain to be seen that they are yet seeking for justification under the old Mosaic law or covenant of works given to national Israel, and was written on tables of stone, that all might read and teach their children to know the Lord. Yet, notwithstanding the promise of the new covenant of grace God had made to all his spiritual people in that day, that all shall know him, from the least of them unto the greatest, all that God promised the old prophet. Seven thousand that had not bowed the knee to the image of Baal (seven, I understand to be a full and complete number in Scripture), all of the elect of God, chosen in Christ from before the foundation of the the world. That company John saw, "which no man could number, that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Yet we find these same blind leaders to-day, still trying to teach their neighbors and their neighbors' children from the old tables of stone (the Bible) to know the Lord. "Having a great zeal of God, but not according to knowledge. For they,

being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."—Romans x. 2-4. But they have no knowledge of Christ; thus we find them still clinging to Moses, while they pretend to be married to Christ, just for the sake of his name, to take away their reproach. So it looks to me that they are nothing more or less than an adulterous generation, laboring under a theory of works and grace, which Paul says cannot be; for "If by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."—Romans xi. 6. But what more can we expect? "He has blinded their eyes, and hardened their hearts." But has not God a right to do with his own as he pleases? "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" O let us rejoice that he has had compassion on us, and called us by his grace, and hath revealed himself unto us as our Savior, and that, too, without any of our assistance. For if he had required of us to do all these "blind leaders" require, we would have been cut off without hope. But, God be praised, he has never required it at our hand. "Mine own arm brought salvation," sayeth the prophet Isaiah. Again, the same inspired writer says, "Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep

not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."—Isaiah xliii. 5-8. Many, says Jesus, shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven (gospel church); but the children of the natural kingdom shall be cast out into outer darkness. The old Jewish nation (kingdom) have been scattered throughout the world in darkness (blindness) so that they call darkness light, and light darkness. But his work of manifestation still goes on, "Adding to the church (kingdom) such as shall be saved," where they are enabled by grace divine to "sit together in heavenly places," rejoicing and singing praise to the eternal and all-wise God our Savior, and have no confidence in the flesh.

But I must close. I have made this scribble too long already. Do with it as you think best, and all will be right. As ever, yours in hope of a glorious immortality beyond the grave,

A. B. LESTER.

MONROE, W. Va., Dec. 17, 1896.

G. BEEBE'S SON—DEAR BROTHER:—Inclosed you will find post-office order, for which you will please renew my subscription for the SIGNS OF THE TIMES, as my last year's subscription is out, and I feel that I cannot do without them. The most preaching I get is in the SIGNS. O how gladly I receive them! They come as good news from a far country; and while you contend for the same glorious truth that the SIGNS has always contended for, I will still support them in good faith. I was one year old when the first number of the SIGNS was printed, so I

have read them almost all my life. I am sixty-five years of age, and have passed through many sore straits and afflictions. O how pleasant it has been to me when low down in the valley of humiliation to read the travels of the dear children of God in your excellent paper! How often it has strengthened me! Often my mind has been dwelling upon some portion of Scripture, and sometimes in the next SIGNS that comes the same Scripture will be explained so nicely, and it will all be made so plain to me.

I hope the dear editors of our dear family paper may be spared for a long time to proclaim the blessed gospel to the children of God, as they pass through this vale of sin and sorrow.

I remain your sister in Christ,
EMMELINE FINDLEY.

NEW CASTLE, Indiana, Dec. 24, 1896.

DEAR BRETHREN EDITORS:—I am in hearty sympathy in the proposed change to pamphlet form. I cannot see where there can or could be any objections to the change. I will send a half dollar in addition to the regular subscription price to encourage the change. I have been taking it since 1865. Its ring is all right, "Salvation by grace."

JOHN REA.

EDITORIAL NOTICES.

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.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1897.

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

INTRODUCTORY TO VOLUME LXV.

As we stand upon the threshold of a new year, and are about to send forth this, the initial number of a new volume, we feel like talking in a somewhat personal way with you, brethren, who are subscribers to and readers of the SIGNS. It seems but natural that we all should look back to the varied changes of the past year as we pause for a moment at its close. It seems natural also for us all to look forward in thought as we begin the new year, and to wonder what its secrets contain for us. In many things we may feel sure that the future will be as the past. We shall all have mixtures of joy and sorrow, gain and loss, successes and failures, strength and weakness, even as has been the case in all our past life. We shall all be as dependent upon God for all mercies, temporal and spiritual, and shall be as wholly undeserving of what we shall receive during the coming year as we have ever been. Yet we may look forward confidently, sure that the oft repeated word of the psalmist is true, "His mercy endureth forever."

"His love in time past forbids us to think
That he'll leave us at last in sorrow to sink."

O how great has been the goodness of God to us all! We have been cast upon his bounty from our infancy. We cannot boast that we have served him, but we can boast that he has served us all our lives. He guided us and exercised a providential care over us, even before we were called by his grace; and since that happy hour how great and continued have been his mercies. New covenant mercies abounding through Christ are the richest of all mercies. All others are but temporal, while these endure forever. Our failures have been many. We all must confess to much of unbelief, of pride, of vain glory, of unforgiveness, of worldly mindedness, of selfishness, of censoriousness, and in short of well nigh every evil spirit and every evil work.

The seeds of all the ills that grow
Are in our nature sown;
And multitudes of them have sprung;
Ah, Lord, what have we done!

We think that in these things we can speak for every heaven-born man and woman when we thus testify. At the end of this old year we can say nothing, any of us, concerning ourselves but "a sinner saved by grace." The past year contains nothing that would change in the least this testimony for our own self, and we believe that you all, brethren, feel the same. Surely not one of you has any better reason to praise the mercy of God than we have for his mercy to ourself. The grace of God has abounded to the chief of sinners. All that any of us has received of comfort of mind, of peace of heart, of joy in the Holy Ghost, we are sure and can freely testify has come to us through grace only. Not one humble child of God can say that he has in any wise deserved the least of all the mercies of God. Indeed, they would cease to be mercies did we in any wise deserve them.

In connection with the above reflec-

tions we can but praise God also for the favor which he has extended to us in continuing the publication of the SIGNS another year. We have now completed sixty-four years of its publication. When Elder Gilbert Beebe, moved to indignation at the gross departures of the great body of Baptists from the truth, and with earnest desire to testify in all ways possible to the truth taught in the holy Scriptures, published the initial number of the SIGNS, the prospects for its support looked very dark indeed. But the blessing of God was upon it; and gradually, as the scattered children of God heard of it, and the outspoken defense of new covenant truth which it contained, they came to its support. Soon the SIGNS circulated in nearly all parts of the country, and the bond of love and union in the truth was fostered and strengthened greatly as the people of God heard from each other through its pages. None of us may ever know how many of the tried ones of the fold of Christ have been blessed and comforted in sorrow, and rebuked in wandering, and strengthened in hope, and built upon their most holy faith by the gracious words which have been published in its columns. May we not say of the SIGNS as the apostle declared of himself, Having obtained help of God we continue unto this present day, witnessing both to small and great, saying none other things than Moses and the prophets did say should come. During the past year the editors of the SIGNS have had their trials and conflicts and discouragements in conducting the SIGNS, but we have also had our mercies. Chief among them, it seems to us, has been this: that God has graciously continued to fill our hearts with a desire to contend for the truth, and to seek after and walk in the old paths. We can but confess

that we have often faltered, and our feet have often stumbled, but yet we have not, we hope, fallen; and we trust that the pages of the SIGNS during the past year have been filled with that which must ever be the hope and joy of all who believe, viz: the testimony that sinners are saved by grace. We dare not say that no error has been published, for that would be to claim perfection for all who have contributed to its columns, both editors and correspondents. Our brethren have been very forbearing toward us. For this we would praise that God who holds the hearts of all men in his hands, and has made our brethren forbearing toward us. Some good and faithful brethren have censured us for some things, and no doubt we have in many things deserved their censure; and we can but regard the reproofs of those who love God as a great mercy from him. Brotherly and affectionate reproof and counsel we hope to be always glad to receive; and we desire, if any reproofs are administered in an unbrotherly manner, to consider the reproof, and to forget the unbrotherly part of it.

We enter now upon volume sixty-five of the SIGNS. Ere its pages close, and the pages of still a new volume are opened, who can tell what may befall us? It is good to remember the brevity and uncertainty of all here below. No man can know the future; God knows, this is enough. We need not know. Since God knows there can be no uncertainty, and we may go on in peace, careful for nothing. This only would we desire with reference to the SIGNS, that during the coming year its pages may be filled with gospel truth, as we believe has been the case in the past. Foolish and unlearned questions we would avoid. We desire to turn aside from vain philosophy. We

would publish simple Bible truth as testified to in the word, and realized in personal experience. We trust that our brethren will none of them ask us to publish the records of local troubles, or accounts of exclusions or personal attacks upon others, or unkind and hurtful words concerning an opponent if any shall differ about anything. We do not object to publishing brotherly expressions of differences of opinion; but sharp words will wound, and the trouble is they will wound not only those engaged in the discussion, but also all who read, and especially the young and tender-hearted believer. If the fathers in Israel do not mind hard words, let them remember that the children do. When we write for publication we do not write for ourselves alone, but for all who read. We trust that we all shall remember this during the coming year.

With this number the SIGNS puts on a new dress, and takes a new form. For a number of years we have received intimations that to many of our readers a change in the form of the SIGNS would be grateful, and at last we have concluded to make the venture. Those who can remember the SIGNS from its beginning will recall that the first three volumes were published in about the same form as this number. The return to twice a month is simply going back to the custom of many years. The form and appearance of this number, we trust, will commend the change to our brethren. But while the outward form has changed, we trust there will be no change in the contents. We desire to still publish abroad nothing but the gospel of the grace of God. We desire to still set forth Christ and him only. We hope that of each member it may be true, that as the child of God rises from its perusal he can say, Christ and him crucified has been evi-

dently set forth. We desire not to fill the columns of the SIGNS with new theories, but with the old gospel. None but ourselves can know how earnestly we all desire this, and how much we all feel our dependence upon the divine guidance. If the new form shall seem strange to our old and faithful subscribers and supporters, we trust that the contents of each page may seem to them unchanged.

The SIGNS has ever supported the doctrine of experimental godliness. Religion is not a theory reasoned out in the head, but it is grace felt in the heart. It is not something which can be told us from without, but it is an experience realized in the heart. The knowledge of God and of all divine things must ever be a revelation from God. Not only did holy men of old speak as they were moved by the Holy Ghost, but there is a personal revelation to each believer in his own soul's experience. The apostle testifies that "eye hath not seen, nor ear heard, and neither has entered the heart of man the things which God has 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." Thus we are taught that the knowledge of these things is by revelation, and the revelation is by the Spirit of God within us searching into these deep things of God. This is in full harmony with the apostle when he testifies again, "For what man knoweth the things of a man, save the spirit of man that is in him? even so the things of God knoweth no man, but the Spirit of God." Thus the religion of our Lord Jesus Christ is experimental. It is known by experience; but we must never forget after all that all our experience must finally be tested by the word. "To the law and to the testimony; if they speak

not according to this word, it is because there is no light in them." All true light from God in the heart must and will be in harmony with the written word. Our experience leads us into an understanding of the word, while at the same time the word tests and tries our experience.

Nothing must be to us more important than the testimony of the written word. If our experience does not fall in with the written word, then it is not Bible experience, and is but a fancy or a figment of the brain, and is of no value. One may have a Bible experience, and yet not know that it is a Bible experience. How important for that soul's peace and comfort is it then that Bible experience should be held forth! As such Bible testimony is presented, those who have been thus led recognize the waymarks, and are able to say, "Surely I have traveled this road also. This is my experience. If this be christian testimony, then I can testify the same." But after all the Bible is the standard by which all must be tried. We have ever, as Baptists, in all ages been distinguished by our steadfast adherence to the truth, that the Bible contains all that we need to know, both for faith and practice. We have ever rejected the control of priests, and the visionary imaginings of those who would be wise above what is written. We have ever claimed that nothing will ever in this life be revealed to any man but the same things that have already been written in the Scriptures. Vital experimental religion is true, but there is no vital experimental godliness that is not in full harmony with the Scriptures, and that is not limited within the bounds of the Scriptures. It is upon this ground, and this only, that we have rejected the Missionary society systems, the Sunday School system, the Theological Seminary,

and multitudes of other societies and theories. We have ever asked a thus saith the Lord in plain and unmistakable terms for all things religious. We trust that this may ever be true of us as a people, for thus only shall we find safety, and thus only shall we glorify God. If we honor his word we honor him.

In the labors of the coming year we hope to ever have these things in mind, and trust that our brethren will bear and forbear with us in our weakness, and be patient toward our failures. We desire for you all peace and unity of mind. May we all strive for the things that make for peace, and the things that shall be to our mutual edification, that the name of God may be exalted and glorified in us all. C.

IN PAMPHLET FORM.

AFTER encountering many difficulties we now present the SIGNS OF THE TIMES to its readers in a thirty-two page pamphlet. How does it please you? If you like its first appearance, we feel certain it will continue to grow in your favor; for the greatest advantages of having the publication in pamphlet form is in its convenience for handling, its superior form for preserving, and most of all its readiness for binding in volumes.

We have been so hurried, and the work is all so new to us, we fear this first issue may not be all in workmanship we would like to have it; but we hope to continue improving its appearance until it will compare favorably with any of the publications in the country.

Show your copy to the brethren and friends, and ask them if they do not wish to subscribe? We shall print a limited number of extra copies of the first few numbers this volume, and as long as they last supply new subscribers with numbers.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

THE SAVIOR AND THE SALVATION.

A BROTHER and a sister have desired us to give our views on 1 Tim. ii. 4-6, "Who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself for all, to be testified in due time."

At the call of our brethren at sundry times since we have been publishing our paper we have given such views as we have on this portion of the word; still, as we desire to be the servant of the saints, we will not withhold from others who may desire it a free expression of our understanding of the Scriptures. We will offer for their consideration some remarks on this text, and leave them to decide by the divine standard whether we be right or wrong.

In the connection the apostle exhorts that prayer and supplications and intercessions be made for all men; and having so exhorted that the saints should be so engaged in prayer and supplication and intercession, he proceeds to define the particular sense in which he had used the words "all men" in his exhortation, and then gives his reasons for so exhorting his brethren. The sense in which he used the words all men in the exhortation he explains thus, "For kings, and for all that are in authority." As Jews or Israelites under the former covenant they acknowledged no kings over them but such as were of the circumcision, and duly anointed according to the ceremonial law; nor did they allow that any others of the human family were subjects of salvation in the will of God, than those who were recognized in the covenant of works.

But now the middle wall of partition between Jews and Gentiles was broken down, the gospel was preached, and the gospel church was organized among the Gentiles; consequently the saints had to do with the governments of the different nations of the world; that is, so far as their citizenship of the world was concerned. They were to obey those who had the rule over them. To render to Cæsar the things that are Cæsar's, and to God the things which are God's. That is, as citizens of the world they were to be subject to the laws of the land where their lot was cast; obeying the institutions of man, for the Lord's sake, in all matters which did not conflict with their obligations to their God. The principle was distinctly understood and settled by the apostles that in matters of conscience no human legislature had the right to dictate. Every man's religion was a matter between himself and his God, and he is held accountable for his actions to his God alone; and in the things of religion, as of the things which belong to God, they were to obey God rather than men, even though it might subject them to cruel persecution, reproach or death. But on no account were they, as subjects of the Redeemer's kingdom, to lay down the rules for the government of the nations among whom they were sojourning as strangers and pilgrims; neither were they by their unrestricted liberty of conscience to worship their God according to their sense of duty, to infringe in the least upon the equal rights of their fellow-men, though they might be of very opposite faith and practice from themselves.

Thus circumstanced, they were to pray for the kings and such as were in authority over them; not particularly for their salvation, or for their continuance in power, but that we, the saints of God, we

who pray, may lead a quiet and peaceable life in honesty and godliness. We are not to pray to our kings or rulers, as do the daughters of antichrist, but for them; that God, who is able to turn their hearts as the rivers of water are turned, may so overrule them and the administration of their government that their laws shall not conflict with our religious rights, and thus involve us in the necessity of disrespecting their enactments. The duty of the saints to be at peace with all men, as much as in them lies, is fully expressed; but it does not lie in the right of the saints to disobey Christ, even in obeying the monarchs or rulers of this world. But as christians, they will always have the least influence with kings and rulers of this world; they are not to attempt to control them by their own wisdom, but pray to him who raised up Cyrus, a heathen king, and directed him in bringing about a jubilee of release to Israel after their seventy years of captivity.

“For this is good in the sight of God.” What is good? Both that we should thus pray and thus live. And this is a sufficient incentive to christians; it is in itself good; and being so, it is acceptable in the sight of God our Savior. The Lord Jesus Christ, who is the Savior of his people, is God, very God, equally with the Father; and he is Immanuel, or God with us. He is our King, and our privilege as well as our duty is to desire to do that which is good and acceptable in his sight. Many things are good and acceptable in the sight of men which are not good nor 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.” The will of God our Savior is, if we may so speak, the rule of his action, the standard to which he will cause all things in heaven, earth and hell to bow for he

“worketh all things after the counsel of his own will.” If the all men in the text means all the race of mankind, their universal salvation must follow; for he doeth his pleasure in heaven and in 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.” But the terms all men, as we have already hinted, are to be understood in the same limited sense as that in which they are used in the first verse, and defined in the second. There the all men mean all of a particular description, such as kings, rulers, &c. So in regard to the all men embraced in the will of God our Savior, as the subjects of his salvation, the words are in application restricted to those who are embraced in the mediatorial provisions of the divine will. And hence the apostle gives the following explanation, “For there is one God, and one Mediator.” &c.

Now, what possible connection could we perceive between this and the preceding verses of the chapter, if this fifth verse is not to show that the all men, or all manner of men, destined to salvation, according to the will of God our Savior, are embraced in the mediatorial office and work of him who is God, Man and Mediator between God and men? Otherwise, why does the apostle use the conjunction, *for* there is one God, &c.? This is a sufficient evidence that it is the will of God that they should all be saved and come to the knowledge of the truth, as they otherwise would have no interest in the mediatorial provisions of grace and salvation. This one Mediator between God and men is the man Christ Jesus, the mediatorial Head of his church, and embodiment of all the election of grace. They are his body, and the fullness of him that filleth all in all; and he as fully and

completely embodied and represented them before the world began, as Adam embodied and represented the human family when he at first became a living soul. Hence the terms all men are as properly used in reference to all the body and members of Christ, as in reference to the body and members of Adam; for Adam is the figure of him that was to come; that is, of Christ. But that is not spiritual which was first, but natural; or, as our friend would render it, soulual; and afterwards that which is spiritual. Hence Adam represented all who have a natural or soulual existence; all being his offspring, are but the expansion or development of what Adam was. So all men, as the terms are used in reference to Christ and his seed in him, embraced all who were chosen in Christ before the foundation of the world, as possessing life eternal in this divine Mediator from the ancients of eternity. And throughout the New Testament this distinction is preserved in the applications of the terms "all men."

The man Christ Jesus, embodying in his person all that his names and titles mean or signify, as God, Man and Mediator, was manifest in the flesh, came in the flesh, was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. He "was put to death in the flesh;" not simply his flesh put to death, but his flesh as it stood identified with his sonship; "was put to death in the flesh;" so that it was the Son of God, as well as the son of the virgin Mary, that bare our sins in his own body on the cross, and who, in the accomplishment of what the Father gave him to do, "gave himself a ransom." All that constituted him himself was required and given "a ransom for all, to be testified in due

time." The testimony here spoken of is, according to our judgment, that which shall be given in the application of his blood and righteousness to all for whom he died and arose again from the dead. For, inasmuch as he was delivered up for their iniquities, and raised again for their justification, they must eventually be brought experimentally to the knowledge of the truth. And thus the apostle testifies that in the fullness of the dispensations of the times he shall gather together all things in Christ, both which are in heaven and in earth, even in him. All that are in him representatively, chosen, predestinated, saved, called, justified, redeemed, loved and secured, shall in the dispensations of times be brought experimentally into the unity of the faith, and shall manifestatively fill that place to which our God has destined them in his mystical body. Thus shall it be testified in due time who they are, and that it is the sovereign, immutable and eternal will of God our Savior that they shall all be saved and come to the knowledge of the truth. God our Savior has from the beginning chosen them unto salvation, through sanctification of the Spirit and belief of the truth. This is testified in due time by the inspired testimony of the Scriptures and by the preaching of the gospel; but the manifestation of every one of the heirs of immortality shall be in "due time." By the term "due time," we are to understand that there is a specified time appointed, in the wisdom and decree of God, for the generation of all the saints. The time appointed for its fulfillment can neither be hastened nor deferred. When the time appointed of the Father arrives, the accomplishment of the purpose will be due. As "when the fullness of the time had come, God sent forth his Son," and in due time Christ

died. That is, at the time when the demands of the righteous law of God which stood against us could consistently with the eternal purpose of God be deferred no longer, then it was due time for Christ to suffer in the flesh, and for that hour came he into the world. And as the Redeemer was prompt in meeting all the demands of the law and justice on the behalf of his people, so shall all the redeemed be promptly released from their prison-houses, and brought experimentally into the liberty of the sons of God, in due time; and so shall they be ultimately introduced into their final glorified state above, in due time. Therefore the apostle exhorts that the saints should be patient in all their trials and sufferings, for in due time they shall reap, if they faint not.

MIDDLETOWN, N. Y., June 15, 1854.

CAUSE OF DELAY.

FOR the first time in many years the SIGNS OF THE TIMES is late in being issued from the office. We were aware that we should have much extra work in changing from newspaper to pamphlet form, but had no idea that the unavoidable delay would be so great. After the first issue, however, the worst obstacles are overcome, and our subscribers may confidently expect to see the paper up to date in two or three issues. Until then we beg their forbearance.

PREMIUMS EXHAUSTED.

A SUDDEN demand for the U. S. History and Bunyan's Pilgrim's Progress has entirely exhausted our supply, but we have ordered another shipment from the publishers, and as soon as they arrive we will promptly fill all orders. Our order for the books was sent several days ago, and they are daily expected.

SERIOUS ILLNESS OF ELDER BENTON JENKINS.

As we go to press our beloved brother and Pastor and associate editor is lying at the point of death with that most dreaded disease, cancer of the stomach.

For about two years our dear brother has suffered from severe attacks of distress in his stomach, and supposing indigestion was the cause, has tried many remedies with no permanent relief. For the last six months the attacks have been growing more severe, until Thursday evening, the 16th ult., when he was taken with most excruciating distress in the stomach and vomiting blood. A physician was immediately called, and after his second visit pronounced the disease cancer of the stomach and asked for counsel. A specialist was called from New York City, who confirmed our doctor's opinion, and they said our dear brother could not live more than six months. Severe as was this shock, we little thought that God in his inscrutable providence would call our precious brother from us in so much shorter time than even his physician said he might continue. Monday, the 3d instant, he was again taken worse, and has been steadily sinking ever since, and for the last two days his departure has been hourly expected. He remains conscious of all around him, but cannot speak more than an occasional word or two.

Our heart is too heavy to write much at present, and we will only add, Brethren, pray for us, that we may have grace given to bow in humble submission to this most crushing dispensation of our God, and say, "Thy will be done."

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

MARRIAGES.

DEC. 16th, 1896, at the residence of the bride's parents, Delmar, Del., by Elder A. B. Francis, Mr. John H. Gordy and Miss Bertha E. Hastings, both of Sussex Co., Del.

DEC. 16, 1896, by Elder T. M. Poulson, in the Old School Baptist meeting-house in Snow Hill, Md., Mr. Charley B. Timmons and Miss Rosey May Truitt, both of Worcester Co., Md.

OBITUARY NOTICES.

Phoebe Adaline Harding, widow of the late Thomas A. Harding, and mother of E. C. Harding, of Havana, N. Y., C. L. Harding, of Trenton, N. J., and Mrs. Lewis W. Moore, of San Francisco, Cal., at whose home she died Dec. 1st, 1896, aged 82 years and 2 months. She remained a faithful Old School Baptist, and her SIGNS was next to her Bible.

MRS. L. W. MOORE.

DIED—August 9th, 1896, our esteemed sister, **Patty Pinn**, aged 96 years. She was a consistent member of Bethlehem Church. She was baptized by Elder Joseph L. Purington, and lived faithful to her profession and true to her church. She was a valued neighbor, ever ready to help in time of need, and was respected by all who knew her.

Gardner F. Choat died Oct. 12th, 1895, aged 89 years and 25 days. He had been feeble for about six months when he was taken suddenly ill with the bowel complaint, and lived but five weeks from the time he was taken worse. He never expressed a desire to get well, but on the contrary desired to be at rest. He suffered intensely, and his constant prayer was, "Lord, take me to thyself."

Religion to him was the balm of his mind;
To the will of his mind he calmly resigned;
Like a sheaf of ripe corn, he came to his end,
Met death at the door, and made him his friend.

MRS. G. F. CHOAT.

JEFFERSON, N. Y., Dec. 21, 1896.

DIED—At her residence in New Vernon, Orange Co., N. Y., Dec. 23d, 1896, sister **Laura E. Graham**, widow of our late brother Theodore Graham.

Sister Graham was born Sept. 19th, 1820, and united with the New Vernon Old School Baptist Church many years ago, and remained a devoted and consistent member until her death. Her disease was cancer of the stomach, of which she was a patient sufferer for many months. Although every comfort and aid that loving hands could give was administer-

ed, yet no permanent help was possible. Though conscious of the hopelessness of her condition, she bore her sufferings with that christian fortitude that the grace of God alone can enable his children to manifest. She is survived by one son, Mr. George Graham, who is now residing in Australia.

Her funeral was held at her home Dec. 26th, 1896, and owing to the severe illness of her pastor, Elder Benton Jenkins, Elder D. M. Vail, of Waverly, Pa., attended the service and spoke to the comfort of the brethren and friends. Her mortal remains were laid to rest in the New Vernon cemetery.—[ED.]

DEAR BRETHREN EDITORS SIGNS OF THE TIMES:—By request of our highly esteemed brother and sister, Elder W. L. Bolt and Sarah E. Bolt, I forward the obituary of their daughter, **Laury Etta Bolt**, for publication in the SIGNS OF THE TIMES.

Little Etta was an industrious, kind and loving girl, and was loved by all who knew her. She was born Nov. 19th, 1886, and died Nov. 14th, 1896, aged 9 years 11 months and 25 days. After three weeks of intense suffering with that dreadful disease (fever) she quietly passed away to her eternal rest. O what joy! How unspeakable and full of glory! It is a sad bereavement to us all, but it is eternal gain to little Etta. She has gone to heaven to live, where she will never know a sorrow nor ever shed a tear. She has gone from the land of the dying to that of the living.

The funeral services were conducted by the unworthy writer at the Boger family graveyard, where Etta's grandfather Boger and a few other relatives are buried. The text used on the occasion was, "For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. xv. 53; after which little Etta's mortal remains were laid away to rest until the Lord himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God, and the dead in Christ shall rise first. And now may God's grace support our dear brother, sister and children while their dear little Etta sings salvation's song in glory.

W. J. MAY.

PINSONFORK, Ky., Dec., 1896.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 65. MIDDLETOWN, N. Y., JANUARY 15, 1897. NO. 2.

CORRESPONDENCE.

WAVERLY, Pa., Dec. 31, 1896.

TO THE SAINTS OF GOD SCATTERED ABROAD, EAST, WEST, NORTH AND SOUTH—DEARLY BELOVED OF THE LORD:—I do wish that I could write the thoughts that are given me sometimes; they give me so much comfort. I would be willing and glad if I could comfort the dear brethren with the same comfort wherewith I have been comforted of God. I have many thoughts about God, and all of them seem to in one way or another embrace his people with him.

First. God is eternal, or eternity. With him there is no past or future; the end and the beginning are one and the same. His own omniscient eye saw it all; his own eternal purpose embraced it all, from the falling of a sparrow to the numbering of the hairs of the head. Small, worthless things, but no smaller or more worthless than I; and I have a hope that God loves even me. As eternity, his love and mercy actually embraced his people in his Son Jesus Christ before the world began, and his choice is coequal with his love. Hence if he loved them before time, he chose them before time. He did

not love one that was not embraced in his choice, nor choose one that was not embraced in his love. Perfection is gloriously and grandly displayed, and shines forth in every attribute of our God: love, wisdom, power, holiness, mercy, truth, justice, &c. In his great wisdom he saw every trial and affliction of his saints, and his purpose embraced not only the affliction, but the means or power by which the affliction came. “All things work together for good to them that love God; to them who are the called according to his purpose.” I have rest and comfort in this precious truth.

Second. His power. Power and holiness belongs to God. How much power? All power in heaven and on earth. Is there any power outside of all power? If not, his almighty power is supreme; it embraces and controls all other powers. All things were made by him; and without this almighty power there was nothing made that is made. I dare not limit Jehovah's power; for in respect to power there is nothing he cannot control, nothing impossible. Let us go back to the narrative of the garden of Eden for a moment. Everything that came from God's hands was good, and very good. We

have Eden. God made it. Whatever was there God put there. Among the trees there was one called the tree of the knowledge of good and evil. God put Adam and Eve in this garden, and gave them a law. The penalty for the transgression of said law was death. Was God Almighty compelled through any influence or power outside of his own purpose within himself to put that certain tree there, and then give a law forbidding the eating of the fruit thereof, of which transgression sin entered into the world, and death by sin? No, he was not. His own eternal purpose is the only law by which he is governed. Did God make Adam and Eve just what they were before the transgression? Yes. Did he make that certain tree to bear fruit good for food, pleasant to the eyes, and a tree to be desired to make one wise? Most certainly. Did the serpent get there by chance, or how? Did God know that Adam and Eve would transgress the law he gave them? He did. Was his purpose frustrated or fulfilled? or did he have no purpose in the matter? He did; neither was he frustrated or overthrown. Does this way of reasoning make him the author of sin? No. What is sin? The transgression of the law; and by one man (not God) sin entered into the world. Can God be charged with sinning? No. God is holy, and nothing unholy can emanate from him. A pure fountain cannot send forth corruption. He cannot lie, he cannot deny himself. He is of too pure eyes to even look upon sin. Do we not read that he hath made all things for himself? yea, even the wicked for the day of evil? Yes; there is not a being that God did not make: men women and children. But did he make them wicked (sinful) by the power and influence of his Holy Spirit? No, no. It seems to me

that that would be contending that sin as well as holiness was an attribute of God's character; would it not? But do we not read again, "I form the light, and create darkness: I make peace, and create evil. I the Lord do all these things?" Suppose we quote it. "I form the light, and create darkness: I make peace, and create sin: I the Lord do all these things." The very sentiment is abhorrent to the child of God. Sin is not a created thing, but the transgression of the law, or action of the creature that God created. The term "evil," as it stands in connection with what God does, does not mean sin, I reckon; but as it stands in connection with what man does, or is exhorted not to do, I think it does. Again, Is there evil (not sin) in the city and the Lord hath not done it? Is there a plague among the people by which many are removed from off the earth that is not fulfilling God's purpose? or are people being removed from the earth in a way and time that God did not design, or by a messenger that he did not send? Are not diseases, cyclones, floods, earthquakes, or whatever is destructive to persons or property, messengers sent of God to fulfill his purpose? and are they not to us evils? Are not these some of the things meant by the word evil in its connection with Jehovah? If so, we do well to use these texts accordingly. I am glad that I can say that in all of my acquaintance among the brethren in the eastern and northern Associations and Canada, I do not know of one that contends that God by his Spirit causes men to sin, or that he is the author of sin. If there are any such, they have kept hid from me. The terms "absolute" and "unlimited," are terms that many good brethren object to when used in respect to God's sovereignty. I am not aware

that brethren use them for any other purpose than to set forth his independent, unlimited, sovereign power, by which all things in heaven or earth have an existence and are controlled; or in other words, he is not dependent upon any power or wisdom outside of his own eternal self to manage his affairs. In his own great arrangement he has designed and declared that the wrath of man shall praise him, while the remainder he as sovereign will restrain. I have never known any of my brethren to advocate that those that crucified the Lord of life and glory were governed by the Holy Spirit of God; but I have heard them say time and again that it was by and according to the determinate counsel and foreknowledge of God that Christ was crucified and slain by wicked men. God made the very men that killed Christ; but he did not by his Holy Spirit influence them to do the awful deed. Allow me to repeat again, Sin is the transgression of the law, and by one man sin entered into the world. God's eternal purpose must have embraced the power by which this awful deed was done, as well as the grand and glorious plan of salvation which was the result or consummation of this work. Am I right? If not, I hope my brethren will show me my error.

Third. Mercy is another precious attribute of God. Who does he have mercy upon? First, whom he will. Can one that performs good works enough to appease the wrath of God and satisfy their own conscience know God's mercy and rejoice in it? No. God says, "I will be merciful to their unrighteousness." How does this sound, poor sinner. Methinks I hear you say, That fits my condition; but if it should read, I will be merciful to those that are good and doing good, I

would be entirely left out; I would be without hope and without God in the world; for I know that in me, that is, in my flesh, dwells no good thing. Full of wounds and bruises and putrefying sores, there is no soundness in me. A hard, deceitful heart, a wretched, wandering mind. When I would do good evil is present with me. The good I would I do not; the evil I would not, that I do. Poor, sinful child, is this your condition? If so, every promise in the Bible belongs to you. How merciful your Father in heaven has been to you, to show you what an unrighteous, ungodly sinner you are, and then to leave on record that precious testimony, "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more forever." But, dear child, he will be merciful to you, and keep you in remembrance in a way that you will feel the need of his precious promises. While you live on the earth, and call upon his holy name for help, the very cry or desire for mercy is an evidence of spiritual life, and that life was given you in Christ before the world began. You who were once an alien from God, yes, an enemy to God, dead in trespasses and in sins, are made alive by the Spirit and power of God, and are brought into manifestation, spiritual union with Christ, your spiritual Head and Progenitor. All such are delivered from the power of darkness and translated into the kingdom of his dear Son, are manifested as new creatures in Christ. Old things have passed away, and all things have become new. Spiritual life being communicated or given, holy desires spring up in the breast. Hungering and thirsting after righteousness, a hatred of sin and longing for holiness is daily felt. The gospel which once had no charms is a joyful sound, and is food

to this hungry soul. The society of the saints which was irksome and dull, is the only society that this heaven-born soul desires to associate with. Is this not a wonderful change? and is it not wrought in the heart of every sinner born of God, realized or felt by them, and manifested in their walk and conversation to the saints? Certainly. Would my brethren have stronger love and fellowship for me if I should say my soul was changed? Would they have less for me if I should say that I had no evidence that any part of me was changed? I for one must confess that I am so ignorant I do not know what part of me to call soul in distinction from the rest of me. Brethren, give me the evidences written in this article, and I will not trouble myself to find out what part of you is changed or born. If any man be in Christ, he is a new creature. I am satisfied with this, and I do not understand that this is saying that which is born of the flesh is Spirit. But why am I writing to the saints as I do? What am I? A sinner, a great sinner, a bad sinner. There is no sin in the world but what is in my nature; but I abhor them, I loathe them, I hate them; they destroy my peace and comfort. They bring me low in a low place, and there I lay, and weep and mourn, till Jesus bids me rise; and then by faith, on wings of love, I mount above the skies.

I will now say in regard to the brethren and churches in this section who were once known as the Chemung Association, that they are still contending for the truth and order of God's house, and desire the love and fellowship of the saints as in years past. I would also desire the brethren and sisters to meet with us and learn for themselves how we live, and what we teach; also ministering brethren would be very welcome. Elder Bogard-

us, B. Bundy and myself are serving the different churches. In some of them there has been large ingatherings, more, I am informed than for many years previous. There has been four two days meetings in the different localities, and enjoyed much by friends and brethren the past year, though not largely attended. Pardon length and poor composition. I could not write as I wanted to. Do with it as you think best. I do not think I will start a paper if you do not publish it. God's word will have free course and be glorified. This I am sure of. God bless you all.

Your brother in hope,

D. M. VAIL.

PRINCETON, N. J., Oct. 14, 1890.

MY DEAR SISTER:—After my return home Sunday evening, thinking of the painful affliction of your cousin, and the sadness of your own hearts expressed by you, the words of the psalmist came to my mind: "Many are the afflictions of the righteous; but the Lord delivers him out of them all." How precious are the words of holy writ when applied by the Spirit to comfort us in our deep distress! The Savior also said for our comfort, "I will never leave thee nor forsake thee." And when we are in the Spirit, and our minds are directed by the Holy Ghost, our words come with comfort to our afflicted brethren; and I trust, my dear sister, that such is my feeling at this time.

I truly sympathize with you in your hour of sadness. I know that you are not afflicted in your own person, but in the persons of your friends, and you in sympathy weep for them. Much of my own affliction has not been in my own person, but in visitation of affliction upon my friends, and I mourned on account of their suffering and affliction. I trust,

however, that we have seen Jesus, who was made lower than the angels for the suffering of death; and as we viewed him in agony upon the tree of the cross, and realized that our sins nailed him there, we were overwhelmed with grief and sunk in despair. But the deliverer came to our relief with the sweet words, "Thy sins are all forgiven; the ransom price is paid." O! what love and compassion it wrought in our souls, and we felt that life would be too short for us to manifest his love and mercy which then filled our souls. And did we not exclaim, "O! for a thousand tongues to sound abroad my Savior's praise?" And if there be one who has a name and place with the Lord's people whose mouth should be continually filled with praise and thanksgiving for merey and blessings bestowed upon him, it is the unworthy brother who is addressing you. The past few weeks I have thought much of the goodness of God to me. How little of my life has been spent upon the couch of suffering, or in painful injuries! And as I recall the many deliverances from dangers that have beset my way, and my vile ingratitude and proneness to evil, I am tremblingly constrained to say, "Lord, be merciful to my unrighteousness, deliver me from evil, and help me to devote the health and strength thou art bestowing upon me to the service and comfort of my brethren and the glory of thy name.

May the great Comforter speak peace to your troubled soul, and if consistent with his holy will restore to health your afflicted friend. And in this dark providence may you be enabled to look away to Jesus, and with the poet say,

"There is a land mine eye hath seen,
In visions of enraptured thought;
So bright that all that spreads between,
Is with its radiant glory fraught."

And that while weeping and sorrow may

endure for a night, joy cometh in the morning.

Your unworthy brother in hope of eternal life,

ELIJAH LEIGH.

PRINCETON, N. J., Jan. 10, 1891.

DEAR SISTER:—Yours received, and I sincerely sympathize with you in the cold, dark experience through which you are passing; and if we are of that happy number who have been brought from nature's darkness into the kingdom of God's dear Son, we shall be made conformable to his death, and to know something of the fellowship of his sufferings. And when it is the pleasure of the Lord to clear the darkened skies and give us day for night, even the feeble expressions of sympathy from brethren, and the recital of their wanderings in darkness, comes to us like the clear shining of the sun, warming and cheering us.

When the Lord's servant, John, was cast into prison, and was in darkness and gloom, he sent his disciples to inquire of the Lord if he was the Christ. Jesus answered, "Go and show John again the things which ye do hear and see. The blind receive their sight," &c. He did not explain the mystery of God manifest in the flesh, or send him additional evidence, but simply appealed to his faith. So with you, my dear sister, as I write may it please the Lord to direct your mind to the past mercies and blessings, and as I review the evidences of your experience that you are a chosen vessel of mercy, may you in receiving it realize that your brethren are fellow travelers with you.

Many times on our journey, and as often as it is the pleasure of the Lord for our instruction and the trial of our faith, he makes clouds and darkness to obscure

the sun. And as the shades of evening close around us, and midnight darkness envelopes our souls, all the beasts of the forest creep forth. The lion's roar startles us, but the ever present adversary of our souls comes to our assistance, saying, "Acquaint now thyself with God and be at peace; thereby good shall come unto thee." Without stopping to inquire who commands, we endeavor to obey, as we did when we were first led into trouble and sorrow; but we find ourselves imprisoned. The cold, damp walls of sin and disobedience rise high and strong around us, and our professed assistant turns to be our accuser. And through the long, tedious night of darkness we grope around and write bitter things against ourselves until overwhelmed with grief our heart within us dies. And as the fleeting breath catches back at life we hear the words, "Let him that walketh in darkness, and hath no light, stay himself upon his God." Our feeble voice replies, "Lord, be merciful to me a sinner, and deliver me from this darkness and despair."

The morning breaks, and as the day dawns the lion seeks his lair, and Satan his hiding-place. The still small voice that spoke peace to our souls whispered, "Fear not, I am with thee." No longer the prison walls or the darkness surround us. The refulgent rays of the Sun of righteousness usher in the glorious morning, and in feeling we arise from the low couch of sorrow, and read in letters of gold set in pictures of silver, "Fear not: I have redeemed thee, I have called thee by thy name, thou art mine. I will never leave thee nor forsake thee. Salvation will God appoint for walls and bulwarks." In a moment we feel to be clad in the whole armor of God—the helmet of salvation, the breastplate of righteous-

ness, and we feel the support of the girdle of truth, the protection of the shield of faith, and the defense of the sword of the Spirit, and we walk with our feet shod with the preparation of the gospel of peace, and we can run through a troop and leap over a wall. And as we look back upon the darkness through which we have passed we think that we will never be so weak again, and that now we will be able to withstand the wiles of the adversary, and turn aside from the allurements of the world, and that henceforth we will walk in the path of duty, restrain our evil passions, our evil words, and live in peace. But alas, our sinful nature is so prone to evil that we soon find ourselves doing the things that we would not do, and leaving undone the things that we should have done, and we cry out, "O wretched man that I am! who shall deliver me from the body of this death?" But when once more we look away to Calvary's cross with the agony of the dear Redeemer, and realize that our sins nailed him there, and that we are made conformable to his death, and know the fellowship of his sufferings, the Spirit guides us, and faith lays hold upon the promise, "If we suffer we shall reign with him." And again, "Blessed are they that mourn, for they shall be comforted." "Blessed are they that hunger and thirst after righteousness, for they shall be filled." May these declarations of the Savior comfort us, for do we not abhor sin, and long to live holily and Christlike?

But can we be carried to the skies on flowery beds of ease? No! We must fight if we would reign. The contention is within, and in the battle that we wage, the carnal is against the spiritual. And shall we not receive comfort from the experience of which you speak, and which I

have thus endeavored to describe? Could we know our sinfulness but by a knowledge of the goodness and holiness of God revealed to us through the Lord and our Savior Jesus Christ? Are there not moments when we can say,

“There is a land mine eye hath seen?” &c.

And again,

“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?”

And again,

“I love thy kingdom, Lord,
The house of thine abode.”

The lamentable condition of society, and the coldness of the churches and among the brotherhood, causes me to turn my mind within, and I ask myself the all-important question, “How dwells the love of God in you?” My quivering lips reply, “That coldness and darkness fills my soul, and I long for the light, but cannot come forth.” May the Lord in mercy keep me in his fear, and though I walk in darkness enable me to stay upon him; for he alone hath the words of eternal life.

Sincerely your unworthy brother,

ELIJAH LEIGH.

SOUTHAMPTON, Pa., Dec. 14, 1896.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I feel that I would like to write a few lines to you. It has been my desire to do so since I met you at Hope-well on Sunday, a week ago yesterday, and heard you preach with a spiritual ear for the first time. I feel (and I cannot tell you why) that I must tell you this, for I have heard you preach several times before, but it has never come to me like what you said that day about grace.

“Grace! ’tis a charming sound,
Harmonious to the ear;
Heaven with the echo shall resound,
And all the saints shall hear.”

I have had many very sweet meditations and thoughts upon that sweet word grace, in my past exercises of mind; but of late, and for a long time past, I have been very cold indeed, very indifferent, and, as it seems now, almost reckless as to how I lived. But thank the Lord, O my soul, for he has brought me back to my senses by his free grace; from my wandering ways, in which I had gone so far astray, to a place wherein I have been caused to mourn deeply over my wicked ways, and to deeply loathe my corrupt doings, wherein I feel sure I have been defiled; and has caused me to seek after God, and to live a different life. But also I do surely know by past experience that there is a great warfare to fight, for “The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that we cannot do the things that we would.”—Gal. v. 17. Surely do I know that “the good that I would I do not, but the evil which I would not, that I do; for when I would do good evil is present with me.” “O wretched man that I am! who shall deliver me from the body of this death?” Surely, dear brother, none shall deliver me from this but the Lord by his sweet, dear and ever free grace. How well do I remember when this precious grace was first revealed to me in its fullness. Surely I shall never forget that night in which all strength was taken away from me, and all earthly props knocked from under me; when my blind eyes were opened, and I was made to see that all that ever I did to accomplish my salvation had been done in vain; and that it was not by works of righteousness which I had done, but by his free grace alone. On that night when about to retire I took up my Bible and said, O if I could only get relief from this terrible burden. Surely in my mind I

was praying, "Save, Lord, I perish." Yea, I felt to pray that he would have mercy upon me, a poor sinner, who felt then that it would be the last time or chance I would have to beg mercy of the Lord, so nigh unto despair was I. Then, as it seemed to me, in an instant these words came to me as if they had been spoken with great power, "Be still, and know that I am God." I fell over upon my bed as if I had been struck, so great was the force of those words upon my mind. But in another instant these words followed, "Son, be of good cheer, thy sins are forgiven thee." O then how happy I felt I cannot describe! Everything seemed so bright. It was then made clear to me that it was of nothing that I could do, but of the free grace of God alone. I was made to sing the sweet 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."

Dear brother, when I began this letter I thought of writing far differently from what I have; but my mind has been led in this direction: I have had it in my mind to tell you of the many dark trials that I have had of late, and of how nigh unto despair I have been. I have gone in such by and forbidden paths; so far astray, and had become so cold and indifferent, that I was made to stop and wonder if the Lord would ever be gracious to me again; if I should ever again behold his presence with me, or enjoy the light of his salvation; if indeed he had ever bestowed upon me that salvation which he freely gives to all them who believe that he is God, and that beside him there is no Savior. Surely for a time I mourned as one without hope, yet still I did not stop hoping, for my little hope was still with me, and however small it

may be I would not take worlds for it. Surely it is as an anchor of the soul, both sure and steadfast. (Not to the soul, but of the soul). My little hope was with me. "For 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 [if we do] for that we see not, then do we with patience wait for it." Surely I did wait for it, and truly did I long for it; yea, for the light of his salvation. As you were speaking about grace I was made to see again that it was only through his free grace that I should ever receive this light and be privileged to rejoice in it. Yea, this and even the smallest blessings that we shall ever receive of him are all bestowed upon us through his free grace alone; and not by anything that we have ever done of ourselves. There is no condition in it to the effect that if we walk as he commands we shall be blessed. In walking in his commands we are blessed. But this is not a condition, but all, both the walking and the blessing, is received through his free grace alone. By his free grace alone are we caused to walk in such a way that we receive the blessing. It was as the apostle Paul says, foreordained that we should so walk. Then surely it was by his free grace alone that we were foreordained so to walk. Surely it was nothing that we had ever done or should do that should cause our God to foreordain that we should so walk as to receive his blessings; for we were not yet born or formed. It was by his free grace from first to last.

O dear brother, how sweet, comforting and strengthening is this to his helpless children who must ever lean upon him for support, and who feel to be as babes in their mothers' arms, ever dependent upon those arms for support, and upon the

mother for nourishment. The children of God are just as dependent upon him for support and for spiritual food as are helpless children upon their mother. Surely a babe can do nothing to support itself, nor anything of itself to obtain nourishment. Even so are the children of God ever dependent upon him. It surely is not by anything they have done by themselves that they receive these blessings; but by the free grace of God, which causes them to so walk as to receive the blessings which were prepared for them before the foundation of the world. It is sure that not one iota has ever been brought to pass but what was foreordained to be. If so, then our hope is vain. We can be sure of nothing. But not so, for our God has all power in heaven and in earth, and all things are in his hands. O, how sweet is this grace to me, a poor sinner! I hope that I shall ever be kept by that grace.

Your unworthy brother,

CASPER G. FETTER.

REMARKS—We are glad of communications like this one from our young brother. We are glad that the dear Lord has given him clear views of truth and led him into an earnest desire to follow his Master in all his ways. It is true beyond all question, that the obedience and the blessings experienced in obedience are alike of grace. The spiritually led child of God will see as much cause to thank God for his obedience, as for his daily comforts and joys. In nothing does the truly spiritual man or woman take any praise to himself.—[ED.]

DILLEY, Oregon, Dec. 14, 1896.

EDITORS OF THE SIGNS—DEAR BRETHREN IN A MOST PRECIOUS FAITH:—The inclosed letter was read at our last regular church meeting, and we think it wor-

thy your consideration, as there is no uncertain sound in it. It gives all praise and honor to him who is worthy of all honor. We feel to be comforted in the contemplation of the glorious news from a far country. We feel to be a little few despised of men, but we have the assurance that the good Lord is our Shepherd.

We leave this communication of our beloved brother, J. A. Grafton, to your discretion.

Yours in hope,

J. B. MARTIN, Church Clerk.

DUBLIN, Maryland, Nov. 22, 1896.

MR. J. K. BOYD—BELOVED BROTHER IN THE LORD:—Your very welcome letter came duly to hand. We are always glad to hear from you all. It seems like hearing from home, which indeed it is, as I still feel that my home is among you. In spirit I humbly hope that I do often commune with you, and hold sweet fellowship through the dear Redeemer of sinners. "Behold how good and how pleasant it is for brethren to dwell together in unity." It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. Was it not said of our spiritual, our anti-typical Aaron, that the Lord, even thy God, hath anointed thee with the oil of gladness above thy fellows? Even this anointing of our spiritual Head hath run down even to the hem of his garments, that righteousness with which the saints, are clothed, so they are enabled by and through this anointing to "dwell together in unity of spirit, and in the bonds of peace," even though separated by thousands of miles here in the flesh. "All thy children shall be taught of the Lord, and great shall be the peace of thy children." They shall all see eye to eye, and

shall all speak the same things; yea, they shall all with one accord ascribe all power and honor and dominion unto him who was slain, but liveth again, even unto the Lamb that was slain (in types) from the foundation of the world. Through fellowship of his sufferings the saints are made to dwell together in such unity of spirit, that hell with its infernal train shall never dissolve nor rend in twain.

"This union shall never break,
Tho' earth should to her center shake:
Rest, doubting saint, assured of this;
For God has pledged his holiness."

So, with old David we can say, "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations."

I have recently been passing through some of the most distressing, and some of the most joyous seasons of my life. About two and one-half months ago there came a cloud-burst in my soul's experience, such as I had not (in like manner) seen before. While sitting under the preaching of my dear old uncle, and being in total darkness of mind, much distressed with my sad condition, near the close of his sermon there immediately appeared a light in the house, "above the brightness of the sun;" and, as I hope, the Sun of righteousness did shine with healing in his wings. With power and sweet meditations these words came into my poor soul; and the same light that filled the building (the glory of the Lord filled the temple) filled my poor soul to overflowing as these words came to me, "Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." My dear brother, may I not hope that this Scripture was fulfilled in me at that moment? for I that seemed so dead to the sound of the glorious gospel a moment before, now

drank at that fountain of living water. May I not hope that I, though dead, did hear that inaudible voice? that I did live by faith in him who spake as never man spake? From that moment my whole life and manner seems changed. Instead of that rebellious spirit, I with fear and trembling have desire to try to speak in his name. During that whole week that followed, the impression to travel and try to publish what great things the Lord hath done for us, bore with such great weight on me that I began to inquire of the Lord how I should provide for my little family and also spend my time away from them so much, when this beautiful Scripture came with sweet assurance into my soul, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." And blessed be his holy name, I have seen to some extent the fulfillment of that precious promise. I locked up my little shop and made three trips of about one week each. And each time when I returned I witnessed visible evidences of the Lord's providence; for in very unexpected ways the temporal needs of myself and family have been supplied; and above all, I received sweet and loving assurance from the dear brethren and sisters wherever I went that the good Lord had been better to me than all my fears. I received the first assurance by word from the ministering brethren that they felt the evidence that the Lord had called this poor worm to preach. This assurance, while it came with sweetness and comfort to my poor, benighted soul, was received, as I humbly trust, in the spirit of humility. Withal I am made to halt, as did Abraham's servants, and stand wondering at it, to wit, whether the Lord hath prospered my way, or not. My first trip was to visit the church at

Cow Marsh, Kent Co., Delaware. Here the dear brethren and sisters showed me such tender marks of sympathy and love as to cause me to meditate with wonder and admiration at the goodness and mercy of our covenant-keeping God, in bestowing such matchless grace upon his dear children as to cause them to notice such a poor worm as I. My next journey was to the Salisbury Association, at Snow Hill, where the fellowship and communion of saints was also manifested in the same manner. The third visit was at Broad Creek, Sussex Co., Delaware, at their yearly meetings, two days at each place. All of their meetings were precious to me. Even the sorrowful experience through which I was called to travel the most of the time on the last trip was made precious to me in the sympathy and love shown to me, the chief of sinners, by the dear disciples of our Redeemer. All of those trips will long be remembered, and I shall long remember each of the dear brethren and sisters for their kind forbearance with one so unworthy of the least of their attention. Dear old Elder Rittenhouse was at all three meetings, and was indeed a father to me. The kind and fatherly treatment and loving consideration of our beloved brethren, Elders Francis, Durand and Poulson, in my time of need, will also live long in my memory. I feel like saying, "O! that men would praise the Lord for his goodness and mercy toward the children of men." I have been in feeble health all this fall, but our God knoweth the needs of all who put their trust in him; and may we at all times be enabled by grace to say, "Thy will be done." I would love to visit you all once again. The Lord only knows whether this shall ever be. In the meantime I commend you one and all unto him who is able to

do more for you than we are able to think or to ask, and who has promised to withhold no good thing from them that walk uprightly. The Lord bless you and keep you all.

My dear brother, I have been requested so often of late to write for the SIGNS OF THE TIMES, and it is such a task for me to write, I will ask you after you have read this letter yourself, and then to the church, with my love to all, you will please send it to the editors of the SIGNS to publish, if you and they see proper. Write as often as you can.

With love to all, in hope,

J. A. GRAFTON.

HOLMES, N. D., Dec. 13, 1896.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—Another year has passed, and I am reminded that it is time to send on my remittance for the next volume of the SIGNS OF THE TIMES, but am sorry to note that you anticipated a change to pamphlet form. Of course your subscribers are not supposed to dictate how the paper shall be run, but of course are interested in it, as the longer it has come to our homes the more it has become a faithful companion, and it will take some time to get accustomed to it in its new form, though it speaks the same truth and continues to teach Jesus the Way, the Truth and the Life. As in our journeyings when we see the dear old SIGNS in any homes where we visit for the first time, it leads us to a favorable introduction, as it declares to us "those of like precious faith." Of course we must get used to it; for while we do not accept it as an "inspired volume," we do accept it as a medium of correspondence that has been a solace to thousands of God's dear children scattered abroad; for while we are "many men of many minds,"

those who have the mind of Christ will have their pure minds stirred up by way of remembrance when they peruse its columns. I am glad to hear the different expressions from its contributors. Some do not approve of publishing private letters, while others take great pleasure in having them published. Speaking for myself, I never liked to have so much space devoted to publishing Circular and Corresponding Letters of the different Associations. While they are all proper, they are not so nearly all read by so many as the same space used in publishing private correspondence. Whether addressed by the writers to the editors direct, or find their way to the columns indirectly, nothing arouses our dormant minds more than to read some sweet experience of God's dealing with one of his children, in bringing them from nature's darkness to his marvelous light. And we can go back to the days when we washed our steps in butter, and the Rock poured out to us rivers of oil, for by it we see verified the declaration of Jehovah, that "His counsel shall stand." "For it became him, by whom was all things, and for whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through suffering." And these sons, too, must suffer—must be made to feel that they are without hope and the favor of God in the world. How gently he leads them along "the way!" They come in no strange path, but the way all the holy men of old came, and all must come till the end of time. As fellow pilgrims we are comforted when they tell of their triumphs, doubts or fears, and how they meet losses and have crosses. It only strengthens our hope, for they tell or bear witness to our own experience, and we receive strength to pursue our journey,

feeling that we are not alone. Another feature of "our paper" is the obituary columns. I always read those first; not so much to hear that one has departed, or who that one is, but to know "that they have kept the faith," and how they witnessed when they bid adieu to the transient things of this cold, unfriendly world. That religion is something more than "an idea;" that it is real, definite, abiding, a living in God's very presence, and establishing in our own day the truth of the declaration of Jesus to the thief on the cross: "To-day shalt thou be with me in paradise." That our God is not a God that is far off, but one that is nigh, in our very midst, proving his constancy to his people when he takes them to himself and sends the very angel of his presence to bear them up, and enables them to testify to his loving-kindness. Not only this, but when we read of these witnesses and hear of their testimony, our attention is called to survey the future; not that we fear to go, but feel that this world with all its allurements is only vanity and vexation of spirit, and feel to say, "Whom have I in heaven but thee? and who on earth do I desire beside thee?" O that we may have patience to run the race set before us, and have strength to always look unto Jesus in all our trials and disappointments, and say, "Thy will be done."

B. F. BUTLER.

REMARKS—Brother Butler is correct in quoting "many men of many minds" in regard to the publishing of a paper. While he feels that he would prefer to have the SIGNS retain the newspaper form, the majority of its subscribers much prefer the pamphlet form. Nine out of every ten who have written us on the subject have expressed themselves highly pleased, and we trust that after brother

Butler has seen the paper in its new dress he, too, will be converted to the opinion of the majority.—ED.

ELK, Indian Territory, Dec., 1896.

EDITORS OF THE SIGNS OF THE TIMES—
 DEAR BRETHREN:—(If one so weak and sinful as I, am worthy to claim this relationship with God's dear children.) You will find inclosed two dollars to pay for our dear old family paper, the SIGNS OF THE TIMES, which comes as a welcome visitor once a week. It comes as bread in the wilderness to the hungry. When we feel cast down into the valley of despair its contents are refreshing to our minds. We thank God through our Lord and Savior Jesus Christ that through the writings of his servants we are thus comforted of him through the many truths which he treasures up in the minds of his called servants, and by them hands out to us. These things are not only for our comfort and consolation, but also for the glory of the Father proposed before the foundation of the world. He has kept them as the apple of his eye, and will keep them until they are revealed at the last day. And as his servants pass away from the pilgrimage of life, and their spirits are received of the blessed Savior, others are raised up to fill their place, and to declare the unsearchable riches of God's grace. "O the depth of the riches both of the knowledge and wisdom 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? It seems to me that there is no possible way of finding out the ways and the wisdom of God save through the revelation of divine power. We find in the Scriptures that all his people are taught of God, from the least to the greatest.

We are most assuredly wholly dependent upon God for the knowledge of the truth as it is in Christ Jesus. But when we look and see our imperfections we are brought to a sudden stop, and it seems as though there could be no escape for souls so vile as we. I so often feel cast down with sin and folly that I think I am surely deceived; but when a little ray of light springing up into everlasting life shines forth, then the blessed word of God comes sweetly to me. God hath not cast away his people whom he foreknew; for whom he did foreknow, then he did predestinate to be conformed to the image of his Son, or to be made like him, that he might be the first-born among many brethren. Therefore all that God foreknew, according to the divine testimony, he also predestinated. And he says that he will not cast them out. He calls them his people. Our Lord and Savior Jesus Christ says, "All thine are mine, and mine are thine." And he further says that he will raise them up at the last day. What a great comfort it is to know that our Redeemer lives and reigns forever, and is able to fulfill all his promises! For God is not slack concerning his promise as some men count slackness. The sure mercies of God are what sustains in his children the hope of glory which is by promise, and can in no wise be broken; for in him there is neither variableness nor the shadow of a turn. All the redeemed of God have this promise engraved not on tables of stone, but upon the fleshly tables of the heart. Our God says, "I will put my law in their minds, and write them in their hearts. And I will be their God, and they shall be to me a people." There are no conditions in it at all, nothing but wills and shalls. Our God works all things after the counsel of his own will. It is by the

determinate counsel and foreknowledge of God that we obtain his mercy. Therefore let us thank God through Christ that we are kept by the power of God unto salvation, ready to be revealed in the last day. Excuse me for intruding upon you so much. Cast the mantle of charity over it.

Your brother in hope, if one at all,
G. W. HELIUMS.

CRAWFORDSVILLE, Ind., Dec. 29, 1896.

DEAR EDITORS:—The time of year has come again when I must renew my subscription for your valuable paper, and I desire to say a few words expressing my continued love to the household of faith. I always have such a fear come over me when I attempt to write for publication that I cannot express my thoughts freely. A few days ago I attended the funeral of an old friend, conducted by the Missionary Baptists, the pastor taking for his text, "Be ye also ready," &c. He said, "This our departed sister, now past her three score years and ten, gave her heart to the Lord in her fourteenth year. She took out a life policy in the courts of Christ, and now she has gone to enjoy the benefits." His whole talk was about what she had done, and what all must do to meet her in glory—nothing about what Jesus had done. O how desolate and lonely I felt! Yes, in that crowded house I felt as much alone as if out in the wild woods. There was no room for the blessed Savior in the inn; they seemed to have no need of a crucified Redeemer. As I walked away from the place so many texts and hymns about my dear Lord came into my mind; and when I reached our old house of worship and saw the precious saints, I was rejoiced, and felt like saying with David, "Happy is that people whose God is the Lord."

Our dear servant of a blessed Master took for his text that day, "For even Christ, our Passover, was sacrificed for us;" and if I had the pen of a ready writer I would love to unfold some of the strength and comfort of that sermon. I even taste its sweetness yet. Afterward we sang,

"Rock of ages, cleft for me;
Let me hide myself in thee."

I felt highly favored among women to have such a privilege to meet and worship with this people who know the joyful sound. I feel unworthy such fellowship. May the dear Lord keep me humble and thankful for his manifold blessings. Our old pastor, dear Elder M. M. VanCleave, is growing very feeble. He had his 86th birthday on Thanksgiving, and had more than seventy of his children and grandchildren and neighbors visit him that day, which made him cry for joy. He cannot serve our church much now, but his presence gives us pleasure. Sometimes he gives us a little exhortation and leads us in prayer; then his words "are as an honeycomb, sweet to the soul and health to the bones." He often sings in his clear, strong voice the old hymns learned in his youth. Among his favorites are,

"When I survey the wondrous cross
On which the Prince of glory died."

"My gracious Redeemer I love;
His praises aloud I'll proclaim."

And,

"What wonderous love is this, O my soul?"

Once when he was singing,

"My soul would leave this earthly clay,
At that transporting word;
Run up with joy the shining way,
To embrace the dearest Lord."

He seemed so filled with the presence of the dearest Lord that his face shone with rapture, and his eyes were a fountain of tears. I thought of the words, "But it shall come to pass, that at evening time it shall be light."

Before I close I want to say the SIGNS gives me much comfort. I find a crumb of my own experience in every article, which cheers me on my way. Elder Chick's writings are so clear and comforting. The article from "Wine in the Lord's Supper" was just what we needed in this enlightened day, when each person has to have his communion cup. I was invited to go to such a place, but, as Elder Chick said, I was too poor to mingle with such extreme goodness. Elder Fred. Keene is another beautiful writer who can give us a whole meal at once. One more name out of the many dear ones I must mention—Attie A. Curtis. I would have written to her, only she is a stranger in the flesh, and I am least of all.

LINA W. BECK.

PETERSBURG, Del., Jan. 3, 1897.

DEAR BRETHREN AND SISTERS:—This afternoon I feel as though I want to write to some of you; and as I cannot decide to whom I shall write, the thought has come, Why not write to all through the SIGNS?

Again we have entered upon another year, not knowing what sorrows or what joys are awaiting us. But how comforting it is to know that the dear Lord will not put more upon us than he will give us strength to bear. "As thy day, so shall thy strength be." He is ever faithful, and will never leave nor forsake his people. This we know, for he tells us so. He keeps them as the apple of his eye, and his banner over them is love. How we are blessed when we are enabled to feel that he is holding us in the hollow of his hand, and that all things are working together for our good! If we are his children, then truly everything does work for our good; because it is plainly writ-

ten, "All things work together for good to them that love God; to them who are the called according to his purpose." Often we may think that things are not working for our good. But how ignorant we are as to what is best for us. But our God knows what is best for us all, and he gives us our daily bread each day, and just that portion that is good for us, and no more. He is an all-wise and ever merciful God.

The thought has just come up, Why write all this? for those who will read it know it all as well before they will read it as they will afterwards. Nevertheless, I think I will send it, for I desire to write to some of you, and were I to write anything that you did not know (which I cannot), perhaps you all would think that I had far better kept silent. Are we not told that our pure minds are to be stirred up by way of remembrance of the things that we already know? No doubt many of you were at meeting this morning, and were greatly comforted and encouraged by the blessed truth which you heard proclaimed. And perhaps some of you went with a hope that you should enjoy the truth, but have been compelled to return home without receiving one word of comfort; and perhaps you have thought that you might as well have remained at home. But let me say that it is better that you went, for we are told not to forsake the assembling of yourselves together as the manner of some is. It is not best for us to enjoy every sermon that we hear. I cannot tell why. I only know that if it were best the Lord would always give us a hearing ear and an understanding heart. It is better for us to be low in the valley sometimes, instead of always upon the mountain top. I think the most of us are in the valley much oftener than upon the mountain top.

If it were not so we could not have fellowship for those that do get low down in their feelings. I submit these thoughts to you. If there is anything written amiss, please cast the mantle of charity over it, for the writer feels very ignorant concerning spiritual things.

Your little sister, I hope,

ANNA MEREDITH.

VEGA, New York, Dec. 20, 1896.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—(For thus I feel to call you.) As the time of my subscription has expired, I will send for the paper another year. I esteem it highly, and would feel lost without it, as it contains all the preaching I have. It is rich in gospel truth and gospel experience. I have no doubt of what the SIGNS contains and fearlessly contends for, for it agrees with the Scriptures of divine truth. And when we have a thus saith the Lord for what we say or do we need not fear. But when I look within, all is dark and vain and wild; and I am filled with unbelief and sin. When I look for strength I find weakness; and for knowledge, ignorance; and my wisdom is folly, and my righteousness filthy rags. But when I have a view of the perfections of the Lord Jesus Christ (as I hope I sometimes do), there I find everything needful for his little ones. He has promised to supply all their need, and his promise can never fail, for it is in him yea and amen to his glory. I rejoice in thinking and believing that all things animate and inanimate are under the control of the Almighty God. He rules in earth and heaven, and none can stay his hand, or has any right to say, "Why or what doest thou?" The earth is the Lord's, and the fullness thereof, and why has he not a right to do with it as seems good in his sight? He surely

has, and he will maintain his right in the face of all opposition.

I send you four dollars in this letter, two to renew my subscription, and two for Martha Ballard, a new subscriber. She came several miles over two mountains by carriage to unite with our little church, where she was joyfully received, and on Sunday, September 2d, was baptized by our esteemed and faithful pastor, Elder J. D. Hubbell. Our sister was in the seventy-eighth year of her age, and very infirm and in feeble health. But she endured it all with remarkable strength, being strong in the Lord and in the power of his might. It seemed a wonderful manifestation of the power and grace of the mighty God. In Isaiah we read, "Behold, the Lord will come with a 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 in his arms, and carry them in his bosom." This is a safe place surely.

In closing I will say I wish you a happy and prosperous new year. And may the Lord in the future as in the past uphold and direct you in your arduous labors.

Your sister, I hope,

PEACE BALLARD.

DANSVILLE, N. Y., Jan. 5, 1897.

EDITORS OF THE SIGNS OF THE TIMES—DEAR BRETHREN:—Whether it is wisdom for so ignorant and obscure a person as myself to parade his cogitations before the readers of the SIGNS, is a matter I shall leave to your judgment and disposal. Those who live within the bounds of a gospel church, and have the society and watchcare of those of like precious faith, with whom they can take sweet counsel, and with whom they can share their joys

and doubts and fears from day to day, as often as inclination requires, have little conception of the privation and lonesomeness of one surrounded by a multitude of mocking Ishmaelites, with no one to share his poverty of social and spiritual enjoyment. True, I have the SIGNS, and have had it to read from its first number and volume, and though it faithfully and valiantly wields "The sword of the Lord and of Gideon," and contends earnestly for the "faith which was once delivered to the saints," and manfully maintains what I believe the Bible teaches, yet, with all this, I travel through deserts and waste places with no guides or landmarks but my own thoughts and contemplations, which often lead me into the labyrinthian mazes of doubt and speculation. O! if I had only one son or daughter of Adam who had been born of the Spirit of Christ, and had the light of the knowledge of God in his heart, with whom I could commune on such occasions, it would be a source of much spiritual comfort, so it seems. But I read, "Cursed be the man that trusteth in man, and maketh flesh his arm;" and experience has long since taught me the fallacy of building my hopes of comfort and happiness upon any performances of the flesh, whether in my own person or in that of others. It seems to me that the nearer we conform to the natural laws of our life and health, so much better is our physical comfort and happiness; just as the Jews were blessed in their obedience to the law of Moses, and cursed for their disobedience. Outward forms and ceremonies do not create holiness within; but if God works in us to "will and to do," we then "work out" the same in form and ceremony the fruit of that holiness wrought within us. Having the new covenant written in our hearts, we covet

the society of God's people, seek their company, and delight in the ordinances of God's house; rejoicing in the gospel, which is the power of God unto the salvation of our souls through Christ. Having this law of the new covenant written in our hearts, we do not need that our neighbor or brother should teach us, saying, "Know the Lord;" for we know him by his Spirit which dwells in us, assuring us that he has forgiven our iniquities, and that he will remember our sins no more. What measure of gratitude can we render for this exhibition of God's rich grace and mercy bestowed upon such poor and helpless, guilty, hell-deserving creatures as we are, as wicked and sinful as we are? Let us take comfort in the fact that Christ came into the world not to call the righteous, but sinners to repentance, and was exalted with the right hand of God to be a Prince and Savior for to "give repentance to Israel and forgiveness of sin." In Christ are treasured up all the blessings of the new covenant, the promises, the hopes, the joys, the assurances of final victory for all those in whose hearts his law is written. Let us thank God for the evidences we sometimes feel that the light of his Spirit shines in our hearts.

Once more, my brethren, you have my remittance for the SIGNS, and this may be the last of my scribbling to you. The days of the years of my pilgrimage are eighty years. "Few and evil have the days of the years of my life been," and it is by the grace of God that I am what I am.

Unworthily yours,

P. WEST.

MENDOTA, ILL., Dec. 13, 1896.

G. BEEBE'S SON—DEAR BROTHER:—
My subscription has run out for the

SIGNS. This is a result of negligence, but it is with pleasure that I am able to remit for another year. So please credit me with the inclosed amount for another year, and oblige a poor old sinner saved by grace, and grace alone, if saved at all. I have no power nor ability at all to save myself, but I trust and believe that I have been kept by the power of God from my early infancy until this moment, and I will be eighty-four years old next March if I live that long. This the Lord only knows. I do not know, but I trust the kind care of our heavenly Father will still be over me the remaining portion of my days, and that he will finally save me in the haven of immortal glory. I have no doubt but that the children of God will be saved with an everlasting salvation; but the question with me is, Am I one of the children of the everlasting God—an heir of immortal glory? I feel to be but a wretched mortal, with nothing to recommend me to the favor of God. O no! With Paul I must exclaim, "O wretched man that I am! who shall deliver me from the body of this death?"

Dear brother Beebe, sometimes I have a little glimpse of hope that I may perhaps be an heir of God and a joint-heir with Jesus Christ, to that inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for all of his followers. But O how often I have to grope in the darkness, as it were, without hope and without God in this present evil world! Thus it is we all have the warfare; the flesh lusting against the spirit, and the spirit against the flesh. So there is a continual warfare going on within. But the Lord has promised his children to deliver them out of all their conflicts. Blessed promise! Blessed hope! We shall all be kept by the power of God unto salvation through

faith. May the God of our Lord Jesus Christ be with us through all the changing scenes of this mortal life, and fit and prepare us for the final rest that remains for the people of God. And may God the Father, the Son and the Spirit have all the honor and all the glory, world without end. May the Lord God enable you, brethren editors, to still preach Christ and him crucified, to the Jews a stumbling-block, and to the Greeks foolishness, but to them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Now, dear brethren, if I were able to write anything of interest to the people of God, O! how I would love to write; but I am an old man, illiterate, and far away from any of God's dear children. I am about fifty miles from the church, so you see it is a very lonesome place. There are many people here, and lots of so called preachers and christians, but they do not want to talk with me, for I have to contend with them, and so they leave me, and they do not come again. O! dear brethren, I have loved to hear the gospel preached for over seventy years, and it is just as good now as it ever was. We go from fifty to one, two, and sometimes three hundred miles to hear the gospel preached by the under-shepherds. There is where I love to be, but often I feel as though I am out of my place; yet when the time of meeting comes, then I want to be there. Last June we drove one hundred and twenty-three miles, and last May fifty miles, to Springfield. We had a good meeting. We heard the gospel preached by Elder W. A. Thompson. Here they preach the "do and live" system, but I do not believe it, and I do not go after them. There is no food in it for me. Paul said, "By the grace of God I am what I am."

I must close this scribble. I hope that we may be led by the Spirit of the ever-living God through time, and after death be received into the mansions of eternal rest. This is my prayer for his great name's sake.

JAMES WOOD.

DECATUR, Texas, Dec. 13, 1896.

EDITORS OF THE SIGNS OF THE TIMES—
DEAR BRETHREN IN THE LORD:—O that I were worthy to call you by that endearing name! Sometimes my thoughts are made to run thus, Why are my delights and desires with the redeemed of the Lord when I cannot even give a reason of the hope that is within me, or bring forth fruits meet for repentance? Sometimes I am made to wonder why the people of God whom I love so well bear with my unworthiness. If they could know me as I know myself, it seems as though they could have no fellowship for me. O that I might know that the love that I bear to them is a spiritual love, and not feigned, and of the flesh! But sometimes when I call upon God to make his mysteries known to me, I am made to tremble for fear that I will hear in thundering tones from him who rules in the armies of heaven and among the inhabitants of the earth that awful sentence, Depart from me, thou worker of iniquity, for I never knew thee. O! was there ever one like poor me, claiming a hope, yet fearing that I will hear that awful sentence when calling upon the Lord of hosts to let me know whether I am one of his redeemed, or not? Sometimes I think, If I am one of his, why is it I am not given one word of praise and honor to his holy name for causing me to trust in him as my Savior? O that I could only thank him for his mercies to poor, sinful me, in causing my poor soul to feast upon his refulgent love

and radiant glory! O what moments of joy and gladness I feel when the gloom and darkness is dispersed, and he throws out his wings of love over me, lifting me from the dark and gloomy valley and raising me up on wings of love! Then I can view him as the chiefest among ten thousand, and the one altogether lovely. O that this bliss and joy would last always! When he leaves me the whirl and blur of the world comes in, and all that refulgent glory is gone, and I am left alone to grope in darkness, and to wonder if that joy and happiness was wrought by the Spirit of the Son of God, or was it prompted by the flesh? Such seasons of joy are so far apart, and I have such long seasons of darkness, that I am made to stumble in doubts and fears, afraid that I will never behold his loving-kindness any more. What sadness overspreads me while down in the dark valley of Lodebar, trying to pierce that gloom and catch one more glimpse of him in whom my soul delighteth! All is dark and desolate. I have wandered so far away from my beloved, and have been such a vile, rebellious wretch, that I am made to tremble for fear that he will never return to light up the dark valley any more. So on I go, looking for him to come to my relief; but still darkness seems to thicken, and I am made to mourn, for fear that all those visions of love upon which I have feasted will never be mine again.

Dear brethren, forgive me for intruding upon your precious time; for when you read what I have written (if you have the patience to do so), you will wonder why I want to read the precious truths contended for in the SIGNS OF THE TIMES. But I do love to read the travels of the dear brethren and sisters, even when I cannot give a reason of the hope that is in me. But sometimes I am made to re-

joyce while reading the glorious truth set forth in the SIGNS, or when some brother or sister relates his or her travels through this unfriendly world.

Your brother in hope of eternal life,
M. B. F. JONES.

[Our brother's letter has reminded us of the words of Paul: "As poor, yet making many rich; as having nothing, yet possessing all things." And also the words of Jesus seem suited to his case: "Blessed are they that mourn, for they shall be comforted."—ED.]

OPELIKA, Ala., Dec. 24, 1896.

EDITORS OF THE SIGNS—DEAR BROTHERS:—By request I again desire to write a few lines. Sometimes I feel as though I must write a few things, hoping thereby to find relief. Some of the dealings of the Lord with his people are mysterious, and his ways are past finding out. Some time since I was peculiarly impressed to go to Middletown, N. Y., why, I cannot tell. At first, like Joshua, I thought I would not; and endeavored to argue the case with the Lord, excusing myself that I had traveled and preached enough for 1896. I thought once I had overcome it, and felt easy about it; but on my return from Nashville, Tenn., as I reached Birmingham, I walked into the office and wrote Elder Jenkins that if the Lord would, I would be in Middletown on the fourth Sunday in November.

After holding service one evening in Atlanta, in company with brother Matthews, of Atlanta, I talked over the dealings of the Lord with me, the impression I had; and he became at once interested. Although full of gloom, with a mind to go back home, he encouraged me to go on, assured me of the interest he felt; and seemed himself to feel it was of the Lord.

When I reached Middletown no one

was at the train. My soul fainted in me, and I again had another great trial of faith. No one knew what time I was to come, as I did not know myself. I stopped at brother Emory's and learned Elder Jenkins was confined to his room with rheumatism.

Well, I was never treated more kindly, and felt a peculiar pleasure all the while I was with brother and sister Jenkins. As Elder Jenkins was unable to go out, I filled the appointment at New Vernon in the morning, and at Middletown in the afternoon. The brethren there assured me that it was of the Lord that I had come. I felt a relief and the burden left my mind. I thanked God, and took courage.

Brethren had arranged for meetings at Warwick, Hopewell, Southampton, Philadelphia, Wilmington, Newark, Salisbury, Delmar, Broad Creek, Cow Marsh, Clayton, Baltimore, Black Rock, Manassas, Frying Pan, Mt. Zion, Leesburg, Hamilton, Ebenezer and Washington, at which places I spoke as the Lord gave me ability; and attended the Atlanta prayer meeting on my return. I reached home safe, found all well; and felt assured that the Lord was in it.

Well, now what I wish to write is, that these things are wonderful to me to think about. I had decided that I would not go north until next fall; but we are not our own. We cannot control ourselves; but a gracious God presides, and guides, and leads us whithersoever he will. Sometimes I feel like I will not fear any more, but will arise and do what he impresses me. Now I am in gloom, and sorrow fills my heart; darkness succeeds light; and fears, unbelief and distresses attend me. "O what a wretched land is this, that yields us no supply." My poverty, my leanness and barrenness of mind; fears doubts and sorrows.

"While sorrows encompass me round,
And endless distresses I see,
Astonished I cry, Can a mortal be found
Surrounded with troubles like me?"

Elder H. B. Jones, of Texas, called yesterday, and spent a few hours with me. He was on his way to Macon Ga. It was a very pleasant surprise, I am sure.

I would like to express here, my gratitude to the brethren and sisters for their kindness to one of the least worthy of any favors from them; but yet I wish them to know that I remember them and hope the Lord will bless them.

Yours in hope,

W. LIVELY.

[OWING to a crowd of business, and the distraction of our mind while watching by the bedside of our dear, lamented brother Jenkins, the above article was omitted last number. We beg brother Lively's forgiveness.—Ed.]

FREDERICKTOWN, Mo., Dec. 10, 1896.

DEAR BROTHER BEEBE:—Another year has rolled around, and I am reminded to renew my subscription to our highly appreciated paper, the SIGNS OF THE TIMES. I am well pleased with the paper as it is. Of course it will be better and handier for the subscribers in pamphlet form; but I fear it may embarrass you too much these hard times. I would be so sorry for any harm to happen our dear medium of correspondence, not that I ever contribute anything to its columns, but there are so many able writers who do. I get all the gospel preaching that I hear through the SIGNS and some good books that I have, other than the Bible. I seldom ever go to hear the preaching of any other denomination; and when I do, they always take fire from their own hearths to send up their incense, or smoke. How much I do love to read Mary Parker's letters. She was so patient and trustful in her

sore afflictions, while I am so complaining in a little affliction.

I so long to meet with the saints on earth, and hear them talk once more. There are only two members here, and four preachers in five Associations, and but very few members in any of the churches. One preacher, R. S. Banks, has been confined to his home and bed over two years. I often think of how you are all blessed with members, and can meet and hold good Associations and hear good preaching, all of the same piece and all giving the same sound. Pray for us, that God may watch over us and keep us in the purity of his love. Pray that he may never suffer us to be drawn off after the vanities of this earth.

With love to all the publishers of the dear old SIGNS, I remain a weak sister in the Lord,

VIRGINIA F. HOLLIDAY.

[The hearts of all the Lord's people will go out to the sister, and to all in like lonely condition. How blessed to know that the Lord thinks upon his scattered ones. Our sister desires the companionship of those of like precious faith. Such a desire is of God. It is full evidence of the Lord's work in the heart. The Lord will not leave such ones to perish.—Ed.]

EDITORIAL NOTICES.

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.

HAYSVILLE, Iowa, Dec. 18, 1896.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—When I wrote to you to discontinue my subscription I thought mostly of my own condition, and the circumstances which surround me; but when I think of the comfort and enjoyment that such a medium of correspondence affords to the scattered ones of our heavenly Father's family, it looks as though I should try to assist in sustaining it. When we can divest ourselves of selfishness sufficiently to care more for others than for self, then we can take the broader view, and see things afar off, as well as that which is near us. But it takes the grace of God to do this; yes, that grace which reigns through righteousness unto eternal life through Jesus Christ our Lord. And how shall we obtain this? It can neither be bought nor sold. What helpless creatures we are! For Jesus said, "Without me ye can do nothing." But with him we can do all things that he wills that we should, for that is his work. He works in us both to will and to do of his good pleasure. My mind has run thus far without saying very much that I intended to say. You call me brother, but I fear that if you knew me you could not call me so; for if you could see me as I am, you could have no fellowship for such an one as I. I am a mystery to myself, and am often made to doubt whether I have any right to claim an interest in that inheritance that belongs to the family of heaven. I differ in some things from those that I dearly love. I think that I believe all that our dear elder Brother has said to us, if indeed we are his brethren. If we are of him, we are not of the world, 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.

His people were all chosen in him, and grace was given them in him, before the world was made; therefore they are not of the world. And when Christ said, "My kingdom is not of this world," I believe it. That kingdom must include all the members of his body. Paul said, "As the body is one, and hath many members, and all the members of that one body being many are one body, so also is Christ." And he came down from heaven; and forasmuch as the children are partakers of flesh and blood, he himself likewise took part of the same, that through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage. Now when he said, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life," and again, "If a man keep my sayings he shall never see death," I fully believe it all. And taking this to be true, all such must be risen with him, for they were all dead; for "If one died for all, then were all dead." And now being risen with him, we seek the things which are above, and our affections are set on things above, and not on things on the earth. And now my hope is in the resurrection. Jesus said to Martha, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." So you see I believe that we receive eternal life here, and can never die. It is not a part of man that is born again of that incorruptible seed, but the whole man, who will live and abide forever.

But I will close by saying, Love to all who love our Lord Jesus Christ. Amen.

A. RICHARDSON.

[We believe with this brother that we

have no right to select one part of man, soul, spirit or body, and say it is the part that is born again; but it is right to say what the Lord says, "Except a man be born again." Salvation is for the man, not a part of him. The new birth is a part of this salvation, therefore it also concerns the whole man. We are glad that our brother emphasized this truth.—Ed.]

DELPHI, N. Y., Dec. 27, 1896.

DEAR EDITORS OF THE SIGNS:—Together with those of like precious faith. The time has arrived for me to renew my subscription, and I feel a desire to speak a few words to the dear correspondents, leaving it entirely at your disposal.

"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." When I reflect upon my sinful nature I greatly fear to apply this Scripture to myself; but I have a hope that the Lord is pleased sometimes to draw me to him, and if not deceived I have had some precious seasons in thinking upon his name. I think that I feel thankful that so many of the children of the kingdom are made to speak often to each other through the SIGNS to the comfort of the scattered ones of our heavenly Father's family,

A dear writer spoke of her desire to see more letters from the dear ones, which found a response in my own heart. I have a letter written many years ago by a precious sister in Oregon, whom I never saw, which gave me much encouragement to go to the church and relate my little story of how I hoped the Lord had been pleased to lead me. She was one of those able correspondents whose

name I have so often looked in vain to see. I hope the Lord may be pleased to put it in her heart to again take her pen and speak a word of comfort to the fearful ones through this precious medium.

Many of the aged who write so ably will soon lay their armor by. And may all who have been taught in the school of Christ bring all their tithes into the storehouse, that the Lord may shower down blessings upon his poor and afflicted people. And may you, dear editors, be kept by the power of God as in time past to wield "The sword of the Lord and of Gideon."

A. M. FUGGLE.

[How little we can know what the effect of our words may be! It is not for us to know. It is ours to speak what is in the heart. The Lord alone holds the word, and sends it where he pleases. We feel to say amen to the desire expressed above; that more might be led through the SIGNS to bear testimony to the way in which the Lord has led them.—Ed.]

OLIVE, N. Y., Jan. 20, 1897.

DEAR BROTHER BEEBE:—I deeply sympathize with you in the death of dear Elder Jenkins. How much we shall all miss him in our meetings. He was a faithful servant of his blessed Jesus, who called and qualified him for the work he so ably filled. I am well pleased with the SIGNS in its new form, also with the sentiment it contains. The writers of the present day proclaim the same doctrine our fathers did sixty-four years ago, when the SIGNS first started. I was then eleven years old, and was interested in it then, as I am now. I look for its coming as the coming of an old friend.

Yours as ever,

J. V. WINCHELL.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1897.

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 ad-
dressed, and money orders made payable, to**GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.***INFLUENCE OF PRAYER.**

"The whole value of prayer hinges on the question whether it alters the purposes, plans and acts of God. That it does, is taught in the Bible with the greatest possible clearness by definite statement and abundant illustration. The Bible is the most empty of all illusive dreams if God's purposes, plans and acts are not altered by human petition."—Bishop Henry Warren, of Colorado, in "Christian Work," for December 31st, 1896.

It would be difficult to condense more ignorance of God and the Scriptures, and more falsehood concerning both into the compass of a few lines than are contained in the above sentences. We have all our life heard the above sentiments declared by professed teachers in Israel, but in far more guarded terms than these. But this writer throws away all caution, and unblushingly utters falsehood concerning the unchangeable God. The Scriptures expressly declare that Jehovah changes not, and that he is without variableness or the shadow of turning. These are express declarations of the word, and we must not attribute to prayer any result that will contradict these plain statements. We would always speak with reverence of the high and holy One who inhabits eternity, and even when his divine attributes are assailed, as they are in the above quoted remarks, we would

not rashly utter reproofs; but it seems to us that reverence for the God whom we worship demands that we should in plain terms denounce such falsehoods concerning him, and warn all who may hear our feeble voice against such false teachers as the author of the above sentences. Such sentiments are false and irreverent, because they amount to a denial of the immutability, the omniscience, the perfect knowledge of God from all eternity of all things, and they imply either that in the beginning Jehovah has not purposed for men the best things, or else that by the importunate prayer of men he has forsaken his all-wise purpose for a purpose less wise and good. To assert either of these things is the height of irreverence and blasphemy. Such sentiments also imply that our God must often be perplexed and swayed in mind and will in many conflicting directions, since men equally devout and sincere are with earnestness beseeching him to hearken to them and grant their petition, though they pray for opposite things. If the purposes, plans and acts of God can be swayed or altered by prayer, how great must be the conflict in the divine mind! Where then would be the infinite rest and beatitude in which Jehovah dwells? Or must we say concerning the matter as Napoleon once said: "God is on the side of the heaviest battalions?" not of men, indeed, as Napoleon meant, but of prayer. Is the universe governed by the will of majorities? The assertions to which we refer amount to this. But we are sure that if any man realizes his own finiteness and folly, and how entirely ignorant he is of his own best good, that man would never dare to pray at all. If the prayer he offers can change the "purposes, plans and acts of God," if the plans and purposes of God are perfect in

the first place, who would desire to change them? because the least change would be toward imperfection; and if the will and purpose of God be always what is best, to change them would be toward something not so good. Must not every reverent spirit who believes in the perfect wisdom and goodness of God start back from the proposition to change that perfect will by any means whatever with abhorrence? Let every believer rejoice, yea, the whole universe has reason to rejoice that our God is in one mind, and none can turn him either by prayer or otherwise.

The most perfect prayer ever offered is when the soul is brought away from its own imperfect wants, and comes at last to say, "Thy will be done." This is the completion and perfection of all true praying. Nothing better than this can be granted; nothing better than this can be desired. When this desire fills the soul, there is a conformity to the will of God which is better than all things else. In this petition is a spirit of humble reverence and worship, which is acceptable to God. How abhorrent to him must be that arrogant, dictatorial spirit which dares to assail the ear of heaven, and dictate to infinite wisdom changes in his purposes, plans and acts! How far is such a spirit from that man of sin who dares "to sit in the temple of God, showing himself that he is God!" It is the high and holy privilege of the people of God to come before God with prayer. Thus they commune with him, and freely tell him all their wants. The God whom they worship encourages them to come. But instead of thus altering the plan and purpose of God, or changing a single act, they themselves are rather changed into his will, until at last they can say, "Thy will and not mine be done."

We very much fear that Bishop Henry Warren, of Colorado, has never really prayed in his life, and that he is totally ignorant of the God whom he professes to worship. The power of divine grace alone can enlighten him. If, brethren, we are better taught, let us humbly say, "By the grace of God I am what I am."

C.

OUR GREAT BEREAVEMENT.

WHILE we would not wish to make our grief conspicuous, yet we feel a desire to say a few words in regard to the lonely condition in which we are left by the sudden calling home of our beloved brother and companion in the office. For more than forty years we have been close companions, and for thirty years associated together in the SIGNS' office. When our dear father was so suddenly taken from the office we felt that it would be impossible for us to continue the publication; but the Lord in his goodness raised up our late brother Jenkins, and we feel that we would be forgetful of his loving mercies to distrust him now. If we had to trust alone in our own weak qualifications, we should indeed be discouraged; but we know that God is able to raise up whom he will to take our dear brother's place on the editorial staff of the SIGNS. Trusting alone in the help of our gracious God, and the loving forbearance of our brethren, we feel to take courage and press on, leaving the results with him who is too wise to err, and too good to be unkind.

B.

COMPLIMENTARY NOTICES.

ALTHOUGH our first number in pamphlet form has been out but a few days, we are in receipt of hundreds of complimentary notices; and some have been so highly pleased, that they have sent extra remittances to assist in defraying the expense incurred in making the change, for which they will please accept our thanks.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

STEPHEN—HIS TESTIMONY AND DEATH.

GOD has chosen his people in a furnace of affliction, and it is his pleasure that the faith which he has given to his saints shall be tried. In the world he has ordained that they shall have tribulation, but in him they shall have peace. In the case of Stephen, as recorded in Acts vii., we have a clear and striking illustration of the depravity of poor, fallen man, and the violent opposition of the human heart in its unsubdued state to the religion of our Lord Jesus Christ, and a pleasing exemplification of the power of that faith of which Jesus Christ is the author and finisher, in its triumph over persecution, pain and death. It may be profitable for us who are so prone to brood over our real or imaginary troubles, to carefully review the faithful record of the sufferings of the primitive disciples of our Lord, and among the long catalogue given in the Scriptures we may pause a moment and consider the case of Stephen.

This man of God was, in himself considered, compassed with the same infirmities which are common to all men, he was equally as dependent on God for that grace which made him to differ from those who madly sought to take his life. But in proportion to the amount of grace manifested to the children of God, and the development of the faith of Jesus Christ in them, they have always, from the days of Cain to the present time, had to encounter the rage and fury of their enemies. This opposition and persecution has in all ages been chiefly from those who have stood high in religious profession, and those who were so much en-

raged against Stephen were exceedingly zealous in the defense of their religion against what they regarded as heresy in the preaching of Stephen. Even Saul, who was soon to become an apostle of Jesus, was at this time engaged with the multitude in their murderous designs; for he had not yet breathed out all the slaughter that rankled in his heart against the followers of the Lamb. But Stephen, being filled with the Holy Ghost, was well qualified for the emergency, both to testify with boldness, and patiently to suffer all the violence they could heap upon him. He evinced no disposition to yield to the popular clamor of the Jews, nor was he intimidated by their cruelty.

To all those who are in this day reproached and persecuted for the testimony of the truth, there is much instruction and comfort in the subject under consideration. When the exasperated multitude and the counsel were cut to the heart, and gnashed upon Stephen with their teeth, for having faithfully declared to them the truth, he looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. This heavenly vision of God and the Lamb was enough to fill his heart with rapture, while a shower of stones were pelting his poor, dying body. In the ecstasy of that vision he exclaimed, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. The coast was clear, the heavenly portals wide displayed, the glory of that heavenly world drew forth his ardent spirit for its immortal flight. "Lord Jesus, receive my spirit!" he cried, and kneeled down and prayed that the sin of his murderers might not be laid to their charge, and then he fell asleep. Though it may not be our privilege in our afflictions, trials and persecutions, to see the

heavens opened, and the glory of God and the Lamb, as Stephen saw it at that time, yet the faith of Jesus Christ in us looks within the veil; and by it we are enabled to look upon the things which are not seen, and, in our measure, we are permitted to realize the same consolation. Not with our mortal eyes, but by the light of the knowledge of the glory of God which shines in the face of Jesus Christ, do we behold the blissful regions of unclouded day, and with the happy martyr, expand our pinions for the immortal flight.

May we who are called by grace, to be engaged in the same cause, to experience in measure the same conflicts, to suffer the same opposition from the world, the flesh and the devil, and at times to experience the same victories, may we bear in mind the case of the devoted servant of our Lord and Master. It will be profitable for us to remember that in the hour of his severest sufferings he looked steadfastly into heaven. The eye of his faith rested on the glory of God, and he saw Jesus standing on the right hand of God. Where else can we look when all earthly comforts fail, when nature sinks, and the earthly house of our tabernacle is dissolving? Earth has no comforts for such an hour. How blessed then to be like Stephen, so filled with the Holy Spirit that we may look on the things which are not seen, the things which are eternal; and not only to look, but like him, to look steadfastly. Not even the violence of the infuriated mob, nor the cruel beating of a shower of stones, could divert his eyes from the mark of the prize of his high calling. The glory of God appears through the dim vista of intervening sufferings, his overruling providence, his all-sustaining grace and the trial of the faith, patience and hope of his children shall

result in the declarative glory of God and the Lamb.

When the man of God saw Jesus, as the Son of man, standing on the right hand of God, he saw him in his mediatorial character, as having once endured the cross, once suffered in the flesh, once endured the contradiction of sinners against himself; and as having in the time of his incarnation, endured even the hiding of his Father's presence, for a season, but now he is seen as the risen and the glorified Redeemer, on the right hand of God, the representative of all his children. As the first fruits of them that slept, he has risen and gone up with a shout, and his position at the right hand of God as the representative and embodiment of all his spiritual members, is the certain pledge that where he is, there they shall also be.

This view of the complete triumph of the dear Redeemer, and his exaltation far above all heavens, not only inspires the suffering saints with the assurance that they shall shortly reign with him in glory, but seeing him as he is, has a transforming power on them; they are made more fully to display his image, and display that humility, meekness, patience and long-suffering, as well as that firmness and unshaken confidence in God, which was so gloriously exemplified in him in the days of his flesh. Thus Stephen, instead of fretting, murmuring or despairing exulted in the glory that was to follow his sufferings; but like his divine Lord and Master, his last prayer was that the sin of his enemies in stoning him to death, might not be laid to their charge. O that we, who at the present age profess to be the disciples of the crucified, risen and exalted Jesus, may be so filled with the Spirit of our God, and so sustained by his abounding grace, that we may give the same evidence that we have learned of

him who was meek and lowly; that we may endure hardness as good soldiers of the cross; looking unto Jesus, (as Stephen did), the author and finisher of our faith, who for the joy that was set before him, endured the cross, despised the shame, and is now on the right hand of God. May we consider him that endured such contradiction of sinners against himself, lest we be wearied and faint in our minds. May patience have its perfect work, and when we have suffered awhile, according to the will of God, may we lay off our armor and fall asleep as Stephen did, with heaven, and God, and Christ in full view.

MIDDLETOWN, N. Y., July 1, 1854.

CHURCH CONSTITUTED.

IN accordance with a call made by four brethren and four sisters, we, the presbytery, met at the McCalley school-house, eight miles west of Decatur, Neb., on the first day of November, 1896, and organized by choosing Elder J. S. Ham, Moderator, and Deacon G. Booy, Clerk. After examining the letters, and finding them to be granted by the Deer Creek Church of Regular Predestinarian Baptists, of Madison Co., Neb., proceeded to constitute a church of the Primitive faith. After they were constituted into a church, they chose Elder J. S. Ham as their Pastor for one year, brother John McClure, church Clerk, and brother Ruben Leech for Deacon, and the same presbytery ordained him to that office.

J. S. HAM, Moderator.

GEORGE BOOY, Clerk.

MARRIAGES.

DEC. 30th, 1896, by Elder D. M. Vail, at Waverly, Pa., Mr. Floyd A. Miller, of Edella, Pa., and Miss Lucy P. Mayer, of Green Grove, Pa.

OBITUARY NOTICES.

ON Friday evening, January 8, 1897, at his home in Middletown, N. Y., **Elder Benton Jenkins** fell asleep in Jesus at 7:15 o'clock. He had suffered intensely from severe stomach trouble for a long time, supposing it to originate from dyspepsia; but he continued to labor in the ministry, and in editorial work on the SIGNS OF THE TIMES, until within the past month. Believing the case more serious than the sufferer suspected, his attending physician desired counsel, and Dr. Murray, of St. Luke's Hospital, was called. An examination revealed the existence of malignant cancer of the stomach, with no hope of relief. His suffering continued very severe until Tuesday night the 5th instant, after which he sank rapidly from weakness until his release came.

I saw him last on Wednesday, when he was too weak to speak above a whisper, and his wife said, "He is very weak." I asked, "But the strength of Israel is with you now?" With a smile of heavenly rapture he said, "Yes!" Fearing to overtax his strength I left him. On Thursday he was favored with an ecstatic view of the change which he was soon to experience; and expressing regret that he could not tell what he saw, he said, "*Rejoice! Rejoice now!*" Evidently he then received the revelation of that crown of righteousness which the Lord, the righteous Judge, shall give to all them that love his appearing.—1 Tim. iv. 8. Deeply as we deplore our loss in his departure, love to him should suppress our grief.

Elder Jenkins was born in Monroe, Orange County, N. Y., July 11, 1844, his parents, Josiah and Eliza Forshee Jenkins, being of the Episcopal profession, in which he was raised. Having experienced the need of a better righteousness than the observance of outward forms, he received a hope in the blood of Jesus, and was baptized in the fellowship of the Old School Baptist Church in Middletown, by the pastor, the late Elder Gilbert Beebe, May 26th, 1867, and remained in that church until called from the tribulations of this world to his everlasting rest with the Lord in whom alone he trusted. He was married June 16th, 1868, to Celinda J. Harding, by the late Elder Gilbert Beebe. His gift in the ministry was recognized by the church, and after being proved profitable he was ordained to the full exercise of that gift November 6th, 1879. Elder A. B. Francis, the only surviving member of the presbytery, attended his funeral, and with five brethren in the ministry acted as pallbearer.

After solemn and impressive services at his late residence, where Elder S. H. Durand, of Southampton, Pa., read the closing portion of the fourth chapter of First Thessalonians, and spoke in prayer, and at the meeting-house of the Middletown Church, where Elder F. A. Chick, of Hopewell, N. J., called upon

the Lord for reconciling grace, and all the ministers present spoke briefly, in the order of their respective ages, the body of our beloved brother was taken to his plot in the New Vernon Cemetery, followed by Elders Durand, Francis and Hubbell, and the weeping widow and relatives and many friends.

Besides the writer, the ministers present at the funeral were Elders E. V. White, of Virginia, S. H. Durand, of Pennsylvania, J. D. Hubbell, of New York, A. B. Francis, of Virginia, F. A. Chick, of New Jersey.

Next to the bereavement of our sister, his devoted companion, none can feel this great loss to the church on earth more than the writer, to whom long and intimate association has rendered our departed brother dear, not only as an esteemed and beloved brother and fellow laborer, but as a tried and reliable counsellor, and a friend whose love never faltered. May the Lord soothe the sorrows of all who mourn our inestimable loss, and give us grace to say even now, "Thy will be done."

In the depths of sorrow,

WM. L. BEEBE.

WARWICK, N. Y., Jan. 18, 1897.

DIED—Dec. 17th, 1896, our dearly beloved brother, **William H. Ransdell**, in the 83d year of his age. Brother Ransdell was married first to Martha A. Carpenter in 1853. To them was born one son, our esteemed brother, Ernest Ransdell. His former wife was called away by death January 30th, 1870. He was again married to sister Sallie A. Montgomery Oct. 22, 1872.

Brother Ransdell experienced a good hope through grace early in life, and joined the Sulphur Fork Church by experience and baptism when 16 years of age. He and our venerable old brother, Joseph Turner, now about 94, were both baptized the same day in the fellowship of the Sulphur Fork Church. I have heard each of them say recently that they had traveled together in their pilgrimage all these many years (now 67), and not a shadow of difference had ever been between them. How wonderful the power of reigning grace that alone can keep us and enable us to say, "Peace on earth, and good will toward men."

Brother Ransdell lived his profession as a member of the church, faithful in his attendance until his hearing became so impaired that he could not hear preaching. He died in the faith that he professed in early life, saying not long before his demise that he had no other hope of salvation but in the merits of Jesus' blood.

Brother Ransdell is the last of that generation of thirteen children of John and Lucy Chilton Ransdell, who came from Virginia many years ago to this State. He leaves our dear sister Sallie, one son, wife and family, with many relatives, neighbors and friends (for I do not suppose he had an enemy), to-

gether with the church, to mourn the loss; but we mourn not as those without hope, for he believed in Jesus, who is the Resurrection and the Life.

He had no particular disease, but simply worn out by age, consequently he did not seem to suffer much, but life quietly ebbed away, and he was gone without a shudder or a groan. The funeral was largely attended at his residence on the 19th ult., where a discourse suitable to the occasion was preached by his Pastor, Elder J. G. Eubanks, after which his mortal remains were laid in the cemetery at New Castle to await the resurrection morn. May the dear Lord strengthen and comfort the dear bereaved ones.

P. W. SAWIN.

NEW CASTLE, Ky.

ELDER G. BEEBE'S SON:—Please publish the death of **Mrs. Lizzie Morris** (the widow of Joseph Morris, whose obituary was published in the SIGNS OF THE TIMES). She departed this life August 20th, 1896, at her brother's home, L. E. Hayden, near Hamburg, Ashley Co., Ark. She was born Sept. 16th, 1855, near Bastrop, Morehouse Parish, La. In her 18th year she was baptized in the fellowship of Concord Church, in Morehouse Parish, La., by Elder A. Toulin, and lived a consistent member, and was highly esteemed by all who knew her for the truth's sake. She was an affectionate wife and a kind mother. She was well established in the doctrine of God our Savior, and was a reader of the SIGNS from childhood, and was much interested in the continuance of the same, believing that the editors were wielded by Almighty God for the comfort of his chosen people. She was a firm advocate of the doctrine of absolute predestination of all things, and often said it could not be possible that the chosen people of God born again not of a corruptible but an incorruptible spirit, which liveth and abideth forever, could deny the precious truth contained in the doctrine.

She leaves an aged father, three children, four brothers, one sister, and many relatives and friends, with the church, to mourn, but not as those without hope. We believe our loss is her eternal gain. O! that the Lord would make his people praise him in every dispensation of his providence, and make them to know that he is God, and they dare not say, What doest thou?

G. W. CALDWELL.

Sister Purington died here yesterday afternoon about 4 o'clock, and will be buried here this afternoon. She died as easy and peacefully as an infant falling asleep. She was the widow of the late Elder Joseph L. Purington, who was an able and faithful minister of the New Testament.

Your brother in hope,

EDWARD HEARD.

COVINGTON, Ga., Jan. 11, 1897.

Olive M. Grant died of consumption at her home in Acton, Maine, Dec. 18th, 1896, aged 49 years, 1 month and 8 days.

This sister was one who was beloved by all the household of faith who knew her, because of the manifest grace of God in her. The grace of God adorned her with a meek and quiet spirit, which in the sight of God is of great price. The last year of her life was particularly one of weakness and suffering until the Lord released her, and she departed to be with Christ, which is far better. Though constantly exhibiting such amiability in her life, she was ever confessing what a sinner she was. She saw herself such an unworthy one, poor and insignificant, but her hope and rejoicing was in the grace and pardoning love of God. Our heavenly Father was her comfort and stay in her sickness, and enabled her to bear it with patience, and gave her that sweet resignation to the will of the Lord concerning her.

Our sister was baptized by Elder W. Quint, in the fellowship of the church at North Berwick. Formerly she was united with the New School Baptists, but by experience learned it was no home or comfort to her, and after many trials in her mind was led to withdraw herself from them. The writer preached at her funeral, from Gen. viii. 11.

"In vain my fancy tries to paint
The moment after death;
The glories that surround the saints,
When yielding up their breath.

One gentle sigh each fetter breaks,
We scarce can say, 'They're gone,'
Before the willing spirit takes
Her mansion near the throne.

Faith strives, but all her efforts fail
To trace her in her flight;
No eye can pierce within the veil
Which hides that world of light.

'Thus much (and this is all) we know,
They are completely blest;
Have done with sin, and care and woe,
And with their Savior rest."

FRED. W. KEENE.

Mrs. Sarah B. Lane was born in Fleming Co., Kentucky, April 7th, 1822, her maiden name being Moore. She died Dec. 10th, 1896, lacking but about five months of 75 years. At the age of 20 years she was married to William Ledden. In 1855 she was left a widow with two little boys, only one, J. M. Ledden, surviving her. In her early widowhood she moved to Tambridge township, this County, where, in July, 1856, she was married to Benjamin Coruwell, who died within one year. In 1860 she was married to Harrison Lane, of Waynesville township, where the active part of her life was spent. Faults she may have had, as have others, but selfishness was foreign to her nature. "Aunt Sarah," as she was familiarly known, never turned a deaf ear nor refused a helping hand to those in sickness or distress. She early in

life united with the Regular Baptist Church, under the ministry of her oldest brother, Elder J. B. Moore. Though for seven years an invalid, and deprived of the power of speech and her life seemed a burden, her lively nature never entirely left her. Her greatest comfort came from hearing the Bible read, to which she clung as the great hope of a better life to come.

Elder L. O. Davis preached the funeral sermon from these words of Job: "If a man die, shall he live again?"

Lydia Hufford was born in Perry Co., Ohio, June 17th, 1823. She was united in marriage to David Seitz, (whose obituary appeared in the SIGNS OF THE TIMES a few months since), Oct. 3d, 1844. To this union were born ten children, five sons and five daughters. Only two sons and two daughters survive her. She with her husband moved to Putnam Co., Ohio, in the fall of 1847, and settled on the farm, where they remained until called to their home above.

"Aunt Lydia" (as she was commonly called), never made a public profession of christianity, but her quiet, inoffensive life, her kindness manifested to all the brethren and friends of her husband, her patience in all her afflictions and sorrows, and her oft expressed desire to be freed from her body of pain to go to her better home above, manifest her reconciliation to her Master's will, and afford lasting consolation to her friends and loved ones who are still left here in this world of trouble.

Elder W. L. Lines preached to the comfort of a large concourse of people Nov. 17th, after which her body was laid to rest until the resurrection morn.

A. F. DOVE.

DIED—April 26th, 1896, sister **Margarett Foucht**, widow of brother Daniel Foucht, who resided in Broughton Hollow, Tioga Co., Pa. She was born in 1817, and was baptized by Elder Gitchett, uniting with the Regular Old School Baptist Church at Cherry Flats, Tioga Co., Pa., in 1852. She was a firm believer in the doctrine of sovereign grace, and an exemplary christian. Her constant theme when with her brethren was a sinner saved by grace. She leaves several children and many friends to mourn her absence. She is at rest with Jesus. The dear Lord will give grace to those who need.

D. M. VAIL.

WAVERLY, Pa.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 65. MIDDLETOWN, N. Y., FEBRUARY 1, 1897. NO. 3.

CORRESPONDENCE.

LAZARUS AND THE RICH MAN.

BRETHREN EDITORS:—I have for some time thought much upon the above subject, and if in your judgment such thoughts as I have are worth giving to the brethren, you may publish them. My attention was especially called to this subject by Elder Hardy during his last visit north. No doubt most of your readers have heard this parable spoken of as two different stages of experience. While the general outline of the subject of my letter has been given me from time to time by other brethren, I have a few thoughts of my own with which to fill in the tracing.

The rich man is believed to be a type of the sinner while yet in nature's darkness, clothed in the purple and fine linen of the religion of the Pharisee, who stands and prays thus with himself, "God, I thank thee that I am not like other men are; extortioners, unjust, adulterers, or even as this publican. I fast twice a week. I give tithes of all that I possess." While on the other hand, Lazarus represents the publican standing afar off, who would not lift up so much as his eyes unto heaven; but smote upon his breast, saying, God, be meriful to me, a sinner.

There is a very significant wording of the Pharisee's prayer, namely: "He stood and prayed thus with himself." "God, I thank thee," &c. He prayed thus with himself; and the first thing we hear from him is to thank God for his creature goodness; and yet not really thanking God, but exalting himself in his own estimation. But when the child of God prays, he prays to God, as the publican (Lazarus being a representative) imploring the goodness and mercy of God.

The rich man is clothed in purple and fine linen. This purple and fine linen makes a great show. It is very dazzling to the natural eye. It pleases the fancy. It is beautiful to behold. It is that great show and display that the Pharisee makes in his prayer with himself. It is that great show of religion made to this day in the form of doing so much for the Master, as religionists of the world term all such things as their Missionary Societies, and Sunday Schools, and the great number of souls that by these means they claim to bring to Christ. But Lazarus, although spoken of in the beginning of the parable as a beggar, is clothed in pure robes of white, which is the righteousness of Christ. There is nothing so attractive and dazzling to the natural eye in a robe of white. It simply carries with

it the idea of cleanliness and purity. When the eye of faith beholds that robe of whiteness, the righteousness of God, in which our Lord and Savior Jesus Christ is clothed, and we also in him, we behold the blackness of our sins, the fruitlessness of the purple and fine linen of the rich man; then it is that we are laid at the gate of him who is rich in love and mercy, covered with bruises and full of sores, which represents our load of sin and guilt. Then we desire to be fed with crumbs from the Master's table. We long to be clothed not in purple and fine linen, but in pure robes of white; and to taste the goodness and mercy of God. Although we are still beggars at mercy's door, as represented by Lazarus, we, as he, are clothed in the righteousness of Christ; for we do hunger and thirst after righteousness, and all such shall be filled.

Another striking remark is that Lazarus was laid at the rich man's gate. He does not lay himself there. Neither do we lay ourselves at the feet of Jesus; but we are laid there by the Spirit of God, which works in the hearts of all his people, according to the will of the Majesty on high.

Moreover the dogs came and licked his sores. In this helpless condition, Lazarus covered with sores, and desiring to be fed with crumbs that fell from the rich man's table, beautifully illustrates a subject of grace in the position outside of the church, spoken of by the apostle John in Rev. xxii. 15, "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Taking an example from nature, I am convinced that a running sore would be irritated and would smart from the licking of a dog. So were the sores of Lazarus, his plague of sin irritated and aggravated by the dogs without the city, the church of the

living God. These dogs without would give comfort to sinsick souls by telling them how to obtain mercy and favor in the sight of God by creature efforts; and the observance of the law which poor, weary sinners in the condition of Lazarus have already realized is not sufficient to reach their case. All these admonitions of these comforters by the law only aggravate the sinner's condition; and so the sores are made worse instead of better. But when Jesus, as the Sun of righteousness, reveals himself, with healing in his wings, all the powers of earth and hell could not keep those sores from healing. They are removed as far from us as the east is from the west.

It came to pass that the beggar died and was carried by angels to Abraham's bosom. The rich man also died and was buried, and in hell he lifted up his eyes, being in torment. The death that Lazarus died is typical of baptism, and admission into the church is represented by Abraham's bosom; and he is there comforted by the blessed promises of our Savior, whom to know is life eternal. "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." "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. vi. 3, 11. The rich man also died and was buried. Lazarus was not buried, but was carried by the angels to Abraham's bosom. Evidently the two deaths mean different stages of experience. Paul says in Rom. vii. 8, 9, "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law

sin was dead. For I was alive without the law once: but when the commandment came, sin revived and I died." Sin was dead without the law. This is when and where the rich man was clothed in purple and fine linen. In this condition, he, like Paul, is alive without the law. To him the commandment came, sin revived, and he died. In other words, the Spirit of God has written his law in the rich man's heart, and he died to love of sin. He is buried, as it were, in sin. He is overwhelmed with trouble and a sense of his own guilt. He is no longer clothed in purple and fine linen, faring sumptuously every day. In hell he lifts up his eyes, being in torment, and seeth Abraham (the church) afar off and Lazarus in his bosom. "And the commandment which was ordained to life, he found to be unto death." The life to which this commandment is ordained is now made manifest in the new birth of this rich man; and the death is the death that he died to the love of sin. He is now born of the Spirit, by which he is enabled to see the kingdom of God, as Jesus said to Nicodemus. He has now become a beggar at mercy's door, and is enabled to see Lazarus in the bosom of the church comforted; while his tongue is parched in the flame of his sins, which, with the fetters of the law, form the great gulf between all the people of God and the church, until such time as it pleases him to turn them about, as by a voice behind them, whereby they are enabled to say, "Old things have passed away; and all things have become new." What then do we behold? We behold nothing but Christ and him crucified, by whose blood we are justified; and not by the law, as given by Moses.

Those in the church who now see the rich man as a beggar, as a subject in the

school of experience, cannot go to him. They cannot reach and relieve him. This shows that God alone can do such an one any good. He alone by his Son Jesus Christ can speak peace to the burdened soul. He alone can, by the pure waters of the river of life, cool the parched tongue and satisfy him who hungers and thirsts after righteousness.

Now what do the five brethren in the parable represent? I can see but one thing in them; and that is still a representation of the Jews under the law of Moses and the prophets, who do not receive Christ; but who still look to the law for justification; thus completing the chain in the parable, from the law to grace. That the five brethren represent the Jews, who are still looking to the law for justification, I think is satisfactorily proven by father Abraham's answer; and by reference to other Scriptures. "They have Moses and the prophets; let them hear them." I will refer also to the following Scriptures: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah viii. 20. Also, "Seek ye out of the book of the Lord, and read; no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his Spirit it hath gathered them."—Isaiah xxxiv. 16. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." "But I know you, that ye have not the love of God in you."—John v. 39, 42. For Moses of old time hath in every city them that preach him; being read in the synagogue every Sabbath day. The rich man then said, "Nay, father Abraham, but if one went unto them from the dead, they will repent. He said unto him, If they hear not Moses and the prophets, neither will they be persuaded

through one rose from the dead." Taking all this Scripture with the references into consideration, it seems very plain that these five brethren represent the Jews in whom there was no love of God manifest. But the subject is so broad that I cannot do more than glance at it, and offer a few rambling thoughts for consideration.

To review briefly. The five brethren are the Jews under the law. The rich man after he had died, and in hell lifted up his eyes, being in torment, is in the same condition that Lazarus was when he laid at the rich man's gate. He is in this stage of experience, a child crying for mercy, and he has been given a view of the church of God; though the gulf between the church and himself has not yet been removed. Lazarus, in Abraham's bosom, is he to whom God has been pleased, not only to give a faith-view of the church, having been born again; but he is also born of water, and of the Spirit, and thereby is permitted to enter into the kingdom of God, or into the church, where he is sweetly resting, and fed with the crumbs that fall from the Master's table. Why the number five should be used to represent the number of his brethren by the rich man, I have no idea, unless it be that they, together with the rich man and Lazarus, make that representative number seven, which is so often used in the word of inspiration.

Yours unworthily,

SAMUEL C. CUBBAGE.

1922 N. 31 St., PHILADELPHIA, Pa.

[WE willingly publish the above article by brother Cubbage. It has always been the case, so far as we know, that there has been a wide divergency of views upon this parable. We do not feel sufficiently clear in our own mind to offer any view upon it. But we think it good and profit-

able for brethren to cope upon scriptural themes; and we can but commend the kind, frank, clear manner in which our brother has presented his views upon the matter.—ED.]

PRINCETON, N. J., May 10, 1891.

DEAR SISTER:—I appreciate your kindness in writing to me on the 8th instant. It came to me when I much needed the comfort received. It would fill a volume to write the varied experiences of my mind during the past months. The coldness among brethren, the depressed feeling that the surrounding circumstances of our times has produced in the Elder's mind, has caused me much reflection, and at times I can truly say I was overwhelmed with grief. O how I longed to speak to my brethren on many occasions! But being deprived of the opportunity at the time, the Lord I believe taught me what it was to enter into my closet and shut the door, and pour out my soul in supplication for grace and strength to guide me in the way that leads to life. During this time I met in company with several ministering brethren, one of them naturally of a sorrowful heart. At that time I was happy, and, I trust, thankful that I was permitted to lay aside the cares and perplexities of life for the moment, and meet what were to me the dearest friends on earth, and engage in that pleasure which is far above all other pleasures—the worship of God. As we came together, and he reached his hand to me, he said, "Well, here is brother Leigh, I am glad to see you. Brother Leigh, you always seem happy. You never seem to have any of the afflictions and sorrows of the Lord's people, but always pass joyfully along." He of course meant no harm, and perhaps I was a mystery to him, but it seemed to come to

me as a rebuke for my seeming lightness and trifling manner, so unbecoming the occasion and one of my years and position in the church. The devil took advantage of the circumstance and kept it before my mind in a strong light. It caused me to closely examine myself, and to pluck out eyes and cut off hands that I thought possibly might offend. But in the midst of my trouble this Scripture came for my comfort, "How shall the children of the bridechamber mourn when the Bridegroom is with them?" and the words of the Savior to those that informed him that his mother and brethren were without, he said, "Behold my mother, my sister, my brother." How could I mourn longer? What had I to weep for? Behold, there were before me my mother, my sisters, my brethren, my dearest kindred on earth. I was in the enjoyment of comfortable health, and surrounded with the ordinary comforts of life, and the Lord for the moment had cast my sins behind his back, and I trust I saw his hand in every blessing that I received. Sunday morning following I seated myself in a carriage to go to the meeting. It was a beautiful morning, and as I with pleasure and delight meditated upon the goodness of God, and all the blessings and surrounding circumstances of my life, the words of the brother came to me again, "You always seem so happy, and do not have any of the sorrowings and sufferings of the Lord's people." I immediately became a judge and accuser, and said, Do I serve God for naught, or am I serving him for his kindness and blessings bestowed upon me? Have I been born again? Do I know anything of that righteousness that cleanseth from sin, or of that justification that can make a sinner meet for the inheritance of the saints in light? O what

momentous questions they were! How could I answer them? The time passed quickly. I seated myself with my brethren in the meeting, a vile, condemned sinner, and for the time being without God and without hope; and I conclude if the brother had met me on that occasion he would have found no place for his remark. It was not long before it was the pleasure of the Lord to reveal his face, and I entered once more upon a season of enjoyment. But the experience wrought within me a great carefulness, and I set guards around my steps. I promised to watch my words, check my rising temper, and give no occasion for any to speak ill of me. I was permitted to enter upon another season of enjoyment. Everything passed pleasantly with my business and among my friends. But I saw my brethren and friends fall sick, and meet with losses and afflictions, and I became alarmed. I said, "If I live with Christ I shall suffer with him." I began to inquire how these sufferings would come, and I said with David, "I shall one day fall by the hand of Saul." The past month has revealed to me how I shall suffer with my brethren; sickness, sorrow and loss have come. But I have been comforted in the Scripture, If we suffer with him, we shall also reign with him.

For many years past no important steps of my life in business or otherwise have I taken without first seriously considering how it would effect my position with my brethren and the church; and I have endeavored to avoid the appearance of evil. But how signally my poor sinful nature has failed! I am yet doing the things I would not do, and leaving undone the things I would have done. Thus I conclude it will continue with me during my pilgrimage through this wilderness world. The apostle complained of a

thorn in the flesh, and besought the Lord to remove it; but the answer was, "My grace is sufficient for thee." I know that his grace is sufficient for all his children, in sorrow or affliction, in life and in death. But am I a child? Who shall answer for me? God alone can give the guilty conscience peace and say, "Thy sins are all forgiven." When we behold him that cometh from Edom, with dyed garments from Bozrah, traveling in the greatness of his strength, then we are raised above the vanities of time, and by faith we behold the land of rest for which we sigh, and long to dwell with Christ at home.

My dear sister, the foregoing thoughts have been delayed a long time, but I trust that you may find comfort in the experience which I have written, showing that your brethren suffer with you, and wrestle with temptations, doubts and fears.

Your unworthy brother,

ELIJAH LEIGH.

FEBRUARY 5, 1892.

DEAR SISTER IN CHRIST:—It seems a long time since I have seen my friends and brethren in Hopewell, and I feel it very sensibly, for I am so seldom prevented from seeing them and of hearing our Pastor expound some portion of the word of God every week. The past three or four weeks have been very long and lonely, and the circumstances that surround us in this dark and cloudy day are trying, the very air seeming laden with sadness. The papers are filled with the records of crime and wickedness, and all manner of evil. It causes a shudder to run through our hearts as we read the diabolical deeds of wicked men and women. It reminds us of the declaration of Scripture that man shall wax worse and worse, deceiving and being deceived.

The wickedness of the ancient Jews is being repeated in the day in which we live, and the judgments of the God of heaven are being poured out upon the unrighteous nation. And as the rain falls upon the just and the unjust, so the plagues and wrath of God fall upon his church as well as upon the people. The nation and people who are striving for greed and gain, and take their fill of pleasure, and are forgetful of the bountiful Giver of all good, do not see or feel this sorrowful condition. But those who have been redeemed by the blood and righteousness of Christ, and whose God is the Lord, turn from these sad scenes, to the church for comfort and consolation in their sorrows and afflictions, and behold coldness, lukewarmness and indifference in the brethren. And when the ungodly world speaks lightly of the life of some professed followers of the Lamb it increases my sadness, and I mourn the languishing condition of Zion. For if I know my own heart, I would have the church as a city set upon a hill, and glorious to behold. I would have the daughters grow up as plants in their youth, and the sons as trees of righteousness, the planting of the Lord, and her oxen strong to labor, all being of one heart and one mind, striving together for the things that make for peace, and edifying each other in love, so that it should be said of us, "Blessed is that people whose God is the Lord." Thus many converts of the Lord should be attracted by the glory of the church, and directed by the Spirit's power to the liquid grave, to be buried in baptism, and arise to newness of life in that gospel rest that remains to the people of God. I mourn over my own unworthiness, and regret that I am so unprofitable to my brethren, and am often reminded of duties and ob-

ligations which I owe to them. I sometimes feel called to rebuke and admonish, but when I turn my eyes within, and the Lord gives me one glance down into my wicked heart, and I behold a sink of sin and wickedness, I am humbled in the dust before the righteous Judge of all the earth, and say, Who am I, to reprove another? When the guilt of ten thousand sins weighs down this wretched heart of mine, and in fear and trembling I plead for mercy for my sinful self, then the little sins of my brethren vanish out of sight.

I have reflected much the past months upon these things, and have passed most of the time in loneliness and darkness of mind, and have said with one of old, "O that I were as in months past, when the candle of the Lord shined round about me, and I walked in the light of his countenance!" O how diligently I have searched my heart for the cause, that I might correct my steps and walk in the path of righteousness and peace. But all my efforts are vain. But when the Lord shall search my heart as he did Jerusalem with candles, I shall know the cause, and his Spirit will then apply the remedy, and in meekness and contrition of spirit I shall cry, "Lord, be merciful to my unrighteousness, and deliver me from evil, and restore unto me the joy of thy salvation."

It was very kind of you to write me of the many things that transpired during my absence, and I would gladly answer all your questions upon matters pertaining to the church, and clear the darkness from your mind and remove the sorrows and sickness and afflictions that have caused us all to mourn. But my prayer is that the Lord would help us to bear in meekness and fear the afflictions and chastisements that trouble us, and in due

time give us day for night. May the glorious Sun of righteousness cheer and warm our hearts into life, and may we again be permitted to look upon Zion the city of our solemnities, a quiet habitation, and rest our weary souls upon Jesus Christ, and love flow from heart to heart, and each in one another's peace delight.

Your unworthy brother,

ELIJAH LEIGH.

PSALMS CIII. 14.

"For he knoweth our frame; he remembereth that we are dust."

How often the writer of the Psalms calls to mind the exalted character of the Creator, as compared to that of his creatures, or to man which he created. As high as the heavens are above the earth, so are his ways above our ways. As for man, his days are as a shadow that declineth, and he cometh forth as a flower, and is cut down. But as for God, he is from everlasting to everlasting; his years shall have no end. The Lord is always holy, but poor man is only sinful. Some little time ago, in considering my most low and afflicted state, these words would keep coming into my mind, "Lord, what is man that thou art mindful of him, or the Son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." Thou didst set him over the works of thy hands. I could receive the first part, but, "Thou made him a little lower than the angels," was something I could not realize, and concluded it must have been when man was first created, before he sinned and came under the dreadful consequences of sin. Now he is under condemnation, what is he that thou art mindful of him, or that thou visitest him? But when thou madest him, thou madest him

a little lower than the angels. We read of the Savior, who is also called the Son of man, that he was made a little lower than the angels for the suffering of death. A wiser one than I can trace these matters in a better way, but I can only give what I have received. I could not realize how I ever could in all the existence I have known, be a little lower than the angels—they so holy, so happy, I so utterly miserable, so sinful. The thought followed me, but I could gain little comfort from it; but as the days went on, and sufferings and perplexities increased, cares and even toils laid upon me that I had no strength to bear, it seemed that everything that concerned me, even of the least trifle of my affairs, was turned into a torment that utterly overburdened the heart. Crushed and agonized beyond all endurance, I cried out against the dealings of the Lord with me. How could the great God with all power suffer me to be so tormented? In former times I had read of those who gnawed their tongues for pain, and blasphemed the name of the Lord, neither repented to give him glory. I was appalled at them when I read this, but now I have reason to fear that I am one of them. And after this dreadful state of mind I felt I could never pray, nor rejoice, nor claim any evidence of grace, nor hope again. But soon I found my heart relieved. I would be having sweet emotions, and precious words would be coming to me, and I wondered how it could be. Surely it cannot be that the Lord is still mindful of me, that he still visits me. When these sweet words came to me, "He remembereth that we are dust." He does not remember us as an equal with himself, with whom he would contend. He does not remember us as anything that is of great consideration, but he remember-

eth that the poor, writhing worm that cried out in its agony, was just a little dust, a body of flesh, unto whom it was said, "Dust thou art, and unto dust thou shalt return." Even Absalom felt this when he came to speak and to plead before God. He calls himself dust and ashes in the sight of the Lord. Surely he hath not dealt with us according to our sins, nor rewarded us according to our iniquities; and there his greatness and his mercy is brought to mind; even his loving-kindness toward them that fear him. What a great love it is wherewith he hath loved us! As I so cry out and groan beneath my afflictions, my sicknesses, I must remember here, "He bare our sicknesses." As I so much feel and mourn my own sinfulness, I remember how, "He bare our sins in his own body on the tree." Sometimes I have thought, If he could possibly bear more for one than for another, he has borne the most for me. O! "How sad my state by nature is." What low places I reach! What awful depths of a wicked heart is mine to prove! and yet it may be that here I learn the height, the breadth, the depth of the love of God. When I feel I have no wisdom, that I am so blind that I am devoid of all things, I love to think he can be all things unto me. It has always been with me, How will I pass the last trial? How will I at last meet the monster that we must all meet? If I have had a comfortable frame of mind, if I have had a song in my heart, O! I think, it would be easy if I could die now. Or if I have felt the spirit of prayer, I have thought I had something that would never fail me. I could call upon the name of the Lord, realizing that such should be saved. But I have learned that I cannot always pray. I get too far off, too utterly low, sunk

down, and what could I do if I could not remember him who can pray for us when we cannot pray for ourselves? Remember how he ever liveth to make intercession for us, and how he is at the right hand of God. He is just suited to my case. He can do all things for me—can be all things for me; I, poor, feeble dust. Sometimes I feel I can best meet death at last in utter helplessness, feeling that the “eternal God is my refuge, and underneath are the everlasting arms.” He can just carry me through the dark gateway, and in this last conflict I can only say, “Thanks be to God who giveth us the victory through our Lord Jesus Christ.” It is truly a “given” victory. Everything is “given” that concerns us most, and all “through our Lord Jesus Christ.” Otherwise how could it benefit those who are but dust? those who are so lifeless in themselves? I love this way; it is all my hope, and all because of the great love wherewith he hath loved us. It must be a great love that can remember me; that can do all things for me. And full well I know,

“The land of darkness and of death,
Attends my next remove.”

Most earnestly I can say,

“O may these poor remains of breath
Tell the wide world thy love.”

KATE SWARTOUT.

Woodstock, Michigan.

KINCARDINE, Ont., Jan. 4, 1897.

DEAR BRETHREN EDITORS:—It is with feelings of unworthiness that I now attempt to pen you a few lines, and if the dear Lord shall enable me, I will express a few of my thoughts for the year that is past. With what deep emotions, with what comfort of love and sweet sense of oneness have I at times perused the pages of the SIGNS. Not merely because it was the SIGNS OF THE TIMES, our Old School

Baptist paper, but because the writers therein have been and are manifest as having been with Jesus, and learned of him. They have declared with joy and gladness that there is but one that is reverend, and that Holy and Reverend is his name. Their soul's desire is, “Let God be true, but every man a liar.” How very little of the above grace and spirit is manifested in this day of world-wide profession. I have heard some awful language in the profane world, but I have heard far worse in the religious world from those who are styled “Reverends,” and who do not hesitate to call us bigoted and other hard names because we cannot go with them. And why, dear brethren, cannot we go with them? Is it not because they belie our dearest friend? He is the one of whom our souls have been constrained to cry, “Bless the Lord, O my soul, and all that is within me, bless his holy name.” Is it not because the “lo heres” and “lo theres” declare that he who is mighty to save is only trying to save sinners; that he has done all he can to save men, and that he cannot save them because they will not give their hearts to God, and that others are lost because their hearers do not give money enough, or do not work hard enough in the Sunday Schools? It was through the everlasting goodness and love of God that that word was spoken, “Thus far shalt thou go, and no farther.”

“We felt the arrows of distress,
And found we had no hiding-place.”

Then the wonder of wonders was how God could be just and have mercy upon us. It was then that we learned that one jot or tittle should in no wise pass from the law till all should be fulfilled. It was then we felt he who is God and man, or the Godman Christ Jesus, could alone fulfill every jot and tittle of that law,

which we had transgressed, and in due time we were brought by faith to behold the Lamb of God that taketh away the sin of the world. Yes, blessings upon his name, there was no striving upon his part to save me or any one. There was no begging, no pleading on his part. We were ready to perish. We were in a waste-howling wilderness, and were tossed with tempest and not comforted. Salvation was what we needed.

“He drew me, and I followed on,
Charmed to confess the voice divine.”

O what joy, what unspeakable gladness filled our souls when we were given to know for ourselves that we had been loved with an everlasting love, and were being drawn in everlasting kindness. Here was no boasting and no vaunting of ourselves. There was no mind now to live after the flesh, no desire now to have our fill of sin, as the self-righteous say they would. No, instead of this,

“We longed to find that peaceful bower,
Where sin has neither place nor power.”

We felt to say, O that we could love him more and more, and show forth his praise in our life, our walk and conversation! May the Lord bless you all, and keep you valiant for the truth, is the prayer of your unworthy brother, if one at all.

After reading the above carefully, dear editors, do with it as you deem best, and you will please me.

Yours in the love of the truth,

RICHARD CASE.

[Our brother has spoken of the blasphemy of the religious world being greater than that of the profane world. This has called to our mind an incident in the life of the late Elder Whitehouse, of Maine, which we heard him relate many years since. In early life for years he had followed the sea, having as we

recollect been carried to sea by a press gang when a youth. After becoming a minister of Jesus Christ many years later, he had an appointment to preach in a town in Maine, near the ocean. He was standing upon the green in front of the meeting-house, conversing with those who were gathering, when two sailors drove by at a somewhat reckless speed, and as they did so one of them made use of a terrible oath. A man standing by said, shudderingly, “What wicked wretches sailors are!” Elder Whitehouse felt that this demanded notice and rebuke, and turning to the man he said, “Sir, you do not know anything about sailors. No class of people reverence the power of God more: they see his wonders in the deep. I have heard the name of God blasphemed more in one hour in that pulpit than I ever heard it by sailors in all the years I sailed the deep; for in that pulpit I have heard the infinite power of God denied, which no sailor would ever think of doing.” We have never forgotten the impression made upon us by this language of Elder Whitehouse. We have given the incident because it illustrates the language of brother Case.—ED.]

LEOTA, Indiana, Dec. 25, 1896.

DEAR BRETHREN IN THE LORD:—In presenting to you this epistle of love, I desire to call attention to the subject of “redemption.” In writing upon the nature and importance of this subject, we should be guided by no synod nor dogma past nor present, but should invoke the guidance of the Holy Spirit and heed the teachings of the inspired word. And as a prerequisite to a proper understanding of the subject, I will offer some remarks upon the Being, purposes and attributes of our God, and the condition of man by reason of sin. “God is a Spirit.”—John

iv. 24. He is infinite in wisdom, power, holiness and truth, which are the four pillars of his throne of love. He is subject to none of the changes of this natural world, and is dependent upon none of its transient properties for his eternal existence, and needs no finite counsel to determine his works, nor men-devised means to fulfill his vast designs. "He speaks, and it is done; he commands, and it stands fast."—Psalm xxxiii. 9. All the inhabitants of earth are reputed as nothing, and he doeth according to his will in the armies of heaven and among the inhabitants of the earth, and none can stay his hand, nor say unto him, What doest thou? He is eternal in Being, immutable in counsel, infallible in his works. "The counsel of the Lord standeth forever; the thoughts of his heart to all generations."—Psalm xxxiii. 11. The limitations of time and the duration of eternity hang on his firm decree.

His prescience beheld the expanse and all the varied developments of the universe before the inception of time, and chose from a self-ruined world the heirs of immutable bliss to the praise of the immeasurable heights and depths and glory of perfect and eternal justice, mercy and love, all of which are essential attributes of Jehovah. "For God is love."—1 John iv. 8. His power spread forth the heavens above, gave to the sea its bounds, established the foundations of the earth, and saves his people through his own chosen means from the woe of a sin-stricken world. His holiness and truth move forward the work of justice, mercy and love. Not to suit the carnal impatience of degenerate man, who is but the creature of a moment, and cannot endure long, but according to that purpose he fulfills the counsel of his will. God created man a rational being. How sublime is the truth

that God has breathed life from a living source, and kindled into existence a world of rational beings! From the time that Adam fell from his original innocence and the pleasures of primitive Eden into the abyss of sin and guilt, and consequent perdition, man has been suffering the sorrow of the world, that worketh death, in all the sighs and groans and tears of time. He is dead in trespasses and sins, blinded by the god of this world, "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; who being past feeling have given themselves over unto lasciviousness, to work all uncleanness and greediness."—Eph. iv. 18, 19. Such is the condition of man by reason of sin. All nations before him are as nothing, and counted to him less than nothing, and vanity. Redemption was essential to justification, just as regeneration is antecedent to faith. But to redeem necessarily implies a right of the Redeemer in the objects redeemed, prior to the redemption. Sin had brought man into a state of alienation from God, for which God is just in their condemnation. Therefore redemption was a work of unmerited grace, given in Christ in behalf of his people previously chosen of God, and involved in sin, and consequently in need of redemption. They were foreknown of God.—Rom. viii. 29, in the covenant that was confirmed of God in Christ, an everlasting covenant.—Isa. lv. 3; Gal. iii. 17. "And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."—Heb. ix. 15. "According as he hath chosen us in him before the foun-

dation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—Eph. i. 4, 5. It is not by works of righteousness which we have done, "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. 12. "For by one offering he hath perfected forever them that are sanctified."—Heb. x. 14. Here is redemption full and complete, and never ending, needing no addition, admitting of no diminution, having perfection for its ultimatum. Let us, my dear brethren, inquire what it is that is thus redeemed. We must answer this inquiry by ascertaining what it was that fell, and consequently was in need of redemption. "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. "The first man is of the earth, earthy."—1 Cor. xv. 47. No doubt he was a complete natural man, possessed of all the natural endowments essential to him as the head of his natural progeny, but he was utterly devoid of that spirit which quickens, not to natural, but to spiritual life. Now, if the living soul that man became sinned, and we fell in him as our head, then it is this first or earthly man that is involved in sin, and led captive by the devil at his will. Now, "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children."—Isaiah

xlix. 24, 25. And every soul foreknown to God, and predestinated to be conformed to the image of his Son, is irrevocably redeemed by the atoning blood of the Son of God, our everliving Head, at whose crucifixion the rocks were rent and the all-cheering lamp of day was effaced. Christ hath redeemed us from the curse of the law. Christ the second Head hath redeemed those chosen in him before the foundation of the world, from the condemnation of the first head. And the spirit that is given them is the earnest of their inheritance until the redemption of the purchased possession. Until then they wait for the fruition of their hope, when they shall be crowned with perfection, and mortality shall be swallowed up of life, and death in victory. Is it not that Spirit which quickens to eternal life, that raised up Christ from the dead? It is not this spirit which we have in us, and which we have of God that is redeemed, for that is a life principle, imparting eternal life. It is a holy spirit flowing out from a holy God. It was in the beginning with God, and was God. It then neither has beginning of days nor end of life. This spirit was never involved in sin, nor subject to death, consequently it was not the subject of redemption. It is the power of God unto the regeneration and resurrection of his people, the recipients of this life. They were by nature the children of wrath; but when he who commanded the light to shine out of darkness had shined in their hearts, by this light they saw the lightnings of Mt. Sinai, and heard the thunderings proclaiming the judgments of Jehovah. They then beheld the fire kindled in his anger, that should burn unto the lowest pit. We pale before the withering blast of retributive justice, and feel ourselves lost forever. With a conviction of sin

we are slain in our guilt, and await the empire of death. Amid dethroned earthly ambitions and condemned carnal desires we cry, "Woe is me, for I am undone." "My comeliness is turned in me into corruption, and I retain no strength." In the depth of humility and tears our love of self and sin fades, and as the light of the Spirit which manifested our sins and forced conviction upon us illuminated the darkened soul, we looked forth from our doleful prison and beheld that darkness covered the earth, and gross darkness the people. The soul is exceeding sorrowful, and cries from the gloom of the shadow of death, "Lord, save, I perish." Then the dawning light dispels the darkness, the Sun of righteousness arises with healing in his wings, and light illuminates the troubled mind, and hope springs up in the midst of despair, and the daystar arises in the heart, and Christ is revealed within the soul, and we rejoice with joy unspeakable and full of glory. We are thus saved by the washing of regeneration and the renewing of the Holy Ghost. These were redeemed unto God, and together make up the blood-washed throng who were chosen of God in Christ, who was slain and has redeemed us to God by his blood, out of every kindred and tongue and people and nation.—Rev. vii. 8, 9. He "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. 13, 14. That which is delivered from the power of darkness is translated into the kingdom, and that which is translated into the kingdom is quickened, and that which was quickened by the Spirit was dead in sin. "And you hath he quickened, who were dead in trespasses and sins." And that which is

dead in sin is the living soul that man became when God breathed into him the breath of life.

Finally, redemption is the work of grace, for it is by grace that his children are saved. "Unto you therefore which believe he is precious." "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is."—1 John iii. 1, 2. And again David could say, "Then shall I be satisfied when I awake with his likeness."

Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, and that we may be delivered from unreasonable and wicked men, for all men have not faith.

Do with this as you think best. Your brother,

THOMAS J. MOUNT.

ARENA, N. Y., January 17, 1897.

TO THE ASSOCIATE EDITORS OF OUR FAMILY PAPER—And to all of like precious faith:—While I write to renew my subscription, I feel like saying a few words to the dear members of my Father's family.

Dear Brethren and Sisters:—As we are entering upon the duties and responsibilities of a new year, and are daily, yes, almost hourly, reminded of the uncertainty of life, and the certainty of death, does it not become us to walk cautiously and thoughtfully before the Lord? to walk worthy of the vocation wherewith Christ hast made us free? To redeem the time, for the days are evil? To use the world as not abusing it?—for the

fashion of this world passeth away. One week ago to-day I commenced a letter to the editors of the SIGNS, and had it in my mind to address my letter in the main to dear Elder Jenkins; but great was my astonishment and grief when, the next day, ere my letter was finished, I received a card from Elder Hubbell, announcing the death of Elder Jenkins. It seemed it could hardly be true. Truly,

"Death loves a shining mark."

"Leaves have their time to fall,
And flowers to wither at the north wind's breath;
And stars to set, but all,
Thou hast all seasons for thine own, O death."

It is more than a dozen years since I first met Elder Jenkins, and I have ever felt impressed with his earnestness, his clearness and his originality. I loved to hear him proclaim the glorious truths of the gospel. At one Association last September it was my privilege to be entertained at the same home where he and sister Jenkins and others were entertained. I enjoyed their society very much, and I have anticipated visiting them in their home church at some future day. He being comparatively young, I had fondly hoped he might long be spared a bold watchman on the walls of Zion; but how mysterious are the ways of Providence! We see many cases around us—the aged, the maimed, and those who have been sufferers for years, to whom death would be a most welcome relief; yet they are left, while others in the height of their usefulness are called home. We can scarcely refrain from asking, Why is this so? But the words of the poet is all the explanation we have.

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

But, "So it seemed good in his sight." While the loss to the churches of his care, and to our family paper, is almost irre-

parable, yet in his home, on the widow, our dear sister Jenkins, has fallen the heaviest stroke. Words fail us to adequately express our sympathy. We would point to the great Comforter who alone can bind up the broken-hearted, can make up all losses, crosses and bereavements, and who alone can give the spirit of reconciliation. "He who tempers the wind to the shorn lamb," has promised to be the widow's God and portion. To him may she look in her great bereavement, and while she realizes that her great loss is her dear companion's eternal gain, may she feel to "be still and know that he is God," and be enabled to say, "Though he slay me, yet will I trust in him."

As to our family paper, I would say in conclusion, I am pleased with its appearance. I have read the SIGNS for half a century, and have never thought of its having a new form until brother Beebe suggested it; but I think I like the new style. It is convenient, and looks well. I will do all I can to assist in sustaining it. We need it surely. I hope each dear brother and sister will interest themselves for its support, as God has given them ability.

Your sister in hope,

JULANA H. DICKSON.

SOUTH PASSADENA, Cal.

DEAR BROTHER NEWKIRK:—You ask my opinion of the duty of churches in the matter of setting forward men in the ministry. In the first place, it is supposed the church has the mind of Christ; but sometimes she appears very carnal. As a general rule, the practice of Old School, or Primitive Baptists, is to liberate a brother to exercise his gift within the bounds of the church. What for? That they may prove him by sitting in judg-

ment (remember that the church shall judge angels) of his gift, whether it be preaching, exhortation, or nothing at all. If he proves to be indiscreet in his words, and does not bridle his tongue, nor keep in the way, and does not walk godly; he is unprofitable, and the fathers should talk to him. If he should fail to hear them, the church is in duty bound to maintain her authority; and by her action stop him at once. But, if on the other hand, he bridles his tongue and walks orderly, as an example to the flock, his blunders and mistakes should be borne with until it is seen clearly that he is not called. Then tenderly, lovingly and as a nursing mother, the church should rescind her act. In this way the church would thus far be blameless, and no reproach would follow. But I will not stop here, for sometimes a brother is all right when he is licensed to preach wherever God in his providence shall cast his lot, or open the way. But we find him unable to bear prosperity, as in such a case will be shown by his pride, and a disposition to lord it over God's heritage. In this case, the fathers, as before mentioned, should talk to him, and if he is humbled, it is well; if not, he must be stopped. But, again, if he be all right in every point, so that he has the vote of every member of the church for his ordination, then he should be ordained to the full functions of the gospel ministry. But if some one, or more, of the members present fail to vote, then the Moderator should refuse to pronounce it a unanimous vote, until every member present has voted. This precision would save many sorrows to the brethren. If any member has a reason for voting against his ordination, he should state it for the consideration of the church, and the edification of the brother as well. It some-

times happens that men have a vehement desire to be ordained, that they may make a display of their egotism, superior knowledge and authority in the church. Churches should be shy of such men. They are dangerous to the peace of the church; and it not unfrequently happens that this kind of preachers are of the running-hiding kind. At least it is my observation that such is the case quite often. I have known of some who have run across the continent to keep from being ordained, so they said; and it so happened that after they had run far west, they were discovered to be almost dying to be ordained.

Now, my opinion is that the churches should be very cautious, and take all such cases specially to the Father's throne of grace. It is much easier to keep healthy by taking simple preventives, than to cure after disease has laid violent hands upon us. The church of Christ we all understand to be the highest ecclesiastical authority on earth, for it is the kingdom of God, and he, as King, rules there. See John to the seven churches, in Revelation. Each church there was faulty, more or less, because of the weakness of the flesh, as I understand; and all were threatened with punishment for their wrong-doing; and our God will surely make his words good. Therefore it is my opinion that churches are responsible, and will be made to feel that responsibility, by the visitation of their iniquities with stripes and their transgressions with the rod.

I am not of the opinion that one church has a right to arraign another church as guilty of an offense, but one church may with propriety notify another of the misconduct of her members; and I believe that very few cases would pass unnoticed. If it should so happen, then withdraw fellowship from them and their associa-

tion till such time as the breach is repaired. In this way there would be an inducement before all to preserve order, and therefore peace. Men put forward as preachers would see that all were in favor of decency and order, and because out of sight of their own church, would not give way to their vile passions, and run to excess in rioting and wantonness.

Now you have my opinion, and may judge of its value by what is in it. As for writing for publication, I feel that there are others more capable than I, to bring these things before the church, and therefore feel to decline in favor of abler men. I hope that the Lord our righteousness will by his free Spirit guide us into all truth, for which I will ever pray.

My love to the brethren, and kind regards to all the friends. Your unworthy little brother, in hope of eternal life through the Lord Jesus,

A. H. HAGANS.

[WE have taken the liberty to omit some personal references in the above communication, which was forwarded to us by brother Newkirk, as not being of general interest. We commend the subject matter to the attention of the brotherhood generally. We certainly cannot be too careful in all that pertains to the order of the house of God. The chief thing is to have the spirit of decency and order in our hearts. Where the proper spirit is found, it will soon clothe itself in a suitable form and a seemly dress. A gift of preaching will make room for itself. None can really hinder it; and none can hasten it. "Let nothing be done before the time" "Lay hands suddenly on no man." No hard and fast rules can be laid down that will fit every case. Each gift must be judged by itself, and according to the various circumstances, which differ with different cases. Each church must

judge its own members, and its own gifts. Other churches must abide by her action. She stands or falls to her Master in heaven. We commend the above letter for the many good suggestions that are in it.—ED.]

WINSBORO, TEXAS, Dec. 28, 1896.

DEAR BRETHREN EDITORS:—By your consent I feel a strong desire to talk a little to your many readers and my dear old friends, many of whom I have not met in years. I left North Mississippi December 5th, 1890, and have been in Texas ever since, and now I feel truly thankful to the good Lord for his mercy during all these years. I desire to tell all my dear brethren and sisters in Mississippi, Tennessee, Texas and elsewhere, how thankful I feel for God's goodness to me, a poor, helpless, dependent and ignorant worm of the dust. I feel unworthy of such great blessings, but receive them every moment of time. O! may I with all God's poor afflicted ones feel humble, and have a pure desire in my heart to praise him who is the only one in whom we can trust, and look for our preservation in life.

Brethren and sisters of the Regular Baptists of the Mississippi River, New Hope, Tallehatchie, and many other Associations of my acquaintance in the old States, I want to tell you of some of our good meetings here in Sulphur Fork Association. Brother J. E. Nighten, of Morris Co., Texas, a member of our Association, came among us the past week and preached to us the good old news and doctrine of salvation by grace, and all the sure mercies and promises of our dear Lord, and our dear brethren and sisters seemed to feast upon such manifestations of God's love.

I desire to say in connection with other

evidences of encouragement which we have had during the past year, that we have constituted four churches, and received three of them into our Association, the other one having been constituted only two weeks ago. Our Association now numbers about twenty churches, ranging in membership from twenty-five to one hundred and thirty to each church. These churches are well supplied with good, able brethren, who are faithful ministers of the word. Occasionally some dear brother comes along and preaches for us, and we try to bid him Godspeed when he brings sound doctrine, such as Christ and his apostles taught and commanded to be preached in all the world.

Here many Scriptures present themselves to my mind, but as all who may read this know what I always have preached, and do still preach, for sound doctrine, it is unnecessary for me to occupy space in the dear SIGNS with quotations. Suffice it to say for the present, I preach and maintain the doctrine which has been advocated through the SIGNS OF THE TIMES by Elder Gilbert Beebe, and all the dear old brethren who have passed away and ceased from their labors on earth. And now I heartily indorse the writings of our present editors and contributors, and feel a desire to thank the good Lord for such a blessing as this medium of communication one with another, our minds and thoughts and feelings upon the grand and glorious works of God in the salvation of such poor rebels as we are.

Again, brethren, I desire to say to you all, in former days while I was among you, it discouraged me very much when some brother preacher would cross my views; but now it affects me differently. When I am crossed by any preacher, old or young, I am encouraged rather to go

on, trusting in God, and him alone, for light in the Scriptures, and liberty to explain God's word and his revelation of the gospel, which he alone has made, and does now make known to the heirs of promise, who all are called to hear the voice of Jesus, being born of God by his Holy Spirit, and divinely taught by him, and brought to a perfect knowledge of their true condition, and shown clearly their need of a perfect Savior, who alone is able to save them. Yes, many poor, ignorant sons and daughters of Adam's race have tried every and all means on earth, and yet have failed of any real benefit to themselves, or of finding a perfect rest. Instead they have felt much worse, and have had to give up in despair, with no hope of salvation. But God is in all their travel and is bringing them along, and all to show them that there is no other Savior beside him. Now he begins to send forth some light into their souls, to show them that salvation is of him, and flows freely from him. He teaches them that all their works and all their former prayers have not, and could not, save them; but that salvation is by grace, which was given in Christ before the foundation of the world. All such heaven-born souls are taught and made to feel as did Paul when he said, "In me, that is, in my flesh, dwells no good thing."

I must close this letter; I am writing too much. But I want to say, brother Chick, that I, and all the brethren with me, were satisfied with your answers to my questions concerning traveling preachers. I also want to say that I indorse your editorial writing, and do commend to all our brethren the entire makeup of the SIGNS, and hope that all will aid in helping to support the publication.

In love,

T. L. MORTON.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1897.

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

BRIEF REPLIES.

BROTHER S. L. Dupree, of Lampasa, Texas, asks, "Is it heresy to believe in the purpose of God in all eternity, respecting all events?" We answer, that if any call this heresy, we are free to admit that after this manner we worship God. Every prophecy of future events proves to us the purpose of God in all that is prophesied of. In prophecy we always find the "wills" and the "shalls" of Jehovah, and "will" and "shall" always fix the certainty of things when used by Jehovah; and all that is certain, is so because fixed upon the will of God, and determined by his purpose; and as Jehovah is unchangeable, his will cannot change. There can be no change in his knowledge, either by increase or by decrease; and therefore nothing can occur in all the universe that he has not been fully cognizant of from all eternity. To say that anything was not known of God from all eternity, is to limit him. One of the grievous sins charged upon Israel was, that they limited God. It is heresy to limit either the power, wisdom or purpose of God. We several times heard the late Elder Wm. J. Purington say that he had counted the "wills" and the

"shalls" of the Bible, and that there were upwards of fourteen thousand of them in the word of God. What a ragged book the Bible would be were all the "wills" and "shalls" cut out of it! Thank God, the Bible is full of these words in connection with the purpose of God.

SOME one unknown to us, whose letter was postmarked Baltimore, has written us a letter which bears testimony to a christian experience, and has asked our views upon several portions of Scripture. The writer speaks about being among the fearful, doubting and troubled ones; and the Scriptures referred to seem to present things that the doubting hearts of the Lord's people might be distressed by. Our mind is led to say a few words about one expression that the writer especially referred to, found in Revelation xxi. 8. There it is said that among those who have their part in the lake that burns with fire and brimstone are the "fearful." To this word the writer calls special attention. We suppose that the writer feels afraid that this word applies to that kind of fear and doubting which is common to the Lord's people, and by which they often complain of being oppressed. It seems to us evident that the word has no reference whatever to what the Lord's people often speak of as doubt and fear of their acceptance in Christ, but rather to that fear which leads to a denial of the Lord. This fear actuated Peter when with cursing he thrice denied his Master, and again when he dissembled, refusing to eat with the Gentiles in the presence of the Jews, and for which Paul testifies that he sharply rebuked him, because he was to be blamed. It seems evident to us that had Peter felt more doubt and fear of himself, and less of the spirit of self-confidence, he would not have been

so easily driven by the fear of man, which bringeth a snare. Those fears concerning our personal acceptance in Christ, and those doubts about it, which arise out of a humbling sense of our own shortcomings, and sinfulness in heart and life, cannot class those who feel them among the unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and all liars, which are named in this verse. Such doubting souls fear God. The fear of the Lord is enjoined upon believers everywhere in the word, and is said to be the beginning of wisdom. The fear named in the text is such fear as is hateful to God, and which is cast out by his perfect love. We feel sure, therefore, that there is nothing in this word "fearful" to discourage our correspondent, or to cause trouble to any doubting child of God. Those who fear men rather than God are meant. The Lord's own people may, by the weakness of the flesh and through temptation, be overcome and led off into fearfulness, as well as into the other grievous sins named in the text; but this is a very different thing from that solemn fear and doubt which arises in the heart because the child of God feels to come so far short of being what he thinks a believer must and ought to be.

BROTHER H. M. Pitts, of Gate City, Alabama, asks, "Do the following texts refute predestination?" "Go ye into all the world and preach the gospel to every creature," &c.—Mark xvi. 15. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children, even as a hen gathereth her chickens under her wings, and ye would not."—Matt. xxiii. 37. "Whoso-

ever will, let him take the water of life freely."—Rev. xxii. 17. "Choose ye this day whom ye will serve," &c.—Joshua xxiv. 15. We suppose that our brother has special reference, in his question concerning these Scriptures, to the predestination of God as seen in the election of some of the sons and daughters of Adam to everlasting life. We presume that he has heard these and other Scriptures quoted as proof that the gospel offers salvation to every creature; that Jesus desires and strives to save every child of Adam; that it is the right and privilege of all men to take the water of life which is held out to them; that men are left to choose either salvation or sin; either God or idols. It might be sufficient for us to enter a simple denial that these Scriptures refute the doctrine of election; but in response to our brother we will say a few words about each of them. As he will no doubt understand, space would forbid our writing lengthily concerning them. First, the commission to go into all the world and preach the gospel, only proves that our God has an elect people in all the world, whom he will call by grace, and who shall be known and recognized as his people, by the fact that they believe the gospel when they hear it, and are ready and willing to follow the Lamb in baptism, and wheresoever he goes. Belief of the truth distinguishes the chosen of God from the world of the ungodly always. Believing does not come by the will or choice of man. The Lord's people are known by their glad receiving of the word always. But they gladly receive the word because they are already born of God. Hitherto Jesus had preached among the Jews only; now the gospel was to be preached abroad; and being preached, it would find its own. Gospel subjects would respond to it. All who

believed it should be saved. Salvation is evidenced by belief.

Second. The Savior's lament over Jerusalem had no reference to final redemption or glory whatever. He refers to his dealings with them as a nation in all the centuries of their history in the past. He had sent them prophets, wise men and scribes, by whom he had rebuked and reproved and warned them. But their heart had been set to do evil, and to follow after idols. They had no will to heed his word. Their will was to follow their own ways, which were evil and folly. As he had thus dealt with them as a nation, so would he continue to deal with them as a nation. He does not in this Scripture refer to individual salvation or destruction; but as a nation the judgments of God should fall upon them. Their house should be left unto them desolate. This was fulfilled less than forty years afterward, when under the Roman general Titus the legions of Rome besieged and destroyed Jerusalem; at which time, Josephus tells us, one million, one hundred thousand souls perished or were carried into captivity. There is positively no reference here to what we speak of as the salvation of the soul; therefore it cannot touch the doctrine of election or predestination.

Third. The words, "Whosoever will, let him take the water of life freely," contain a blessed assurance to those who desire this water of life. It is given for them; it belongs to them. But nothing is here held out to those who have no will or desire for such things. Those to whom divine life has been imparted must hunger after that which nourishes this life; and all such are made welcome, in these words, to take the water of life freely. But only the election obtain this grace of life, and only the living thirst

for this water of life. Manifestly this text supports election instead of refuting it.

Fourth. When Joshua said to Israel, "Choose ye this day whom ye will serve," &c., the choice was not between God and idols, but solely between different sorts of idols. Our God does not stoop from his majesty on high to enter into competition with idol gods for dominion over the hearts of men; but he speaks, and it is done; he commands, and it stands fast. Men are never bidden to choose between Jehovah and idols. That they are not, in the text to which our brother refers, appears upon the very face of it. We will just quote the text, and leave it with our brother: "And if it seem evil to you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

Our brother also refers to the old, stale charge, that we believe that there are unborn infants in hell; for this is what the expression, "Infants not a span long," means. It would be the height of folly for one to assert that such a thing is true, seeing that there is not one word to this effect in the Scriptures; and those who assert that we believe this, betray an entire ignorance of what we as a people do believe. The doctrine of personal election and salvation by grace is the only thing that can secure the salvation of any one, infant or adult; and we do not know, and none but God can know, the extent of the election of his grace. Personally, our view is that the election of grace is designed to take in all those whom God has purposed to call away from earth in infancy. We think that we have warrant

for this belief. We emphatically deny that any genuine Old School Baptist will make any such unguarded and extreme assertion as that to which our brother alludes. We have heard it said of Old School Baptists all our life, that they believed this, but we have never met one who did.

We trust that what we have written may be of some satisfaction to those who have proposed these questions.

C.

ANSWERING CORRESPONDENTS.

WE are in receipt of hundreds of loving, brotherly, encouraging and sympathetic letters, which we appreciate very highly, and which are very comforting to us, and for which we sincerely thank our brethren and friends, and were it possible we would answer each one individually. But our duties and responsibilities are so increased by the loss of our precious brother Jenkins, that we cannot possibly get the time to reply to all privately. Therefore we publish this request that our correspondents who have so affectionately written us, will not consider us indifferent or ungrateful for not replying to them personally.

It is the reception of such precious letters of assurance of love and sympathy, that emboldens us to attempt to continue on in our labors of publishing the paper, and that keeps us from becoming utterly discouraged.

B.

BACK NUMBERS.

WE have printed a few hundred extra copies of each number of this volume, and shall continue to do so for the next three issues, which will enable us to supply back numbers to the first of the volume, to new subscribers, until the surplus is exhausted.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

JOHN XVI. 33.

“IN the world ye shall have tribulation; but be of good cheer; I have overcome the world.”

The kingdom of our Lord Jesus Christ being dissimilar to the world in its organization, spirit and institutions, can never by any art or device of man be made to harmonize in any treaty of peace that can be made; and indeed all amalgamation is forbidden. God has chosen and called the subjects of his spiritual kingdom out of the world, and enjoined on them that they shall not be conformed to the world, nor follow its fashions. The world, by wisdom, has utterly failed to know God, and the things of the Spirit are hidden from the wise and prudent of the world, and they are foolishness to every natural man; neither can he know them, because they are spiritually discerned. God alone can reveal them to the saints by his Spirit. The spirit of the world and the Spirit of the gospel are opposite; and hence it is that the world hateth the members of Christ, even as it has hated him. If they were of the world, the world would love its own; but as this is not the case, we cannot, as the subjects of our King, expect the favor or friendship of the world. The more we are enabled to exhibit, in our doctrine, ordinances, walk and conversation, the image of our Savior, the more opposition from the world we may expect; for if any man will live godly in Christ Jesus, he shall suffer persecution. Wherefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of them that believe.

The history of the world from the beginning shows that God's people have been chosen in a furnace of affliction, and

that the depraved powers of the human family have, from the days of Abel, been brought to bear against the religion of divine revelation, and against all who are subjected to its power and principles. Much of the tribulation incidental to the children of God has been in the form of proscription and open persecution, reproach and violence, from the anti-christian powers of darkness, under various and multiform names and organizations, but much has also arisen from the conflicting elements, flesh and spirit, of which every member of the spiritual kingdom is composed. Not that flesh and blood can inherit the kingdom, for that cannot be; neither can corruption inherit incorruption. But those who are born of God, and are born of an incorruptible seed, by the word of God that liveth and abideth forever, are still, notwithstanding the implantation within them of the incorruptible seed, and the development of its vitality, for the present, compassed about with the infirmities and depravity of our human nature, in consequence of our being still in these bodies of flesh, in which none of us have ever been able to find any good thing. Thus in the close connection in which our carnal and our spiritual natures are placed, it is impossible to avoid such collision as will make and perpetuate a warfare between them. These are contrary one to the other, so that we cannot do the things that we would. Who that has been born of God, has not felt the strong current of the natural corruption of their fleshly nature in opposition to all that is holy and heavenly within them? Or who of all the spiritual family has not felt that love to, and desire for holiness as to make them loathe the corruptions of their carnal nature? This constant conflict involves them in tribulation while in the world, for

their fleshly bodies are made of that dust of the earth which is under the curse, and which is doomed to bring forth thorns and thistles, until it shall return thither. But it is a glorious consolation to know that when they shall be finally raised up from the dead at the last day, they shall be fashioned like unto Christ's glorious body, and raised in incorruption and immortality. It is right for us to mortify the deeds of the body, and to strive against sin; to crucify it with its lusts, but we can never repair, reform or remodel it so as to fashion it after the image of Christ, or destroy its corruptions so as to bring it with us into the spiritual exercise or enjoyment of the kingdom of our Lord. God will subject it, but not yet; he will slay the enmity and deliver us from the bondage of corruption at his appointed time.

As a general thing the saints encounter their greatest opposition, and are subject to their bitterest trials and severest tribulations in this world, from the warfare which rages so incessantly within themselves. The old man, and the new man; the inner man, and the outward man, though personally identified in us here, are nevertheless distinct in nature, emanation, disposition and destiny. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

Of the various tribulations which the children of God experience, we may speak of those which appear to come upon us under the immediate providence of God. These will comprise our losses, bereavements, sicknesses, pains, poverty, darkness of mind and subjection to the temptations of the wicked one. Not that we would for a moment allow that any tribulation could assail us independently of the providence of our God, but some of our afflictions in the world seem to us

more clearly and manifestly providential than others, and in this sense we speak of them. There were those among the ancients who sighed and wept because of the abominations which prevailed in Israel, and when we who love the gates of Zion, and pray for her prosperity, witness disorder, and distress, in the church of God, and a disposition to bite and devour one another, we feel ready to exclaim with the holy prophet, "O, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the hurt of the daughter of my people." But these afflictions, grievous and painful as they may seem, are only for a season. In heaven no disorders will be seen, no waxing cold of the love of the saints; no waste places of Zion will be known, for "not a wrinkle or a spot shall her beautiful form deface."

Although the kingdom of our Lord is not of this world, it is in the world, surrounded by the world and its vanities, its bewitching allurements, and its corrupting influences, its perplexing anxieties, and its corroding cares, and like a city which is set upon a hill, it occupies an elevated and conspicuous position. "As the lily among thorns; so is she among the daughters, and as the apple tree among the trees of the wood, so is my beloved among the sons." She has no right to expect solid comfort or substantial peace from any other source than from Jesus her Lord. "In me," he says, "ye shall have peace." Then may we well "Be of good cheer," even the tribulations that we endure, are for our good; and under his mighty hand they shall all be turned to our advantage; working patience and experience, and hope which maketh not ashamed. We know that they work for us a far more exceeding and eternal weight of glory, while we look

not on the things which are seen, which are temporal; but on the things which are not seen, which are eternal. He is our peace. He has overcome the world, and we are destined to share with him the victory. And this is the victory that overcometh the world, even your faith; for the faith of the saint, is the faith of Jesus Christ. He is both the author and the finisher of it; and we live by the faith of the Son of God who hath loved us, and given himself for us. Certainly it was in his mediatorial character, as the Head over all things to his church, that he encountered the opposition of the world, and grappled with the powers of darkness. Had he failed in the conflict, hope must have fled forever from us. But be of good cheer; the world is overcome, death destroyed, sin is put away, and all things put under his feet. The conquering Savior is exalted, and in his mediatorial glory he shall reign until the last enemy shall be destroyed. This is then our consolation; this is then our good cheer. The risen Savior has gone up to heaven with a shout, and the everlasting gates have been lifted up for his triumphal entrance; the heavens have received him, until the restitution of all things spoken by the prophets since the world began; and thence shall he also come at the end of time, to raise the dead and judge the world. This is good cheer, the very best of cheer to heaven-born children. Weak as we are, trembling and incompetent to meet and vanquish our foes alone, "Cry unto Jerusalem, that her warfare is accomplished." Jesus our Lord has taken the field, met and fulfilled all the requisitions of the law on our behalf, disarmed death of his sting and of his terrors, led captivity captive; and now in full power and majesty sits on his imperial throne; angels and principalities being

subject to him. The stormy winds are in his hand, and all judgment committed to him, and he ever lives to make intercession for his saints. What better cheer could we ask than this? What are worldly honors, wealth or fame, length of days, or tents of ease, compared with that the Lord has provided for the cheer of his saints? It is vanity of vanities. Therefore we are brought to the conclusion that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.

MIDDLETOWN, N. Y., July 15, 1854.

EDITORIAL NOTICES.

A SUGGESTION.

A HIGHLY esteemed brother has sent us a list of names of those who would like to have a copy of each number retained in this office for them, besides the regular copy mailed them each issue, and at the end of the volume have them bound and sent to them. He also suggests that we publish a notice that we will accept such subscriptions, as he feels certain there are quite a number who would be glad to avail themselves of such an offer.

In compliance with the above we will make the following offer, viz:

Any one who is a paid up subscriber (*and none others*) who will send us one dollar, can have an extra copy of each number of this volume reserved for them to the end of the volume, and then bound as they may desire. Remember this offer is not made to any but those who are regular subscribers, and desire two copies of the paper, one mailed at the regular subscription price, and one copy retained in this office for binding at the end of the year, at one dollar additional to the regular subscription price. The binding will be from fifty cents up, according to style of binding, postage or expressage to be paid by the subscriber.

SELECTED.

JESUS ONLY.

A SERMON BY ELDER LUSH.

“And when they had lifted up their eyes, they saw no man, save Jesus only.”—Matt. xvii. 8.

It is the very spot where a poor sinner can completely rest; and, in the matter of his salvation, the Spirit of God enables him to see “Jesus only.” It is a spot where all God’s people are sooner or later made to come; and it is a spot that the enemy of our souls cannot bear that any one of us should be led to. It matters little to him so long as he can rob God’s people of their peace. He knows he cannot rob them of their salvation. But a great weapon that he uses to rob God’s children of their peace is to turn away their eyes from “Jesus only.” When in the face of every sorrow and every sin, and in the face of all their badness, and all their insensibility, and all their conscious conviction of sin, they are brought to that spot where they see “Jesus only,” they are victorious for the time being over sin, and over death, and over the power of the grave, and over him who “had the power of death, that is, the devil.”

The words of our text occur at a very interesting portion of God’s word; a portion which God has seen fit should be repeated *three* times, by three evangelists; and therefore, I should suppose, a portion of God’s word to which the Holy Ghost would have us pay very marked attention. The Savior in the closing verse of the last chapter (which ought not to be separated from the opening of this present chapter), tells us that there were some standing around and about him who should not see death till they had seen the Son of man come in his kingdom. If we take this account or description to the other evan-

gelist, we read, "Till they have seen the kingdom of God come with power." Therefore, you see, the kingdom of the Son of man in one passage is called the kingdom of God in the other; and from this I think I may fairly draw the conclusion that the Son of man is God. It is a very great privilege to be able to see that he,

"On whom our hopes for heaven depend," is "God over all, blessed for evermore." It gives us to see what a wonderful value attaches to his priceless work; it leads us, in the face of the acquaintance we have with our hearts and the corruption of our own nature, to see that "Where sin abounded, grace did much more abound;" to see the wonderful provision and the precious remedy which God has been pleased to make use of for the salvation of poor sinners in the gift of his own dear Son, that they who are brought to believe in him may feel they have not followed cunningly devised fables, but are leaning on no less a prop than the almighty power of God.

Now, the Lord Jesus Christ was plainly announcing what was about to take place, and what should be the favored portion of some of his chosen disciples to see; for it goes on to say, "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart." If you carefully read the account which Luke gives, you will find what appears at first sight to be a small discrepancy; for, whilst Matthew speaks of six days, Luke speaks of eight days. But it is easily accounted for when we remember one was speaking exclusively, and the other inclusively; for whilst Matthew did not include the day whereon Christ spoke of their seeing the kingdom of God, nor the day of the actual transfiguration, Luke takes into account both these days.

There is something rather noticeable in this, "After six days." You know six is man's number, "In six days thou shalt labor and do all thy work;" and you know very well how that in the feasts of the Jews there was only one that had an eighth day. The eighth day is connected with resurrection power—the beginning of another week at the close of seven days; and so it was in view to this that, after the Lord Jesus Christ had appeared on the first day of the week, it is said that on the following day did he again appear to his disciples as the risen Savior. Looked at from a spiritual point of view, this seems to be a very sweet thought, that, after the six days of toil and labor, after man's days have passed away, there shall come something far more real and far more blessed in connection with the resurrection hope of God's children, when that blessed period shall arrive of which we read, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Let us look for a few moments at the privilege allotted to these three favored disciples, who thus had a vision for the time being of the Lord in glory; and as we contemplate that precious vision, may we look on to the time when God's people shall know what that eternal state of blessedness, is into which one and another that we bear in mind have passed. I see much in connection with our subject that leads us into the blessedness of that state described so felicitously by the apostle, when he says, "Who shall change our vile body, that it may be fashioned like unto his glorious body." Aye, beloved, we have here to look for a few moments at the body of his glory as he stood on Tabor's mount and was transfigured before his disciples; when those rays of Deity burst, as it were, through his very body and showed

him to be what he ever had laid claim to be, "God manifest in the flesh." It was a favored sight, and there were those who were permitted to see it. Now, you will observe that it was not all the disciples who were so privileged. Equally loved as God's children are, it is not all of them who are brought into the favored spots into which some of God's children are led. I would have you remember this. You know Peter and James and John are spoken of as the three favored disciples, because they were privileged so many times to be taken to such favored spots and to see such precious things. But I do not find they looked coldly on those who were not so highly favored; I do not find they attached to themselves anything of importance because they were so privileged by their Lord. But, rather, it worked that spirit of humility in them which is the blessed spirit of the gospel as it works in the hearts of God's children. "Who makest thee to differ from another? and what hast thou that thou didst not receive?"

Now, these were three favored disciples on many occasions. You know when the Lord would raise the ruler's young daughter, he took no man into that chamber of death but Peter, James and John, and the father and mother of the damsel; and you know full well how they were favored on other occasions. They are three who are specially marked out in connection with much blessed privilege which it was their portion to receive while on earth; and it is remarkable that all these three were surnamed. Simon was surnamed Peter, and James and John were surnamed Boanerges; that is, sons of thunder.

It is said that the Lord, when he called his disciples, called unto him whom he would; and just so his sovereignty was manifested here, when Peter, James and

John were led by him into a high mountain apart. We read that the object (or one of the objects) of the Lord's going up into this mountain was, as frequently was the case, to pray. Beloved, there are many things connected with the mountains of the word. The law, you know, was given upon a mountain—upon Mount Sinai. You recollect also that after the resurrection the disciples met Jesus in a mountain which he had marked out or appointed; and so throughout the word you find many things occur in connection with the mountain top,—that is, place of solitude. The Lord Jesus Christ is often recorded as going up into a mountain to pray.

Now, it does seem to me to be a very bright (what shall I say?) estimate which the Lord gives in regard to prayer, that he who could do all things by the word of his power is the One who you find went up more frequently than any other to pray. Beloved, there are blessings that God connects with prayer. Happy is it for us when he pours down upon us the spirit of grace and of supplication. "For all these things will I be inquired of by the house of Israel to do it for them." Oftentimes have you and I felt that when God graciously leads a poor sinner out in prayer he is soon about to appear in a way of blessing. "While they are yet speaking, I will hear." In his purposes of mercy he has also said, "Before they call I will answer." It is his purpose to answer, you see, in connection with prayer; and it is a token for good to any soul when the Lord is graciously pleased to pour out upon him a spirit of prayer, so different from the cold, formal utterance of words which we often know so much of, when there seems neither life nor power in it. Brethren, I believe God's children find their real prayers in connection

with their sighs and in connection with their short petitions which they dart up to God, it may be in the very midst of their business. They oftentimes find rich blessings connected with these ejaculations, quite as rich as they do when they are gathered together in the sanctuary of their God to try to pour out their hearts before him.

When the Lord Jesus Christ had brought these three disciples up into a high mountain apart by themselves he "was transfigured before them; and his face did shine as the sun, and his raiment was white as the light." Does it not strike you that this is the very description which is given of the Lord Jesus Christ when, as the great High Priest of our profession, he appeared to John in Patmos? For one very close resemblance is seen in the words, "His countenance was as the sun shining in his strength;" and here you see it says, "His face did shine as the sun." So that I am led to see that, in connection with his transfiguration, there was a manifestation made by him of his excellence in relation not only to his death, but also to his resurrection.

You will recollect that when John saw him he fell at his feet as dead. And he laid his right hand upon him, saying unto him, "Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore." And we find Jesus charging his disciples, as they came down from the mountain, to tell the vision to no man until after his resurrection.

Those who were down from upon the mount, Moses and Elias, were engaged in conversation with Jesus upon a certain thing, about his decease, which he should accomplish at Jerusalem. That was the subject that engaged their conversation.

And closely in connection with that I see the appearance of Jesus on the mount of transfiguration, as one who would conquer death, and in so conquering would conquer sin, hell and the grave. I never can divest myself of the thought that the glory and the majesty and the blessedness which these disciples were favored to see was appreciated by them in connection with their risen Savior.

Now this was a wonderful meeting; there were the chief of the prophets meeting with the chief of the apostles. Moses was one of the chief prophets appointed by God to lead the Israelites out of Egypt into the land of Canaan; and in addressing the children of Israel (Deut. xviii.) he draws a comparison between Christ and himself; "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, *like unto me.*" And you know Elijah in his dispensation was one of the chief prophets. And here were the three chosen disciples, Peter, James and John. What a meeting it was! There was a certain relationship which Moses and Elias bore in regard to it. They were to be removed. He only was to remain who could say, "Lo I am with you always, even to the end of the world." Moses was the great lawgiver; Christ the great law-fulfiller. Moses must give place to him who "is the end of the law for righteousness to every one that believeth."

(Concluded next number.)

R E C E I P T S .

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

Thos. W. Records, Mo., 1; Elder J. D. Hubbell, N. Y., 2.—Total \$3.00.

M A R R I A G E S .

JAN. 27th, 1897, at the residence of the bride's parents, North Berwick, Maine, by Elder Fred. W. Keene, Mr. David F. Nason and Lydia R. B. Keene, both of North Berwick, Maine.

OBITUARY NOTICES.

Mrs. E. E. Smith, my dear mother, was born August 14th, 1813. She received a hope and joined the Primitive Baptist Church in 1837, and died at my house, her only daughter, in Wise Co., Texas, Dec. 6th, 1896. Her age was 83 years, 3 months and 22 days. She had been a subscriber to the SIGNS OF THE TIMES for about twenty-eight years.

Your sister in the Lord, I hope,

MRS. M. J. TOLAND.

DECATUR, Texas, Jan. 13, 1897.

DIED—Of typhoid fever, Oct. 9th, 1896, sister **Ida Patterson**, of Bloom Township, Seneca Co., Ohio. The deceased was born Feb. 4th, 1869. She united with Honey Creek Church of Predestinarian Baptists in December, 1877, and was married February 6th, 1891. She leaves to mourn her departure a faithful, kind and devoted husband, one son, father and mother, brothers and sisters, and many friends. Her deportment in life was commendable as a wife and mother, and as a member of the church of Christ. She was a faithful attendant upon her meetings and a firm believer in and lover of the doctrine of salvation by grace. Her meekness, kindness and humility indicated that her early training had been according to divine authority. She was a reader of the SIGNS OF THE TIMES, and held sacred the principles for which it contends. We feel to deeply regret that she has gone from us; but we also feel sure that in our loss she has her happy and unfading reward.

May the guardian care and presence of God keep, comfort and sustain her bereaved companion in his great loss, is our prayer.

H. E. PURRIS.

John B. Trott was born July 4th, 1814, in Morristown, N. J. He was the oldest of eleven children of the late Elder Samuel Trott and his wife Elizabeth. He with his father's family moved to Fairfax Co., Va., where, Nov. 1st, 1848, he was married to Miss Julia N. Plummer.

Brother Trott was in his eightieth year when he and his wife united with the Primitive Baptist Church in Coleman Co., Texas. Where he professed a hope in Christ I do not know, but I have often heard him say that if he ever received a hope it was sixty years prior to his baptism. In December, 1857, brother Trott moved his family to Texas, and settled in Colorado County. In 1866 they moved to Lampasas Co., and in 1867 to McCullough Co., where he died Nov. 13th, 1896, at the advanced age of 82 years, 4 months and 9 days, being the last of his father's family. He was the father of eleven children, five of whom preceded him to the grave. He leaves a widow, six children and twenty-nine grandchildren. He was laid to rest at Waldrip, just at sunset Nov. 14th,

where a large concourse of friends assembled to pay their last respects to him.

By his death the church has lost an earnest, faithful member, and one who believed strongly in the predestination of all things. The church tenders its deepest sympathy to the bereaved family, and prays that the Father, who has promised never to leave nor forsake, may give them grace and strength sufficient for all their trials here, and guide them all to a happier meeting in the world above.

Your brother in hope,

R. H. WALKER.

COLEMAN, Texas, Dec. 31, 1896.

Sarah F. Burnham, daughter of the late Jacob and Mary Oler, and granddaughter of Elder George Grice, was born February 12th, 1821, and was married to Johnsey Burnham May 14th, 1850. She was baptized by Elder F. A. Chick in the fellowship of the Ebenezer Baptist Church, Baltimore city, Md., July 13th, 1873, and died October 22d, 1896. She had been in feeble health for many years, and at the last was made willing to die and be at rest. She was conscious to the last, and said to her husband, "I am dying." And when he replied that he thought it was so, she said, "O this dying faith!" and passed away.

Her life as a professed follower of Christ was without reproach, and though for years hindered by feeble health from seeing much of her brethren, she yet held them in remembrance, and was held steadfastly in their confidence and fellowship. She died as she had lived, humbly trusting in Jesus and his salvation.

C.

Callie Sue Jefferson was born August 14th, 1892, and died Oct. 28th, 1896. While she lived I thought that each of my children were equally dear to me, but since her death it seems that she was nearer and dearer than anything else in the world. On the night before she died she said, "Mana, let me go home." If it could have been the will of God, I would gladly have gone home with her. I felt that I did not want to live here any longer. O! that I could come where I could say, "Thy will be done." She was a sweet and affectionate child, and loved and followed me to and fro, as I went about my domestic duties.

A precious one from us is gone,
A voice we heard is stilled;
A vacant place is in our home,
That never can be filled.

Before she died I held her in my arms, and she sang, "Washed in the blood of the Lamb." I do sincerely desire the prayers of all the Lord's people, that at the end he will take me home with Callie, and meanwhile that he will sustain me under this bereavement, if it be according to his will.

N. F. JEFFERSON.

NEVA, Va.

Mrs. Callie L. Spears, daughter of M. A. and A. E. Cornelius, was born at Gilmer, Upshur Co., Texas, March 25th, 1856, and after a painful illness of ten days died a peaceful and happy death at her home in Arlington, Texas, Jan. 1st, 1897. She was married to J. W. Spears, at Dallas, Texas, Jan. 7th, 1875. From this union she became the happy mother of five children, two girls and three boys, two of whom preceded her to their happy home above. She leaves two daughters and one son, with many friends, to mourn her loss; but we sorrow not as others who have no hope.

She was converted about 1887, and joined the Baptist Church at Alvarado, Texas, and was baptized in August, 1890, by L. S. Knight, since which time she lived a devoted christian life. She was a devoted wife, a tender mother, and a faithful friend. Being summoned to her bedside, I asked about her hope. She said she loved and clung to her husband and children, but death had no terrors to her. When the hour came, she called her husband and children to her, and after a very fervent prayer asked them to meet her in heaven.

May her poor husband and children emulate her pious, godly life; then truly they will be a benediction to others. Let me die the death of the righteous. Let my last end be like hers. Then shall we meet our dear sister in that home where changes never come. Then may we say, Farewell for a little while, for I will meet you again.

Her former Pastor and friend,

L. S. KNIGHT.

ALVARADO, Texas.

DIED—At her residence in Ottumwa, Jan. 6th, 1896, of cancer of the kidneys, **Mrs. Eliza M. Pool**, aged 59 years, 10 months and 28 days.

Miss Eliza M. Parker was a native of Hampshire Co., Va., and was married in Ritchie Co. in that State to Van Renslear Pool. She united with the Missionary Baptist Church in 1858, and after this being brought into the marvelous light of God's grace and the hope of redemption by the complete atonement of our Savior, she ceased to confide in the machine-made gospel of men, and believed only in God's gracious gift alone, or in free grace for life everlasting, and in his Spirit as the only quickening power to raise helpless dead sinners to life. She had never been so situated, since living in Iowa, as to attend a meeting, or listen to a discourse by one of our ministers; and by her request, sent through Miss Susie Parker, of Malona, Iowa, I visited her just previous to her affliction. She loved to read the Scriptures, and the beauties of God's grace in regeneration and salvation. Her abhorrence of the doctrine of the world that the Savior's atonement was not final without the acceptance of unregenerate man, was unreserved. Her faith in the power of God to save

every sinner for whom his Son suffered and died upon the cross, could only be possessed by one born into his spiritual kingdom. Although she was never privileged to unite with our church, or attend its meetings, yet these fruits of the Spirit, this "substance of things hoped for, and evidence of things not seen," were uppermost in her mind to the praise of God; and this manifests a child of God, for none but such can approach him. She often expressed herself that the Old School Baptists were the people of her choice, by the doctrine taught in the SIGNS OF THE TIMES.

Her husband died three years ago. She leaves seven children. In the closing hours of her sickness she expressed a desire, upon account of her family, to recover, but said if it was the Lord's will to call her away she could say, "Thy will be done," and passed peacefully and calmly to rest. A large concourse of sympathizing friends attended the funeral, to whom I tried to administer consolation from our Savior's words, "I am the resurrection and the life."

"Born of God his life to know,
The spirit gladly leaves this shore,
For life's fountains ceaseless flow,
To dwell with Jesus evermore."

J. T. FLINT.

Mrs. Ealinor Renshaw Gist, widow of the late Joseph Gist, and eldest daughter of Elder Eli Scott and Elizabeth Cole, his wife, departed this life at the home of her daughter, Mrs. Rachel Oliver, at East Orange, N. J., after months of feebleness and blindness, aged 80 years and 1 month. She was taken to Baltimore, her almost life-long home, for burial. The funeral service was held the following Thursday at the home of her brother, Eli Scott, and was conducted by her former pastor, Elder F. A. Chick.

Mrs. Grist never made a public profession of religion, but was more constant in her attendance upon the services of the sanctuary than many who were members, and was among those who were willing and ready to contribute to the needful expenses of the church. For many years her seat in the assemblies of the Ebenezer Baptist Church in Baltimore was seldom unoccupied. Space compels us to write briefly, or we might say much concerning the virtues of this good woman. She was a devoted wife and mother, living for her husband and children. She was a faithful friend. In many years of close acquaintance we never heard a harsh judgment or a hasty word from her lips. The law of kindness was in her heart. She felt herself very little and unworthy, and this kept her from asking a place among the people of God. She died as she had lived, in peace. Through many trials she had been patient and resigned. We believe she sleeps in Jesus. Brothers, sisters, children and many friends mourn their loss, but we doubt not she sleeps in Jesus.

C.

PLEASE publish the obituary of **Williamson**, the youngest child of Malachi and Courtenay Ann **Spence**. He was born in Madison Co., Ky., July 12th, 1814, and died of paralysis at his home in Indian Grove, Livingston Co., Illinois, Tuesday evening, Dec. 1st, 1896, aged 82 years, 4 months and 19 days. He emigrated from Kentucky to Illinois with his father, his brother Cary, his sister Beziah, and Elder John Darnell, in the fall of 1831. These were the first settlers of what is now called Indian Grove. He was the youngest of the old Spence family, and the last to pass away. He was with the early settlers of that neighborhood who were threatened by Black Hawk's warriors in the spring of 1832, and were compelled to seek the shelter of the fort on the Mackinaw.

On June 4th, 1837, he was married to Miss Mary Darnell, and the first settler of this County. There were born to this union five children, three daughters and two sons. The mother and all the children are left to mourn. His marriage was the first in the County after its organization. Uncle William was in many respects a remarkable man. He certainly had the faculty of living in peace with all men, and it can be said of him that he led an extremely quiet and peaceable life. If he ever had an enemy, the writer of this never heard an intimation of it. He was a farmer, one of the neatest this country ever had. He was a beloved son, a model husband, a kind and indulgent father, a faithful friend, an obliging neighbor, and in every respect a worthy citizen. He manifested a well ordered walk and godly conversation, and was a devoted child of God, although he never united with any church. He has been a constant reader of the SIGNS OF THE TIMES for almost fifty years, and has believed just what the SIGNS contended for. He was always liberal to help bear the expenses of the church, and was a regular attendant at the meetings when not providentially hindered.

The funeral services were conducted by Elder Wm. A. Thompson, of Springfield Ill., and were held at the Union churchhouse in Indian Grove. The text used was I Cor. xv. 20, 21, from which an able and comforting discourse was preached, after which the remains were laid away in the little cemetery near his early home to await the resurrection.

J. E. MASTERSON.

DIED—**Mrs. Mary McGready**, wife of E. J. McGready, at her home in Carlinville, Ill., at 4:15 p. m. Oct. 24th, 1896. Sister McGready was born April 10th, 1859, in Crawford Co., Mo. Some time during the dark ages of 1860 her parents, Mr. and Mrs. C. W. Smith, moved to Macoupin Co., Illinois. In August, 1891, she was married to Mr. McGready, of Atwater, Ill. They moved to Carlinville, where five children were born to them, three girls and two sons. All her children, with her husband, survive her.

She received a hope in the Savior about two years before her death, and in September, 1896, sent for the

writer of this article. I went, and she told me of her experience and hope in the only Savior of sinners, and requested that I should baptize her into the fellowship of Little Flock Church, but I told her that she was not able to bear it. She then requested me to report her case to the church, and ask of them a place in their hearts, and to have her name put upon the church records; and she promised that if the Lord permitted and gave her strength she would come to the church and be baptized. I reported her case to the church, and they with tears accepted her exercises of mind, and granted her request; but a few hours after she was received she passed away from earth. Her last words were, "Tell brother Querry good bye," and she then fell asleep. On Monday, Oct. 26th, at her home, I tried to speak words of comfort to the bereaved from 2 Samuel xiv. 14. We then laid her to rest in the beautiful Moors cemetery, east of the city of Carlinville, to await her Master's call. We miss her, but we hope through the grace of our Lord Jesus Christ to meet her in the world of glory, where sin, sickness and death can never come. She lived a beautiful life, and was a kind wife and mother. Peace to her ashes.

There sweeps no desolating wind
Across that calm, serene abode:
The wanderer there a home shall find,
Within the paradise of God.

B. F. QUERRY.

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THEodosia Ernest.

OR THE

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 65. MIDDLETOWN, N. Y., FEBRUARY 15, 1897. NO. 4.

POETRY.

THE CHRISTIAN AND HIS ECHO.

TRUE faith, producing love to God and man,
Say, echo, is not this the gospel plan?
 The gospel plan.
Must I my faith and love to Jesus show,
By doing good to all, both friend and foe?
 Both friend and foe.
But if a brother hates and treats me ill,
Must I return him good, and love him still?
 Love him still.
If he my failings watches to reveal,
Must I as carefully his faults conceal?
 As carefully conceal.
But if my name and character he blast,
And cruel malice, too, a long time last,
And if I sorrow and affliction know,
He loves to add to my cup of woe,
In this uncommon, this peculiar case,
Sweet echo, say, must I still love and bless?
 Still love and bless.
Whatever usage ill I may receive,
Must I be patient still, and still forgive?
 Be patient still, and still forgive.
Why, echo, how is this? thou'rt sure a dove;
Thy voice shall teach one nothing else but love;
 Nothing else but love.
Amen, with all my heart, then, be it so;
'Tis all delightful, just and good, I know;
And now to practice I'll directly go.
 Directly go.
Things being so, whoever we reject,
My gracious God, me surely will protect.
 Surely will protect.
Henceforth I'll cast on him my every case,
And then both friend and foe embrace in prayer.
 Embrace in prayer.

But after all those duties I have done,
Must I in point of merit them disown,
And trust in heaven through Jesus' blood alone?
 Through Jesus' blood alone.

Echo, enough, thy counsels to mine ears
Are sweeter than to flowers the dewdrop tear;
Thy wise, instructive lessons please me well;
I'll go and practice them, farewell, farewell.
 Practice them, farewell, farewell.

BROTHER BEEBE:—The above poetry was copied from an old book fifteen years ago, and has lain among my papers till now. I have never seen it in any periodical, so I send it to you for insertion in the SIGNS, if you think proper. The space might be worse occupied.

A. B. FRANCIS.

WILLARD, Va., Feb. 3, 1897.

CORRESPONDENCE.

1723 SYDENHAM ST., PHILADELPHIA, Pa., Jan. 26, 1897.

DEAR BROTHER BENTON L. BEEBE:—I have just read the second number of the SIGNS in its new form. It was not pleasant to me to read the announcement of the intended change of form, but I knew that was because of my natural disposition, and not because I had reason to believe the SIGNS could not be thus improved. I naturally become attached to the appearance of whatever has afforded me comfort, and do not readily become reconciled to a change. Old friends, whether people or things, look best to me as they were; but this sentiment of

mine would be put to poor use if I should make it an objection to needed changes. The SIGNS in its present form is no doubt much better in respect of convenience than heretofore, and I like it well. It is only with reference to convenience that the form is of importance; it is what it contains that marks its value. I have all the volumes, sixty-four, and there have been several changes in size and shape, but no change, so far as I am able to judge, in character. The SIGNS has been uniformly truthful, if I am able to judge of the truth. I do not mean that no erroneous sentiment has ever been expressed by any of its correspondents or its editors. It is not at all likely that any of the latter, and but few of the former, would claim entire exemption from error in all they have written. Some have recognized and acknowledged an error in sentiment, or in an understanding of some Scripture, formerly expressed, as new light was thrown upon the subject in their view. But the doctrine and order and experience contended for from the first number to the present, have been according to the teaching of the Scriptures of truth, so far as I understand them. I think I love the truth wherever I read or hear it, and I cannot but feel such an interest in any periodical published by Old Baptists as makes me wish it may be helpful to the Lord's humble poor, and as makes me sorry to see it turn aside from any part of the plain teachings of the Scripture. But the SIGNS OF THE TIMES is associated with the memory of my earliest spiritual exercises, and necessarily seems nearer to me than any of the others. My father began taking it the year of my birth, and all the volumes have been carefully preserved, and have often been read with deep interest by those who were not yet born when the

comforting pages were printed, or, if born, cared nothing for the paper then. There are fourteen professedly Old Baptist periodicals published in this country, copies of which are occasionally sent me, most of them sent me regularly, and I take three published in England. There are two or three others, a copy of which is never sent me by the publishers. But none of those in this country were in existence when I was made to rejoice in hope, except the SIGNS, and I felt that I could appropriately speak of it at that time as "our family paper;" and without the intention of disparaging any others that are true and faithful, I still hold it as such.

Brother Jenkins occupied a most important place in connection with the SIGNS. His watchful care and discriminating judgment became more and more manifest to those in a position to observe his important and arduous work. His reverential regard for the teachings of the Scriptures, his careful and patient attention to know what that teaching was, and his plain and unequivocal statement of it when it was opened to him, were striking features of his gift. As I said at his funeral, he bowed reverently to the authority of the written word, and he required the same submission to it in others. He would not acknowledge in himself or in others any right to mix human reason with scriptural truth, in order to suit the natural mind. He insisted that what the Bible said must be received as truth; not because he had a disposition to be dogmatic, but because of the sacred regard which he had for the inspired Scriptures of truth. For the past few years I have submitted the expression of my thoughts on important subjects to his judgment, desiring him to let me know of any point upon which he thought differ-

ently. He was good in council when any subject concerning the order and mutual relationship of churches was under consideration. We miss him, and shall realize our loss more. You must greatly miss him in your editorial department. The churches he served, and those he occasionally visited, will feel the loss sadly. By the community in which he lived, and by his intimate friends, he was so highly and affectionately regarded, that his departure leaves a vacancy that will be deeply felt. But to his dear companion there is a desolateness with her sorrow which the consolations of this world can never reach. But the dear Lord has provided consolations for every possible condition of grief and loneliness and affliction into which his children can ever be brought. Our dear sister felt on the day of the funeral that she had been sustained by her kind and gracious Lord, and I trust she may continue to realize his comforting presence through the remainder of her appointed journey here below.

This number of the SIGNS is good reading, I think. Some of the names carry me back in memory to my early years. Brother Perry West writes briefly about once a year. I wish he would write oftener. I was at his house many years ago with Elder Joseph L. Purington, of dear and honored memory, and spoke in a meeting-house of the Methodist Church in that town. It is near thirty-two years since I first met him. I think I then saw his father, Erastus West. If I am mistaken in this he will correct me. I did not think brother Perry could be so old as he says he is. His uncle, Elder Hezekiah West, was pastor of the church at South Hill, Bradford Co., Pa., to which my father and mother belonged, and I remember him at our house as long ago as I can remember anything. He always

preached "a fireside sermon" when he came, and when there was time the neighbors were called in to hear him. He preached in my father's house, in Herrick, the first sermon that was ever preached in that township, and all the people in the township, as I understood, were present, except one old man. That was before my birth. That kind of preachers, who go everywhere preaching the word, "not for filthy lucre's sake, but of a ready mind," have been in the world ever since the day of Pentecost, and will continue to be sent forth by the dear Savior till time shall end. What fond remembrances, joyful and sad, come before my mind with the name of that dear old servant of God, the first preacher I ever heard. Another brother, Elder Clement West, I met over thirty years ago in northwest Illinois. He was a faithful servant of God. The name of Lina Beck brings pleasant remembrances to my mind. It is twenty or twenty-five years since my first visit to her house. Her conversation and her letters, public and private, have always been of comforting interest, because they have concerned spiritual things. In her spiritual journey there have been deep trials and sore afflictions, yet the Lord has been favorable to her, even in causing her to pass through such trials, that she might know more of the riches of his sustaining grace and love. Her father and mother, brother and sister Johnston, were living at the time of my first visits. Her mother was baptized by Elder Samuel Trott, in New Jersey, before the time of the division between the Old and New School Baptists. I can never forget her relation of her experience to me. It was wonderfully rich and sweet, and it is a comfort to remember it, and her shining face as she talked of heavenly things. But I cannot

speaking of all the pleasant names and good things that are in this number of the SIGNS. No better, however, than the same good things when I see them anywhere else. I will only say of my dear brother Marvin Vail, that I am glad he does not think of starting a paper, even if what he sends to the SIGNS should not be published. But if he should ever publish a paper, and fill it with the same kind of solid truth which he has written here, I want to manage some way to read it.

A heavier weight of responsibility now rests upon you, brother Benton and brother Chick, than when you had brother Jenkins with you. May you both realize the grace and wisdom of the dear Savior to support and direct you.

Your brother affectionately for the truth's sake,

SILAS H. DURAND.

P. S.—I am living at the above address for awhile. My family are at Lynn, Polk Co., N. C., where I expect to join them for two or three weeks the last of February, and then return here.

S. H. D.

MATTOON, ILL., Jan. 31, 1897.

DEAR BROTHER BEEBE:—The announcement of the death of our dear brother Jenkins came very unexpected to me. My heartfelt sympathy goes out to you, and also to the now companionless sister whose bereavement the Lord only can allay, and to whom I trust she will be enabled to look in this distressing dispensation of providence. The demise of our friends forcibly reminds us that we, too, must soon leave these mortal shores. Our days are fast being numbered. From the ranks of the Lord's servants many have been called in the past few years. They have put off their armor and as-

cended to the realms where the sun will never cease to shine, nor storm or tempest ever sweep the heavenly main.

In conversation with a dear brother this afternoon the subject of salvation, finished and complete, through the sufferings and death of Christ of all his people, was mentioned. Since then it has caused some pleasing reflections. The stability of the promises, resulting from what Christ has done for us, is what strengthens the Lord's children as they pass through the furnace of affliction. Even in the very midst of it all the unseen hand of the Lord is ever present. However much in tenderness and love the father may apply the rod for the good of the erring child, the motive is invariably misconstrued. The child wonders how it can be possible for a parent to love, and yet inflict a grievous punishment. But as contradictory as this may appear, a true, natural and loving parent is moved to do so solely for the good of their offspring. If this be so in a natural sense, how much more is it true of our heavenly Father. He loved his children with an everlasting love. So great was his love for them that he gave his only begotten Son for them, that he might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works. For them that Son suffered the cruel tortures of his foes, and the dreadful agonies of the cross. Of the people there were none with him. He was despised, rejected, and had not where to lay his head. His weary feet trod the wine-press alone. He was circumspect, upright in heart, no guile in his mouth, holy, harmless, undefiled and separate from sinners; yet between two malefactors, and with a piteous plea for his unfeeling persecutors, he submits to the shameful death of the cross. "It is

finished." Let the echo fly over land and sea, from mountain to vale and from ship to shore, where mourning thousands will, through the spirit of grace, receive the glad tidings of great joy, which shall be to all people. Redemption is complete; the law is satisfied; its claims are forever silenced. The weak, the trembling and the burdened soul hears the welcome news that the Lord is risen, that he was seen of men, preached on the world, received up into glory; that this same Christ brought in an everlasting righteousness for them. Their own righteousness had been tested; it would not hide a single deformity. To them it became as a garment of filthy and polluted rags, wrapt ever so closely about their scarlet sins and crimson stains were never obscured. Their poverty and shame was intense. Bitterness and woe became as grapes of gall, and as the wine of Sodom. They greatly feared as the mountains thundered their sentence. Sin has become exceeding sinful. The searchlight of the Spirit has reached to the innermost depths of the heart and soul. The defects are painfully manifest. "God be merciful to me, a sinner." How very different the pleading now! No longer the plea, "God, I thank thee that I am not as other men. I fast twice a week, pray three times a day, and pay tithes of all that I possess." The poor, afflicted, grief-burdened soul can claim no such charity, benevolence and goodness. "In me (that is, in my flesh), there dwells no good thing." Hungry, weary, faint and bleeding, their desires stretch away beyond the reach of human help, to him who cleansed the lepers, healed the sick, raised the dead, opened the eyes of the blind, fed the hungry, led the maimed and halt, and opened a fountain of water for the weary and thirsty. Though their

tongues fail for thirst, he hears their sorrowful plea. He comes to them in the darkness of the night. They hear a sweet and tender voice coming out of the lashing waves. The calm but majestic words, "Peace be still," greets the ear. The fury of the storm abates; serenity takes the place of tempest and fury. Then, as wind and wave obeys the command, the voice is still heard, as the clouds subside, saying, "Rise up, my love, my fair one, and come away; for lo, the winter is past, the rain is over, and the singing of the birds and the voice of the turtle is heard in the land." What a joyful transition is here realized! What a wonderful Savior Jesus now is to this people! The significant words of the Savior on the cross, "It is finished," is no longer a meaningless phrase to them. They are big with joy and comfort. They mean that he is merciful to their unrighteousness, and their sins and their iniquities he will remember against them no more forever. He may chastise and afflict them; but as a loving father pitieth his children, so the Lord loveth and pitieth the poor of his house; and though the chastisement may appear grievous at the time, yet after awhile it yields the peaceable fruits of righteousness, and their light afflictions "are not worthy to be compared with the glory that shall follow."

When I began writing I had no idea of writing so much. Do with it as your judgment may direct. I am heartily in accord with the new form of the SIGNS, and trust that the change may be generally appreciated.

I am, I trust, your brother in hope,

J. G. SAWIN.

MANORKILL, N. Y.

G. BEEBE'S SON—DEAR BROTHER:—
I am in receipt of a letter from a beloved brother in Christ, and think it rich in the spirit of Christ; and while reading it to-day I felt some of the Spirit's power, and although it was directed to me, it belongs to you. After reading the letter I had these words presented to my mind,

"Joy to the world, the Lord has come,
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing."

Yours in hope,

D. S. ELLIOTT.

ZION.—SUNNY MOUNT.

ZION mainly applies to the eastern of the two main hills upon which Jerusalem was built. It stood upon a rocky plateau, inclosed on three sides by two ravines—the Kingsdale on the west and south, the brook Hedron on the east. The valley of Hinnom inclosed the rest, except the ridge between the brook and valley. On the southern end of this ridge stood, it is said, at the beginning of David's reign, that impregnable fortress of Jebus, afterwards called Zion. The word Zion has a very broad application. We are told in holy writ that it is the city of our God, the city of our solemnities. I have just been meditating in my way a very little about this great city, or fortress. The description given above of the city of Jerusalem, of the natural protection on all sides except on the ridge where the impregnable fortress was built, and the meaning of the word Zion being "sunny mount," all seems to be a fit shadow-type or emblem of the spiritual or heavenly Jerusalem, or Zion, which comes down from God out of heaven. O that we might be able to walk about her, and go round about her, and tell her towers! Surely at times when we can have a faith-

view of them, we know of a surety that they reach into the holy of holies, whither the forerunner has for us entered. O how our poor hearts leap for joy as we view her in her beautiful situation! Surely she is the joy of the whole earth. As we have heard, so have we seen, both in and about this strong city. God hath established it forever. Now, as we go round about her, we cannot help but mark well her bulwarks. Bulwarks may be a mound of earth around a palace, or a fortress capable of resisting a cannon-ball, or it may be that which secures against an enemy, a means of defense, a protection from danger. As our minds by an eye of faith are viewing the bulwarks about this lovely city, does not our Savior Jesus Christ fill our very soul with praise and thanksgiving? Yes, surely we do mark well the bulwarks, and see and feel that he is impenetrable to the assaults of all our enemies. He is the means of defense, our protection from all danger. He is our sufficiency in any and all circumstances. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness." "Beautiful for situation, the joy of the whole earth, is Mount Zion." As we mark her bulwarks and see Jesus (Savior), we are mindful of the words of the angel to Joseph, "Thou shalt call his name Jesus, for he shall save his people from their sins." O what a bulwark! what a shelter in the cleft of the great Rock! His blood cleanseth from all sin. How our minds run to his suffering and death upon Calvary! He said, "If it be possible, let this cup pass: nevertheless, not my will, but thine be done." O my soul, what submission! What humility! What love! It is far, far beyond the comprehension of mortal men. May the Lord have mercy upon us.

Again, as we travel round about Zion, we are led to see other bulwarks, which yet are parts of that already spoken of. Let us call them the fruit of the Spirit. We first have love. May God help us and have mercy upon us if his love is not shed abroad in our hearts. If we have not love, we lack all the other fruits of the Spirit, and our bulwarks will soon all crumble and decay, and at our journey's end, after viewing the city, we shall be like the kings of the earth. "They saw it, and so they marveled; they were troubled, and hastened away. Fear took hold upon them there, and pain, as of a woman in travail." Read the fifth chapter of Galatians, and ask yourself the question, Which character represents you? O, that the God of heaven would grant us that love for each other that he had for the church when he gave himself for it! My mind goes back to a time long to be remembered by all his dear ones, when the floodgates of heaven were opened, and love, joy and peace flowed into my poor soul like a river, and all seemed joyous. Words can never express that sweet joy and peace. My dear ones, go back with me for a moment and let each one ask the question, What were my feelings at that hour? Such love can never be told by mortal man. May it never grow cold and die. If we have tasted of God's love, he will never leave nor forsake us. Well, this love, and all the fruits that follow, are the substance of the palaces that we must also consider, as we go round about her. Here in the palaces we rest in the lap of love, joy, peace and long-suffering. O how little I bear of humility, of meekness, of long-suffering! If I know my poor heart, I would be more and more like him who bore all that was laid upon him without a murmur. Truly this would be

a palace here below. But, dear ones, let me ask you, have you never had just a little view of the palace, just enough to make you anxious to have a full view, enough for you to consider what it contains? O the love, joy and peace there is where our Redeemer lives! "God is known in her palaces." Here is where we find a refuge. O how my soul leaps for joy when I can have a view of these palaces, and consider them, and forget earth and earthly things! May God grant us his presence and help us to consider his palaces; for in him is all our sufficiency, while in us, that is, in our flesh, dwells no good thing. Surely he will give us grace and strength as our day. His kingdom or palace will break in pieces all other kingdoms, and it shall stand forever. Our God is in the heavens; he hath done whatsoever he hath pleased. Whether it be honor or dishonor, all, all is in his hand to do with as he pleases.

Well, I have written just as the thoughts have come into my mind, not knowing who, if any one, would receive this; but feeling a desire to write I have done so, not knowing what for, or having any intention about it. My first thoughts when taking my pen were to write to brother Cooper; then others were in my mind, then brother Elliott, and many others all have occupied my mind while journeying round about the Zion of our God. O that our walk might be continually round about her! I know it has been a great comfort to me to pen these few thoughts this evening. My mind has seemed to overflow with, I hope, his love for the little ones, and with the truth. This is not for any fear or for any reward. No! no! I have no trouble about that. I would give him all the praise if I were positive there were neither heaven nor hell. Good night. Do

with this as you please. I hope you may get a crumb from it.

Your most unworthy brother,

D. M. LEONARD, M. D.

[How pleasant the name Zion is! We do not wonder our brother likes to walk round about such a sunny place. How a few such walks will warm our cold hearts, and cause them to glow with love! Zion is a cheerful place. Here all is mercy, all is mild. Mt. Sinai is dreadful, but Mt. Zion is pleasant. And ye are come to Mt. Zion. This is true of every humble soul who believes in Jesus. We trust our brother may be led to take many walks about Zion, and tell us what he sees.—ED.]

PHILADELPHIA, Pa., Jan. 26, 1897.

ELDER F. A. CHICK—VERY DEAR BROTHER IN HOPE OF LIFE ETERNAL:—Your kind and brotherly letter came yesterday. It made me glad, and it humbled me. I know the love of God's people is beyond anything I can conceive of. It is a part of the mystery of wondrous and amazing grace. It made me glad, because I want and desire above all things the love of my brethren; for the love of my brethren is Jesus' love, because he is our life and our love. It humbled me because I am unclean, and unworthy of the esteem of my Master's brethren. My heart and my mind is a nest of unclean birds. My thoughts are much of the time loathsome, even to me, and like the fool's eye they wander to the ends of the earth, and seek the house of the vain women. But "to the pure all things are pure," and out of the goodness and purity of their hearts my brethren look above the vain and foolish things of this world, beholding only the sweet and precious things that belong to the kingdom of Christ. The question has presented

itself to me several times lately, Who are the true disciples of our Lord, and how are they designated? Those that literally followed Jesus during his incarnation were distinctly separated into two classes—the one class followed Jesus because they loved him, and loving him to the exclusion of all things else, they had nowhere else to go. The other class, it is declared, followed him for the loaves and fishes. The question I think presented itself to my mind, not because I had any doubt who the Lord's true followers are, but because of my inability to place myself in the class to which I so earnestly desired to belong. And so the burden of the whole question concentrated itself upon the latter clause, "How are they designated?" Easily in regard to my brethren; they have the Father's mark in the forehead. I can distinguish them. I note their walk, and their faces are toward the holy city. They seek not after the loaves and fishes to satisfy the desires of the lusts of the flesh. The world they leave behind them, and they seek a city "whose builder and maker is God." But it is not they that I am anxious about; it is a personal matter with me. If it is selfishness, then I am very selfish. I want to know if the Lord has been merciful to MY unrighteousness? for I am unrighteous altogether. Were I to try to give a reason of my hope that is within me, I could only say, Although I am vile, I hate my vileness. Although my thoughts are worldly, sensual and devilish, I abhor myself because of them, and I desire above all things to eschew the world and follow Jesus. I am hungry, but I want heavenly food; I am thirsty, but the righteousness of our dear Redeemer will alone appease my hunger and thirst.

Brother Chick, I very much desire to

know what has been your experience touching these words of Peter: "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." I believe we do sanctify the Lord God in our hearts when we can ascribe all power and all glory in heaven and in earth to the God of glory, having no confidence in the flesh, and giving no glory to the creature or his works. For the apostle tells us that Jesus "is made unto us wisdom and righteousness and sanctification and redemption; that according as it is written, He that glorifieth, let him glory in the Lord." I would take this first clause as a key to unlock the door to the understanding of that which follows. I am glad that it is true with me, that whenever I am asked to give a reason of my hope, that I tremble with fear, and I feel to be brought very low; and seldom am I given the words to express the reason of the hope that is in me. But I am always ready; that is, I am always willing and anxious; and to sanctify the Lord God in our heart is to be willing and anxious. First, I feel to want the answer of a good conscience toward God, whom I hope I fear, and again, I desire to discover a response in the heart of my brother; an answer of his faith, which will comfort and strengthen the longing desire of my heart. Of course there are depths of meaning in the Scriptures that I have not traversed. My little bark has hugged the shore where still waters lie through much of my experience; such as I have I freely give. But the God of wisdom has seen fit, my brother, to give unto you in abundance, to dispense to his hungry poor, meat in due season. I know something of how fully occupied your time is,

and I am ashamed to have written you so long a letter, but as usual I did not know when to stop. I am now improving rapidly, and hope soon to be in my usual health. All of our family join with me in love to yourself and each member of your family.

Affectionately your brother,

B. F. COULTER.

KELLY'S CORNERS, N. Y., Jan. 9, 1897.

G. BEEBE'S SON AND BRETHREN EDITORS—HIGHLY ESTEEMED FOR THE TRUTH'S SAKE:—How inestimable is the value of that truth which in its fullness is Jesus Christ and him crucified, the way, the truth and the life! He alone of all our friends in this dreary wilderness, where darkness and death abounds through reigning sin, comforts us with his quickening Spirit, and restores unto us the joy of his salvation. He as the Prince of kings, and God over all, who is blessed for evermore, never changes. He it is who works in his people to will and to do of his good pleasure, teaching them that as sin reigns unto death, even so grace reigns through righteousness unto eternal life by Jesus Christ our Lord; for he is Lord, Judge, Lawgiver and Savior, and he will save us. And the one salvation of all whom the Father gave to Jesus is consummated in them as believers by the Spirit's quickening power, which is Christ in them the hope of glory. It is the fullness of joy to fondly hope in him, though our evidence be small and our faith weak, and to feel that our unbelief shall be healed. If we are children, then heirs, and joint-heirs with Jesus Christ, and heirs to an inheritance incorruptible and undefiled, and that fadeth not away, but which is reserved in heaven for those who are kept by the power of God through a living faith unto salvation,

ready to be revealed in the last time. And while the world is in commotion with calamities, earthquakes, wars and rumors of wars, and men's hearts are failing them for fear of the things coming upon the earth, the established child of God, resting upon his oath and promise, can sit down under the banner of Jesus as the Captain of their salvation with delight, and can meditate upon his finished work and his glorious righteousness, and rejoice in him as the God and Rock of their salvation, who brought in everlasting righteousness, and is the end of the law for righteousness to every one that believes; for all such believe according to the working of his mighty power in them. How necessary it is at this day that the Lord's people should earnestly contend for the faith once delivered to the saints. Especially is this true of those whom the Lord has placed upon the walls of Zion. They should lift up their voice like a trumpet, saying to Zion, "Thy God reigneth." Surely he reigns in providence and grace. What then have his people to fear? None beside him can do them good. If he is our Leader, we may safely follow him, and leave all for his sake. My only concern these forty years past has been, Has the Lord wrought his work in my sinful heart? And as I have believed and professed it so to be, I have desired and do still desire to follow him, nothing doubting. I would not be disturbed by the cries of "lo here" and "lo there," but would stand fast in the liberty wherewith Christ has made me free, as I hope, even if I have to suffer for his sake. Surely with the psalmist would I say, "Let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." I feel this new year more than ever willing to be spent in this greatest of all causes. My reliance is alone upon

One who is mighty to save, and who will save to the uttermost all such as come unto God by him. He, who is the embodiment of all truth and power, has put an estoppel upon all the wisdom of man, or of the world, which is foolishness with him who is the God of Jeshuran. He says, "No man can come to me except the Father which hath sent me draw him." For, "No man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Therefore, while it has not entered the heart of man, the things which God hath prepared for them that love him, yet he hath revealed these things unto them by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. And while the natural man knoweth not the things of the kingdom of God, and neither can he know them, because they are spiritually discerned, yet the mercy of our covenant-keeping God is made known through the righteousness of Christ, who fulfilled the law, which found its full satisfaction in Jesus. Now grace begins its reign in the sinner's heart. The grace of God which brings salvation is their divine Teacher, and they are taught as men cannot teach. And this also is the proof that all the children of God are taught of him, and their peace is great; and though an host should encamp against them, they need not fear. Therefore the wise man said, Fear God, and keep his commandments; for this is the whole duty of man. Though the saints pass through trials and darkness, and feel much of the time cast down, still they may with confidence sing, "We have a strong city: salvation will God appoint for walls and bulwarks."

Much of my time is spent in darkness. I hope that I am conscious of the fact

that in the world I shall have tribulation. There is no other road to the kingdom of God on earth or beyond but tribulation. To many it is through much tribulation indeed. With me it is not so much of a worldly nature, as a feeling of what I am, and of what I am not. I herewith send what I think will prove a good and comforting epistle from a sister who is afflicted with deafness. The sister Martha to whom she alludes was lately constrained to follow her Lord in baptism. She was in the seventh-eighth year of her age, and also nearly deaf. It was also my privilege last Sunday to baptize a dear brother and sister, a husband and wife.

I remain your brother in hope,

J. D. HUBBELL.

VEGA, N. Y., Jan. 1, 1897.

ELDER J. D. HUBBELL AND WIFE—

DEAR BROTHER AND SISTER:—This beautiful New Year's morning I have been thinking of you so much that I thought I would pen you a few lines. Imperfect though they may be, I trust that you will cover them over with the mantle of charity. For a short time this morning my mind was upon the subject of love. That short word of four letters has a great meaning. It was the moving cause of the coming of the ever blessed Savior into this sin-cursed world, that he might redeem them that the Father had given him. He accomplished the work of redemption to completeness. Now all who have the love of God in their hearts, love him because he first loved them, and gave himself for them. Why did he give himself? That he might sanctify and cleanse them. Peter on the housetop was taught to call nothing common or unclean that God had cleansed.

While the Savior was here on earth there were but few among the great number that followed him from the pure love of God implanted in the heart. But multitudes followed him for gain; for the loaves and fishes; for a home in heaven, as we hear it termed. It is said, "No matter how we get there. There are several roads, and it matters not which we travel, so long as they all lead to heaven." My dear brother, I am poor, unworthy and ignorant I know, but I have not so learned Christ, if so be that I know him. The Scriptures of divine truth inform us that there is but one way, and that way is Christ. Jesus told his disciples, "I am the way, the truth and the life." I think it matters much to a child of grace where they are and what road they travel. It grieves them because they live so far from the dear Savior. Their language is,

"O for a closer walk with God,
A calm and heavenly frame."

When I can have a little view (as I sometimes hope I have) of this way, which the vulture's eye hath not seen, nor the lion's whelp trodden, and can realize in a small degree the security of all those who are in that way, I can rejoice for them, for their inheritance is sure, because their life is hid with Christ in God. Therefore when Christ shall appear, they shall also appear with him in glory. Not one shall be missing. 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."

My dear brother and sister in a precious hope, the love and power of God, and the ultimate glory of all the blood-washed throng, is a glorious theme, but O so deep and mysterious. But then the scene changes. I cast my eyes within. There,

"All is dark and vain and wild;
Filled with unbelief and sin,
Can I deem myself a child?"

I have so much fear that I have never passed through a saving change, but am only a hypocrite and deceiver. If the love of God be in my heart, why such indifference, such coldness, such a tendency toward the world and its allurements? Why am I so full of unbelief and sin, of every name and nature? There are various questions in my mind. The poet expresses it better than I can.

"'Tis a point I long to know,
(Oft it causes anxious thought,)
Do I love the Lord or no?
Am I his, or am I not?
If I love, why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse
Who have never heard his name."

But after all my heart searchings I can only leave it all with him who controls all things, and exclaim,

"Lord, decide the doubtful case."

And again,

"If I have not loved before,
Help me to begin to-day."

I was sorry that I could not meet you all at the last covenant meeting. I hope the rest of the brethren and sisters were there, and that you all enjoyed the presence of your Lord and Savior; for in his presence is fullness of joy. I have had a letter from sister Martha. Her health is not as good as when she was here, but she seems to be basking in the smiles of her Savior. She wrote me that when she was alone, she did not feel alone. She feels her unworthiness of the many blessings which she receives, but as she worded it, "Has great faith in her Savior." She has subscribed for the SIGNS, and I think they will be a great comfort and help to her. While thinking of our sister, the words of the poet came to me,

"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."

No, it cannot be expressed, for it is the love of God that passes all understanding.

"O for such love let rocks and hills
Their lasting silence break!
And all harmonious, human tongues,
Their Savior's praises speak."

Now, my dear friends, I have written what I have, but perhaps I had better consign it to the flames; for I often think the more I say or do, the more I mislead people. I have many times promised myself that I would be forever silent upon religious subjects. What spirit it is that impels me to do what I have determined not to do, is a mystery to me. Of one thing I am satisfied, if any poor sinner is ever saved, it is all grace, free, unmerited, sovereign grace.

"What was there in me to merit esteem,
Or give the Creator delight?"

At this writing we are all usually well. As we have just entered a new year, my desire is that it may be a happy and prosperous one to you. May the Lord lead and guide us into all truth. May he place underneath you his everlasting arms, to support you in all the many trials through which you have to pass. I do not ask you to write to me, for my poor production merits no reply; and furthermore, your time will be better occupied. Still a letter from either of you will be very acceptable. In reading these lines you will find many imperfections, which you will please pardon. Remember me at a throne of grace.

Your unworthy sister, if one at all,

PEACE BALLARD.

PRINCETON, N. J., Jan. 15th, 1897.

MRS. CELINDA JENKINS—MY DEAR BELOVED SISTER:—I would not intrude upon you at this time for fear I should call up some sorrow that afflicts your almost broken heart, but trust that the Lord will direct my mind so that I can present some word of comfort in this dark, mysterious providence that so affects us all. His way is in the great deep, and his path unknown to us frail, short-sighted mortals, whose breath is in our nostrils.

After leaving you on Monday evening, I attended the meeting at Brother Hait's, and as I looked over the brethren present, I felt I should never forget the solemn awe that pervaded that assembly. And the record in the New Testament of the disciples of our Lord, on the day of Pentecost, came vividly to mind with comfort, "We are all here with one accord," to mingle our tears, and express our sympathy in the mysterious providence which has bereft us of one whom we so dearly loved, and to comfort one another with the consolation of the gospel, and look to the Lord for mercy and blessing, guidance and direction in this solemn hour.

Elder Hubbell addressed the throne of grace in sad and pathetic language, that touched our sympathy and brought us near to his own sorrow-stricken heart. Elder Francis and all the ministers and brethren present expressed their feelings in words of love and affection for our dear brother, whose absence afflicted every heart. I felt the meeting was called of the Lord, that we could give expression to our feelings, mingle our tears, solace our grief, and implore the blessing of the Lord, to prepare us for the solemn duties of the next day.

As we came together the second day, the record of the death of the martyr Stephen

came to my mind with relief, "Devout men carried Stephen to his burial, and made lamentations over him." Oh, my dear sister, what a blessing and comfort, and what honor is reflected upon the Church of the living God, when his called minister has been enabled to so walk through the journey of this mortal life, that devout men assemble to carry him to his burial, and lament his thus seemingly early departure from time of eternity.

In an Association, some years since, your dear companion arose to speak, a solemn awe pervaded his countenance, and as he presented introductory remarks, I said to the brother sitting with me, "The Lord has called Elder Jenkins, a pioneer in the deep and glorious mysteries of his grace, and he is now clearing away the brush and all that would obstruct our view of the building that the Lord will give him a great and glorious view of." The six ministers in their remarks at the funeral, expressed the same thought, they had all felt the same when witnessing the mighty power of God in him, and it drew them nearer and closer together in the Kingdom of God's dear Son.

When I visited you about a year ago, you will remember, Sunday afternoon, his subject was the "Ark", and as he proceeded, he passed, as I said to my sister, beyond himself, and presented the subject with a power and glory I never heard before. And I said in my heart, Oh, Elder Jenkins, is it possible that you at this time of your life, are getting so near through the book, and so nearing the end. The impression never left my memory hardly for a day.

A few months after, we attended the "Corresponding Meeting" at New Valley, and you will remember his wonderful sermon, called by Elder White, the sweetest sermon he had ever heard. While I

received it a great and glorious truth, my enjoyment was taken away in the thought, nearing the end.

The next week we spent at Delmar, when he dwelt on the Priesthood, and to all present, the most wonderful they had ever heard, my comfort was again taken away in the same thought, ripening for the end.

When I heard of his serious illness, my first impression was to go immediately and see him, but was providentially prevented, and after that time, as I learned the nature of his illness, I felt I could not go, my trembling heart could bear no more. I am here hushed to silence. The next you know, with me, in sorrow and deep mourning.

My dear sister, I know your sympathetic nature, and would that I could speak words of comfort to your afflicted heart, but the best thoughts of frail mortals fall at our feet without comfort, when we view the sad providence that afflicts us through the dark cloud of our own understanding, but, when through faith, we beheld the suffering, dying Savior, and remember when we saw him, the bleeding sacrifice, and realized that our sins nailed him there, and in due time received, with full assurance of faith, that our sins were forgiven, our iniquities pardoned and our justification complete in Jesus, then, dear sister, we could say, "I will trust in the name of the Lord, he is my Rock and Fortress and sure Defense; and as we recount his love and mercy in days past, and the many trials and temptations that he has brought us through, can we not say, We will praise him for all that is past and trust him for all that is to come?"

The promises contained in the Scriptures for the comfort of the Lord's people are many, and in time of darkness and severe trial, when we are brought into fellowship

with the sufferings of Jesus, we read with comfort, "If we suffer with him, we shall live with him," and if "he was a man of sorrows and acquainted with grief, a mourner all his days," shall we not bear our part, and say, It is of the Lord, we will not murmur or repine, for he is too wise to err, and too good to be unkind?

And, my dear sister, you have much to comfort you; from the early years of your pilgrimage through this wilderness world you have been blessed with the consolation of your dear companion, who was highly appreciated in social life, loved and endeared to his brethren in ties of lasting friendship, and fellowship in the gospel, the dearest of all relations. And as he neared the end of all earthly ties, he was blessed of the Lord to leave for your consolation, and that of the whole church, the evidence of the truth of all that he contended for, and of his faith in the eternal, unconditional salvation of all the chosen of God, and when as it were, he neared the final dissolution, his vision seemed beyond the line that divides time from eternity, and asked, Is it morning? for it is light with me. Rejoice, do not weep; Rejoice, rejoice, all with me! The churches all rejoice, and as we see the calm and sweet peace like a radiant halo of glory, that spread over his noble brow, we could but say, "It is not death to die," but sleep, that blessed sleep from which he will never awake to weep. But we mourn his departure and miss his dear companionship and gracious words. And we may weep. Jesus wept with sorrowing brethren, and our tears will solace our grief.

"With heavenly weapons he fought
The battles of the Lord,
Finished his course, and kept the faith,
And waits the sure reward."

And, my dear sister, you can say,

"A few more days on earth to spend,

And all my toils, and cares shall end,
 And I shall see my God and Friend,
 And praise his name on high ;
 No more to sigh or shed a tear,
 No more to suffer pain or fear,
 But, God and Christ and Heaven appear,
 Unto the raptared eye."

I hope the time is not far distant when I can visit you, and talk of the many things that interest us as members, I trust, of the church of the living God, and of the joy and comfort of the gospel of the Son of God.

Your unworthy brother,

ELIJAH LEIGH.

DUTTON, Ark., August 9, 1896.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I have long had a desire to write something of what I hope are the Lord's dealings with me, but feeling my inability to write anything that would be of comfort or benefit to the readers of the SIGNS, I have put it off from time to time. Now, however, God being my Helper, I will try.

I was born in Harlan County, Kentucky, November 12th, 1847. My father was a member of the Old School or Primitive Baptist Church from before my earliest recollection. My mother united with the church after I was grown. I was a moral child from infancy, but never had any serious thoughts about death or my future destiny until I was eleven years of age. (And at that time I had no great fear of hell). One day when out with my sister, these words came forcibly to my mind, "Leave off your sins and serve God." Believing that I had the power, I went to work. I would steal away to some secluded spot and try to pray. I did not feel condemned on account of sin, but thought that to serve God I must pray. I went on in this way for some time, believing that I was gaining the favor of God by my good works,

which, as I thought, was all that was required. I would fall down by my bedside every night, as I could do so without being seen, and try to pray, believing that the more I prayed, the better I was serving God. I believed then that were I called to die, I would be saved, not for what Christ had done, but for my good works. I would sometimes thank God that I was better than others. When in the company of the young I would partake of their amusements, but as soon as I was deprived of their company I would again have serious reflections, thinking I had offended a just and holy God, and this would cause me much sorrow. In the Spring of 1862 it pleased God, as I hope, to show me my true condition, that I was still in nature's darkness, and a great rebel against God, and that all my prayers and good works had been nothing but mockery, and that by them I had become a greater transgressor. None but those who have experienced the same can imagine the distress of my mind. My whole being seemed a mass of pollution. Instead of believing myself better than others, I now saw myself to be the vilest of the vile. My robe of self-righteousness was all gone, and I felt too sinful to even cry for mercy. But as my need was so great, and I knew of no other who was able to forgive sins, I was forced to fall at the feet of the Lord and beg for mercy. I would often take the Bible, and try to find consolation there, but always failed. While in this frame of mind, it was my privilege to hear an Old School Baptist minister preach. He quoted this passage of Scripture, "Blessed are they that mourn, for they shall be comforted." I thought, Surely these are the sweetest words that human lips have ever uttered, and this applies to me. This was the first thing that had ever

given me any relief, and this did not console me long. I at last gave up all, believing I should be eternally damned, but confessed that it was just. One day while reading the Bible, I laid it aside, thinking that I would leave the house and fall down before God, and ask him once more to forgive my sins. But when I reached the place where I intended to fall down and ask for mercy, it seemed that I could not. I turned and walked toward the other side of the orchard, begging God to have mercy upon me, a sinner. I went on until I had reached the last tree in the orchard, and while standing under its shade a great change came over me. My sorrow was turned to joy, my prayer to praise, and my soul was filled with love. I now loved God and all that he had made. Everything seemed to be rejoicing and praising God with me. The trees on the hill in front of me seemed to be rejoicing, and, as it were, clapping their hands for joy. I went back into the house and picked up the Bible and opened it, and the first word that attracted my attention was the precious name Jesus. I sat and gazed and feasted on its beauty, and on its sweetness. I opened the Bible at several different places, that I might behold this the dearest of all names. This was at some time in the week. On the Sunday following I went to hear one of the "Christian Order" preach. While there I was made again to cry, Lord, have mercy and forgive my sins, when something seemed to say, "Thy sins are forgiven, go in peace." I was again made to rejoice in Christ as my Savior. I loved the people of God, and wanted to unite with them, and believing the Primitive Baptists to be that people, I thought the next opportunity that offered I would ask a place among them, which

I did, and was received and baptized at the next monthly meeting, which was in September, 1862. As I was being led into the water, a quiet, calm feeling seemed to take possession of my mind, which lasted for a few months, when I began again to fear that I was deceived. My trouble again became very great, and I wanted to be alone to implore God that if I had not been deceived he would make it known in some way. While in this frame of mind I went to get some fuel for the kitchen fire. As I entered the yard with the fuel, every breath was a prayer for some evidence that my sins were pardoned. Just then I saw a rabbit a few yards away. I prayed God that if my sins were forgiven, this rabbit might come to me. It turned and came slowly toward me. When it came almost within my reach it looked very thin, and as though it could scarcely walk. The thought occurred to me that I would throw the fuel down and catch the rabbit. I threw the fuel from my arms, when, to my surprise, the rabbit ran away, showing no sign of infirmity or weakness. This act of ingratitude upon my part caused me much sorrow. I felt that I had committed one of the greatest sins of my life in forgetting my prayer, and in being so ungrateful for such a favor. What a blessing it is that the Lord whom we try to serve is a God of mercy, and that he is able to forgive sin! If it were not for this, such a sinful creature as I feel myself to be could have no hope. I have written this at intervals, feeling very weak a great portion of the time, and not being able to sit and write but a few moments at a time.

If you think it worth the space it would occupy in the SIGNS, or that it would be

of any benefit to its readers, you can publish it. If not, all will be well.

RACHEL ANDERSON.

[THE apostle has said, "There is a diversity of operations, but the same spirit." There is indeed an endless variety in all the works of God, yet they all praise him. All true experience leads the heart to testify continually that salvation is of the Lord. This is the clear testimony of sister Anderson. We have fellowship for all such experience.—Ed.]

WARWICK, N. Y., Feb. 1, 1897.

G. BEEBE'S SON—DEAR BROTHER:—Inclosed you will find two dollars to renew my subscription, also two dollars to renew Mrs. John E. Conklin's subscription, and one dollar to aid in sending the SIGNS to indigent subscribers.

Brother Beebe, when I wrote to you to discontinue my paper, I only thought of my own surroundings, but the dear Lord has lead me to see differently; that I was caring more for myself than others. I am so well pleased with the SIGNS' change to pamphlet form. My thoughts came to me, Search thyself, and then I was made to tremble with fear. I think sometimes, is there any one like me: claiming a hope, yet fearing. I often think if the brethren could know me as I know myself they could have no fellowship for me. I am so often down in the dark valley, that my seasons of darkness are more than the seasons of joy, which sometimes makes me fear I have never been born again; but one thing I do know, that I do love the brethren, and love to meet with them and hear them tell of their experiences.

There is nothing on earth I would take for that little hope I have.

"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."

It must be such a sweet comfort for those that do not have the privilege of attending church, to read in the SIGNS, some brother or sister's relation of his or her travels; of their dark hours and their joys. O, dear brethren and sisters, how many times I have been fed a few crumbs in reading the comforting letters in the SIGNS! I have enjoyed so much reading brother H. Cox's writings, and many others. My own writing is poor like myself.

Brother Beebe, do as you think best with this. If you cast it in the wastebasket it will be all right.

Your unworthy sister,

MRS. S. E. BROOK.

SHUNK, Pa., Jan. 26, 1897.

G. BEEBE'S SON:—Inclosed find six dollars to be applied on SIGNS, with which I am well pleased in its new form.

I am now in my eighty-fifth year, and I expect to take them as long as I live; they are my meat and my drink. I send you one new subscriber.

Yours in christian love,

MRS. AMY SHADDUCK.

EDITORIAL NOTICES.

OMITTED.

OWING to the extreme length of the editorial next in order, of the late Elder Gilbert Beebe, we are obliged to omit it for this number, as we believe our readers would rather we would do so than to divide it.

BACK NUMBERS.

WE have printed a few hundred extra copies of each number of this volume, and shall continue to do so for the next three issues, which will enable us to supply back numbers to the first of the volume, to new subscribers, until the surplus is exhausted.

S E L E C T E D .

JESUS ONLY.

(*Concluded from page 91.*)

Then, again, there is something very singular in connection with Moses and Elias with respect to their end; for Elias was taken up to heaven without death; and as to Moses, the Lord buried him in a valley in Moab, no one knowing where to find his sepulchre. So that if you look at it from Moses as being a type of God's people that fall asleep, and Elias as a type of those that shall be living when Christ comes again, there is something very beautiful in the thought that they were talking with Jesus.

Now mark for a moment the position of these favored disciples. It is said by one of the evangelists that they were heavy with sleep. How it reminds you of these same three in the garden of Gethsemane, when the Lord touched them upon the very same point, "Sleepest thou?" It only shows how weak and how frail God's children are in the midst of such surroundings; how they are compassed about with a body of sin and death that is a great hinderance to them in the enjoyment of eternal realities. I dare say there are many of his people, wearied with toil and labors of the week, who sit under the preaching of the word, and much against their will are sleepy; their poor bodies seem overcome with sleep, just like these three disciples, who in the midst of these blessed surroundings were asleep. And when they awoke they saw the glory by which they were surrounded, and were so impressed with it, and so terrified with all in connection with it, that they seem to have been almost unconscious of what they said; for one of them expressed himself thus: "It is good for us to be here; let us make here three tabernacles; one for thee, and

one for Moses, and one for Elias; not knowing what he said." Truly he could not have known what he said, or he would not have wished to detain his Lord and Master on Tabor's mount, when he knew full well that detention there would preclude his going up to Jerusalem; and by not going up to Jerusalem he would leave undone that which he came on earth to accomplish.

A short time before, as you read in the preceding chapter, the Lord Jesus Christ had spoken very severely to Peter about this. When speaking of the sufferings that were to come upon him in his visit to Jerusalem, it is said, "Peter took him and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee." And then it was that Jesus said to this very disciple that was favored on Mount Tabor, "Get thee behind me, Satan; for thou savorest not the things that be of God, but those that be of men." Beloved, what are the best of us but poor sinners? Here was Peter being reproved because he would seem, as it were, to put a stop to his Master's sufferings, little realizing that if those sufferings had been put to a stop to there would have been no hope for him. O, beloved, how nearly we may approach the enemy of our souls without knowing it! You know full well how he approached the Savior: "Cast thyself down; for it is written, He shall give his angels charge concerning thee;" but he never added, "to keep thee in all thy ways." That did not suit his purpose. There are a great many people now who do not quote Scripture honestly; they cite that which suits their purpose, and what does not suit their purpose they leave out. I hope this will never be charged home to you and to me. I hope we shall be able to quote it honestly at all times. Never be afraid of God's word.

God's word never makes against God's truth; it never makes against the truth that salvation is of grace; and therefore there is nothing in it that you may be afraid of. Pray for the illumination of God's spirit to open it up, and you will find there are no contradictions in the Bible. That there are things in it far above your comprehension and mine, I am quite prepared to admit; but that there is one single contradiction I am by no means prepared to receive as true; because, beloved, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," &c.

The disciples, you see, were contemplating to remain in a state of glory with poor tabernacles of clay. God never designed that we should remain on Tabor's mount while we are here below. Toplady knew it when he said,

"The people of his love
He will not cast away;
But do not always here expect
On Tabor's mount to stay."

You and I, beloved, have to combat in the wilderness just as these three disciples had; and it is very interesting to notice that the moment they came down from this mountain, where they had been so privileged to behold the glory of the Lord, there met them something that showed them the sins and sorrows of earth. Just read for yourself the first thing these disciples met with when they had descended from the mountain, and you will observe it was connected with the sorrows and sufferings of earth. So, beloved, God will have his people arrive at the crown through the cross. Tabor's mount is our idea; but the suffering and the sorrow is put altogether on one side. Be it remembered that the crown comes after the cross. We have to endure hardness as good soldiers of Jesus Christ, who are to

be brought off more than conquerors. "Think it not strange concerning the fiery trial which is to try you;" think it not strange that you have to learn so much of your own hearts and to know so much of their deceitfulness and their desperate wickedness. You will be the better able to sing the praises of him who has brought you so completely out of self; that his almighty arm has gained the victory. It must be a training here below. Through the vicissitudes of earth we have to learn so many lessons.

"Tis thus that pride and self must fall,
That Jesus may be all in all."

How, again and again, God's children painfully learn that apart from Jesus they can do nothing good. They are brought to that spot to which Abraham was brought: as soon as the Lord had left communing with him he returned to his place; that place which the poet so beautifully takes up when he says,

"I to my own sad place return,
My wretched state to feel."

And O how often we have returned to that place, only to find Christ and his blessings and his love more precious. It is not the way we often think the Lord is about to lead us. We have an idea that we get from one degree of grace to another, and so surmount this difficulty, and overcome that trial, and be on Tabor's mount never to come down. But if we are ever led for the time being to that spot, remember it is a very insecure place. We read of one who had got to it; "Thou hast made my mountain to stand strong; I shall never be moved." But what does he say next? "Thou didst hide thy face, and I was troubled." If ever we get to that spot, "I shall never be moved; I am above the reach of this temptation; I shall never fall under the power of that temptation," we are in one of the most dangerous

states in which we can ever be placed. Depend upon it, the only safe place is to be found sitting at the feet of Jesus, in that spirit of inquiry, that spirit of humility, that childlike spirit, that feels its complete and entire dependence on him for life, and breath, and all things. O! that is the spot where we get the most favored lessons; where we receive most out of the fullness of Christ; grace for grace. That is the spot where, when I am nothing, there is room for Christ to abide; where, when I feel my weakness, my infirmities, my easily besetting sin, and feel

"If for a moment thou withdraw,
That moment do I break thy law,"

that is the spot where we most receive and appreciate that blessing and that strength which are administered day by day to God's children who often would have their stock in hand and go off with it very proudly, but whom the Lord keeps from pride, and who can say, in the spirit of that estimable one of old "There goes John Bradford, but for the grace of God," when he saw a fellow-creature being led out to execution for a crime.

Well, then, there comes a cloud, which God so often makes use of in the word as setting forth his own majesty; a cloud by which he led the children of Israel through the wilderness; a cloud in which he dwelt above the cherubim of glory in the earthly tabernacle; a cloud in which he himself was to ascend to heaven; a cloud in which he will again come to earth. This token of the Divine Majesty is presented in order that it may overshadow Moses and Elias, and that the disciples may lift up their eyes, not to behold tabernacles made for the retaining of Moses and Elias and Jesus, but that they may see, in the departure of Moses, that which should make room for "Jesus only."

How beautiful it seems to me, beloved, is the thought that when the Lord Jesus Christ saw the fear which there was in the hearts of these disciples, as Moses and Elias entered into this cloud, and there came from it a voice, "This is my beloved Son, in whom I am well pleased; hear ye him;" I say, how beautiful it seems to me that the very first word they did hear, the very first word that Jesus spoke after the command, "Hear ye him," was one of consolation: "Jesus came and touched them, and said, Arise, and be not afraid." That was the very first word they heard when they were told to listen to this Son; showing you, beloved, when Jesus speaks he speaks very blessedly, very tenderly, very gently, very graciously. There is something very blessed in listening to the voice of Jesus; as the poet very beautifully describes it,

"I heard the voice of Jesus say,
Come unto me, and rest;
Lay down, thou weary one, lay down
Thy head upon this breast.
I came to Jesus as I was,
Weary, and worn, and sad;
I found in him a resting-place,
And he has made me glad."

It is the work of Jesus to gladden a poor sinner's heart, "to give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Moses may come in the spirit of the law, and Elias in the spirit of the prophets; but when Jesus comes he comes as the end of the law for righteousness to every one that believeth. He comes as the fulfiller of the prophets. "Think not that I am come to destroy; I am not come to destroy, but to fulfill;" and as one who thus is the fulfiller of all righteousness, it is his blessed prerogative to say, "Be not afraid." "Poor sinner, thou who art so entangled, oftentimes, in connection with a broken law, and in connection with sins

of omission and sins of commission, hear me! See my mission; look at me to magnify the law and make it honorable, that I may become the end of the law for righteousness to every one that believeth." So the poor sinner, brought to that fountain opened for sin and for uncleanness, brought to that justifying righteousness of the precious Savior, sees a hope in his soul that maketh not ashamed, which gives him to realize that the glory that was connected with the power and the majesty of Jesus in the mountain of Tabor is the power and glory with which he shall be associated. How beautiful by both these disciples, Peter and John, gave testimony to this. You find John writing his epistle, and what does he say? "The Word was made flesh, and dwelt among us;" then referring to this very scene on Tabor's mount, "and we beheld his glory, the glory as of the only begotten of the Father." If you read that verse in reference to what he is referring to, this very glory which he was favored to see on Mount Tabor, how precious it becomes! "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

So, mark how Peter, when he writes his epistle, also refers to it. He says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased." And then, beloved, lest others should feel they were not privileged as were these disciples to such an immediate display of his power and majesty, he goes on to add, "We have also a more sure word of prophecy,

where unto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn, and the day-star rise in your hearts."

Have you ever realized that every believer shall experience a change of the body of humiliation? for it is a body of humiliation. O, yes beloved, you and I have to learn it; and we shall have to learn it to the end. O that such a word may cheer the hearts of many mourners to-day who may be mourning the loss of those who, absent from the body, are present with the Lord, giving them a blessed prospect of the change that awaits all God's children. Surely some of us have seen, in connection with the wearing out of the earthly tabernacle, what a body of humiliation is. When fell disease does it work so rapidly and so surely as that the poor body is worn out, eaten up, as it were, with disease, we cannot look on such cases in regard to that which introduced suffering and sin into the world, and not know something of what a body of humiliation is. But we have it to learn, and even more so, in these constant departures from God in connection with a body of sin and death, that we carry about with us, and of which we are so conscious, calling forth from an apostle, "O wretched man that I am! Who shall deliver me from the body of this death?" But he had an eye to the body of his glory when he said, "I thank God, through Jesus Christ our Lord." "For this corruptible must put on incorruption, and this mortal must put on immortality." "Then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Before they took their departure from the mount, Jesus says, in a voice that could bring consolation into the heart of his terrified disciples, "Be not afraid." He is

the same Jesus still; he will speak the same words of blessing to his timid, doubting ones, as he spoke to these terrified ones on Mount Tabor. And remember how blessed this is; because in our bodies we are utterly disqualified to appreciate the glory which shall be revealed unto us. Nothing but terror is connected with these bodies as they enter into this glory. This very disciple, John, when banished to the isle of Patmos, for his faith in Christ, was terrified when this very Jesus revealed himself to him. He says, "When I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore, amen, and have the keys of hell and of death."

Yes, the body is connected with that which must call forth what it called forth from the prophet of old when he had a sight of the majesty and glory of God: "Woe is me, for I am undone." May we realize, as we feel this, that there will be a change. and a blessed change, by which the people of God shall be qualified, not only to see, but also to enjoy and to enter into that glory which shall be revealed. Meanwhile, "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is." Take that text, read it in connection with the transfiguration scene, and then,

"O! what must it be to be there!"

May you and I realize in all the intensity of the blessings that there is a passing from glory to glory; that there is a revelation even to the sinner's heart now of a taste of a glory that shall be revealed, that calls forth from him,

"If such the sweetness of the streams,
What must the fountain be,
Where saints and angels draw their bliss
Immediately from thee?"

Poor sinner, you are like the disciples; you are often surrounded as they were with that which is earthy. Nevertheless, their prospects were blessed, and so are yours. As believers in the same Jesus, as those who have to do with the same Master, as those who are called unto the same blessing by the same hand of grace, the same glory shall attach to you as to them, when with Abraham, Isaac and Jacob you shall sit down in the kingdom of your Father and your God, and enjoy that which God himself has described in language of which we can only skim the surface, "In thy presence is fullness of joy; at thy right hand there are pleasures for evermore." O that we may so feel the blessed state of the spirits of those who are gone home, that we may be enabled to say, in anticipation of the same change awaiting God's people here, "Even so, Lord Jesus, come quickly." "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." A cloud now hides from view the glory of that building, a most glorious building, the church of the living God, which God has reserved for himself. He has said, "The Lord's portion is his people." God grant that we may echo, "The Lord is my portion, saith my soul; therefore will I hope in him." Amen.

PERSONAL.

If there are any Old School Baptists in the neighborhood of Los Angeles, Cal., or in any part of Lower California, please let it be known through our valued paper, the SIGNS OF THE TIMES.

A SUBSCRIBER.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1897.

Entered in the Middletown, N. Y., Post Office as
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All letters for this paper should be addressed, and money orders made payable, to
GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

CASTING OUT DEVILS IN THY NAME.

OUR brother, J. Alston, some time since requested some reflections from us upon the above theme, and referred us to Mark ix. 38, which reads as follows: "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us."

We do not know what special question was in our brother's mind regarding this text and its connection, and therefore we will present a few reflections for consideration by all who may read. Like all other Scripture, we believe that this incident in our Savior's ministry on earth was not an accident, and neither was it recorded by the pen of inspiration simply as a curious and striking event in his life, but as a lesson in all the after ages to all who should become his disciples. Incidents like this, though they may be in themselves of no great moment, yet reveal and set forth the great principles of everlasting truth. They furnish instruction and guidance to the Lord's people down to the end of time. Of this we feel sure. But to understand and apply these great principles of truth, is quite another matter. We all are as entirely dependent

upon the guidance of the Spirit to enable us to enter into the truth and see its present application, as those who recorded it were for ability to write according to the will of God. It seems to us that in this text and its connection we have a rebuke of that spirit that would reduce all religion to a form, and would say that in these forms alone is God acceptably served. It seems to us to be another one of those multiplied evidences with which the life and words of Jesus were filled; that our God pays small regard to mere outward forms, and that the spirit of true worship is what is uppermost in his sight. These words of John present what the carnal heart of man always understands concerning the service and worship of God, while the reply of the Master, verses 39 and 40, presents in other words the same truth that is expressed in the words recorded in John iv. 23, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." This enunciation of an eternal and universal truth was a death-blow to the formal religion of the time, and it also stamped with equal disapproval all modern formalism and mere ecclesiasticism. One sigh of a humble heart rising up to God, out of a hovel or in the midst of the strife and turmoil and sorrow of one who finds no rest in the world, is of more value in the sight of God than all the show and form of an elaborate ritualism. The temple of God is not at Jerusalem, nor at Rome. It is not some world renowned cathedral or temple. It is where any broken-hearted suppliant is found. It is in the heart of all who truly offer praise to God. So in the Scripture named by our brother, the Savior teaches that godly works can only proceed from a godly spirit; and further-

more, he teaches that the only true evidence that any man serves God in spirit, is that God is manifest in his words and work. "No man which shall do a miracle in my name can lightly speak evil of me." A man's works show what is in his heart. If a man's preaching or labor shall be to the building up of faith and hope and love in our hearts, and to the tearing down and destroying and casting out that which is false and evil, that man's teaching and labor is assuredly the product of a spirit of reverence for God, and love to his name dwelling within him. No man who shall do such things can lightly speak evil of the Master. We desire to call attention to two or three things which it seems to us are of importance in this connection.

First. Let us notice that it was John who made the complaint in the text. There was a zeal for God in John, but it was not just then according to knowledge, and yet John was nearest of all to the heart of the Master. He understood the Master better than the rest of the disciples, because the love of God had come to dwell more richly in his bosom. He was especially that disciple whom Jesus loved; and yet, near as John was to the Savior, he did not yet enter into, or understand the true spirit or design of the kingdom which Jesus came to establish. It seemed to him that there could be no service pleasing or acceptable to the Master, except that which was connected with an open profession of faith in his name, and an outward enrollment among his disciples. We do not know, and can only speculate upon the reason, why Jesus had empowered this man to do such miracles, without calling him to follow him, as he had the twelve. It is not needful that we should know this, but it is needful that our minds should

be impressed with this truth, that if a disciple like John failed to understand the Savior's purposes, and to see that the best evidence of a true discipleship lies not in an outward formal profession, but in giving such testimony as cheers and upbuilds the hearts of believers, and as tends to cast out that which is false and evil, we need not wonder nor be disheartened because we come so far short of the knowledge of the will and way of God, as it often seems to us that we do.

Second. We would call attention to the fact that Jesus testified of this man in answer to John, that he was a true disciple, although he followed not with them, as it is recorded in Luke ix. May we not learn from this that the best evidence of true discipleship, or that one professes the spirit of Christ, is that he speaks the words and does the works which are Christlike, rather than that he is a professed member of the visible church? To be numbered visibly with the people of God is not full proof that one possesses the spirit of Christ, or is a true disciple, as witness Judas, and Annanias, and Sapphira, and Hymeneus, and Philetus, while the text seems to us to teach, as said before, that one may be a true believer, and have the spirit of Christ, without being a member of the church.

Third. Does not the text also teach that the best evidence that a man is called of God to do his work, is that he does that work? It has been said often, and we gladly subscribe to it, that the best evidence that any one is called to preach the gospel, is that he does preach the gospel; and the best evidence that this man had been called and qualified of God to cast out devils in the name of Jesus, was that in that name he did cast out devils. His works testified of him. We do not say that this is the only evidence, but it is

the best. We feel sure that when God calls any man to any work, there will be in the heart of that man more or less of fear and hesitancy, caused by a deep sense of insufficiency and unfitness. But this will accompany a call by the Spirit of God to any service, as well as when one is called to the work of the ministry. These deep trials of mind are evidences that God has called the subject of them to some work of usefulness in his church; but as to what that work may be, can be decided only by the test of experience. If we could know the facts, no doubt we should find that this man whom John rebuked for casting out devils, had also experienced deep searchings of heart; but still for us the fact that he did this righteous work, is full proof that he was called to it. When before a presbytery a candidate relates his exercises of mind with regard to the ministry, it is interesting, and calls out the hearts of others in fellowship. But after all, what the church and the presbytery must chiefly ask is, "Does this man really preach the gospel?"

Fourth. It has seemed to us that the narrative recorded in Numbers xi. 26-30, sets forth the same general principles of truth, as the text of which we are now treating. Eldad and Medad had not gone out to the tabernacle, but were prophesying in the camp; and when word was brought to Moses concerning this irregular proceeding, Joshua said to Moses, "Forbid them." But Moses said, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." The Lord showed here that time and place were not essential parts of the gift of prophecy, and that in the camp, as well as at the tabernacle, he would bestow his Spirit. Man, vain man, would bind the free Spirit of God down to set forms and places and

times, but again and again he has shown his people that neither his Spirit nor his word can be bound.

Fifth. This subject also connects itself, in our mind, with the words of Paul, 1 Cor. xii. 3. There he says, "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." He who reverences Jesus, and acknowledges him to be Lord of all, must do so by the Holy Spirit. This man in the text acknowledged Jesus. He cast out devils in Jesus' name, or by his authority; therefore it is clear that the Holy Spirit was with him.

Sixth. There is nothing in all this to encourage looseness or lack of order in the house of God. The one lesson taught, as it seems to us, and as we have said before, is that the gifts and callings of God are sovereign, and cannot be circumscribed or controlled by forms and times and places, and that if any man anywhere is found testifying truly of Jesus, and so speaking as to comfort the sorrowing, or to restore the wandering, or to strengthen the weak, or to cast down and out the devils of human pride, hatred, malice or selfishness, it is manifest by these tokens that God is with him, and we must not forbid him. We think sometimes that we all give ourselves a great deal of needless uneasiness about the gifts and calling of our brethren. Every gift will make room for itself. As surely as water will in the end find its own level, so surely will every gift find its place, and in the end be acknowledged at its true value.

Seventh. We do not know what became of this man afterward. It is not needful that we should know. All that he is introduced into the narrative for, so

far as we have seen, is to set forth the truth that no man, whether in the church or out of it, can do the works of God, except the fear of God be in his heart, and that the fear of God may thus declare itself in men who have not yet followed with us, and that we must not forbid the true work of God, no matter where it appears. The true work of God will always be known by the fact that it is done in the name of Jesus, and exalts Jesus. It is upon the above ground that we read with delight the writings of men like Toplady, Huntington, John Newton, and sing spiritual hymns composed by Toplady, Newton, Watts, Charles Wesley, and others. Though they were not members of the visible church of Christ, their writings and hymns testify of them that the Spirit of Christ was with them, and thousands of troubled hearts among the Lord's people have been strengthened and comforted by them. It would have been a clear violation of the Savior's command to John, to forbid these men to write and compose spiritual songs in the name of the Lord. The man referred to in the text was missing much in not following Jesus with the disciples, and so these men missed much in not being associated with God's spiritual people.

Old School Baptists to-day are called evil names, and are charged with opposing all that is for the good of men, because we cannot join with modern efforts for the so called evangelization of the world. We need only to say this, that when we see any evidence that modern evangelists are doing the work and speaking the words of God, or that what they do is really in the name, or by the authority of Christ, we must and will bid them Godspeed. But so long as they preach creature effort, they are not preaching Christ, and instead of casting out devils,

the devils of human conceit and pride and self-righteousness and boasting follow in their train. So long as the conversion of men is ascribed to Mr. Moody, Mr. Needham, or any other man, and not to Christ, we can have nothing to do with it further than to warn our brethren against its unscripturalness and ungodliness. In the text there is nothing to sustain the labor of men who do not say that "salvation is of the Lord."

C.

OBITUARY NOTICES.

WE certainly would be glad could we gratify the natural feelings of those who are filled with mourning over the death of loved ones, and publish at full length all that is sent to us in that way; but it is impossible for us to do so without crowding out much matter of more general interest. We are compelled to condense many such notices. We hope that the friends will believe we are doing the best we can, and not blame us. Portions of the experience of the departed are always of general interest, but many things relating to the social or business life of those departed, are not generally so. They are very important to the immediate friends and relatives, but they as a rule are already well acquainted with minor incidences in the life of the deceased. We hardly know how to express what seems best to us, but we hope that obituaries will not be made too long. It is better to write only such matter as will be of general interest. Aside from the name, parentage and date of birth, marriage, baptism (if married or a member of the church), and death, there is but little of interest to the thousands of readers of the SIGNS. We can appreciate the sorrow of loving hearts for their dead, for we, too, have passed through such trials.

WHO CAN HELP US?

WE think our brethren and friends will agree with us, that we do not burden them with very frequent appeals for financial aid, but we have now become so heavily encumbered with debts that we must have financial assistance or we cannot continue the publication of the paper. We are well aware that "the times are hard," and for that reason we have not pressed our hundreds of delinquent subscribers for a remittance of the amounts due us. We do not mean in this appeal to hurry those who are but a few weeks in arrears, but there are some who are many months, and some who are a year and over behind in their subscription, and from whom we would be glad to receive a payment of part, if they cannot send all that is due. There is an aggregate of thousands of dollars due on our subscription list, and it is very trying with these amounts due us, to not be able to meet our own obligations, now amounting to about two thousand dollars. These are not personal debts, but business obligations that have been accumulating and increasing for years.

Experience has taught us that in publishing a notice the nature of this one, that many whose time has but recently expired, and who are not prepared just at the time to pay in advance, will discontinue their paper rather than, as they say, "put us to the expense of sending it to them on credit," thereby withdrawing their support altogether. We can far better afford to send the paper for a year on credit, than lose the patronage of the subscriber. As a rule, it is those that are but slightly in arrears that appropriate the most of a notice to delinquents.

Now, dear readers of the SIGNS OF THE TIMES, do the best you can for us. We need the help, but if we cannot get it by

an "appeal" we go no farther with those who are our debtors, but our creditors are ready to resort to the law if we do not pay what we owe them.

A SUGGESTION.

A HIGHLY esteemed brother has sent us a list of names of those who would like to have a copy of each number retained in this office for them, besides the regular copy mailed them each issue, and at the end of the volume have them bound and sent to them. He also suggests that we publish a notice that we will accept such subscriptions, as he feels certain there are quite a number who would be glad to avail themselves of such an offer.

In compliance with the above we will make the following offer, viz:

Any one who is a paid up subscriber (*and none others*) who will send us one dollar, can have an extra copy of each number of this volume reserved for them to the end of the volume, and then bound as they may desire. Remember this offer is not made to any but those who are regular subscribers, and desire two copies of the paper, one mailed at the regular subscription price, and one copy retained in this office for binding at the end of the year, at one dollar additional to the regular subscription price. The binding will be from fifty cents up, according to style of binding, postage or expressage to be paid by the subscriber.

All who wish to avail themselves of this offer will have to send in their orders early, as we shall have to withdraw it as soon as our supply of back numbers is exhausted.

PREMIUMS.

WE have at last found another publishing house where we can procure the premium books due some of our subscribers, and we now expect to be able to mail them within a week.

CHURCH CONSTITUTED.

ALBANY, N. Y., Jan. 22, 1897.

THIS is to certify that the undersigned brethren and sisters of Albany, and Troy, having applied for and received letters of dismissal from the Middletown and Wallkill Old School Baptist Church, in good standing, for the purpose of organizing into church order: Lorenz Hecker, George Schade, Frank Curtis, Charles Schade, Sarah Ann Curtis, Mrs. Kate Schade, and Mrs. Hermon Wolf, met on the above date at the house of brother C. Schade, when Elder Vail, of Waverly, Pa., Elder Bundy and Samuel G. Squire, of Otego, being present. Elder Vail was chosen Moderator, F. Curtis, Clerk, *pro tem.*, the above Elders with brother Squire acting as a presbytery, voted unanimously and declared the above members in good standing, to be called the Primitive or Old School Baptist Church, of Albany, and Troy. The church then elected Frank Curtis, Clerk, George Schade and Frank Curtis, Deacons, our meetings to be held the Saturday before the fourth Sunday, at the house of brother C. Schade, 415 Canal St., Albany, and preaching at same place at night, till further notice. On Sunday following, preaching in Watkins Hall, corner of First and Congress Sts., Troy, N. Y., at 11 o'clock, Elders Vail and Bundy to supply alternately till the church desires some other change. Articles of Faith were subscribed to and recorded in church book. Request that these Minutes be sent to the Middletown Church, and published in the SIGNS OF THE TIMES, so that the readers may know our places of meetings, and that they will receive a cordial welcome, if they visit us, and are in fellowship with us.

F. CURTIS, Clerk.

* To Clerk of Middletown Church.

MARRIAGES.

AUGUST 30th, 1896, at the residence of Charles Schade, Albany, N. Y., by Elder D. M. Vail, Mr. Geo. H. Scade, of Albany, N. Y., and Miss Anna L. Huber, of Brooklyn, N. Y.

JAN. 26th, 1897, by the same, at the residence of the bride's parents in Troy, N. Y., Mr. Geo. Jessup, and Miss Elizabeth Curtis, both of Troy, N. Y.

OBITUARY NOTICES.

DIED—Jan. 5th, 1897, brother **Stephen E. Akerly**, of Olyphant, Pa. He was born June 28th, 1864, at Justus, Pa., and was married to Miss Augusta Fike, by the writer, in 1884. He was baptized by the same in 1886. He leaves his dear, sad, lonely widow, two little daughters, two brothers, one sister, a mother, besides uncles, aunts and friends. May the dear Lord comfort the mourning ones with his gracious presence.

Some time in December brother Akerly sprained his ankle badly. He was soon around on crutches, but took cold and was taken sick. First the doctor pronounced it "La Grippe," but finally found that it was typhoid fever. He lived about a month, and fell asleep to awake in glory. Toward the last of his sickness he seemed to realize his situation, and when his sorrowing wife asked him, "How will we get along without you?" he said, "The Lord has been very good and merciful to us, and he will care for you and the children." But how hard it is to part with our nearest earthly friends, none know but those who have experienced it. In this providence of God the church has lost a faithful, substantial, loving member, ever ready to do all that was required of him, and not only that, his eyes were open to see what was needed. O how such brethren are missed! What a vacancy! The Lord alone can supply our need, and reconcile us to his will. To the widow he was a loving, faithful husband, to the children a kind father, and numerous friends have lost a friend. Up to the time of his sickness he was one of the most healthy men in the County; but alas! a few days sickness ends the life of the strongest. An honest christian man is gone to rest. Yes, we believe he is with Jesus, whom he loved above all else.

His remains were taken to the Old School Baptist meeting-house at Justus, Pa., where a very large congregation of people were assembled to pay the last tribute of respect to the deceased, the writer of this notice speaking to the people, after which the body was buried in the Neighborhood burying-ground.

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

D. M. VAIL.

WAVERLY, Pa.

GILBERT BEEBE'S SON—DEAR BROTHER:—Please publish the death of **Mrs. Eleanor White Gott**, wife of Thomas N. Gott, of Montgomery Co., Md. She was born Sept. 18th, 1822, and was married Sept. 26th, 1843. She died Jan. 17th, 1897. She had eight children, all of whom survive her, three of whom, sister Mollie and Jennie Gott, and sister Susie Chaldrer, are members of New Valley Church. Home place of worship, Broad Run, Md. I have known the deceased since childhood, and it gives me pleasure to testify of her womanly virtues. Though not a member of the church, she was a devoted lover of the faith of the Old School Baptists, and, whenever her health permitted, a faithful attendant upon their meetings. Her works proved her faith. She was of a sweet, gentle and amiable disposition, which made her many friends. Indeed, I never in all my life heard any one speak reproachfully of her. None knew her but to admire and love her. She will be greatly missed in her family, to whom she was so unselfishly devoted, and who were devoted to her; but by none, perhaps, so much as her aged husband. What loneliness will be in his heart, none but God and himself can know. Our heart goes out in deep and tender sympathy for those of her household whom she has left to mourn her loss; but we thank God for the comfort they have in the assurance that she fell asleep in Jesus, to awake in his likeness. Not again in the likeness of Adam, which she bore with as much virtue and as much praise as any who ever wore his likeness, but in the spiritual, exalted and glorified likeness of her dear Redeemer; in the likeness of God himself. This is what the Scriptures teach, and this is the promise of God. To awake in his likeness has been the living, supporting faith of God's people in all ages. This is the last and greatest blessing grace bestows on Adam's sons and daughters, nor has heaven a better, nor can God bestow more unbounded riches, nor superlative glory, than to make them like himself. Sorrow not, dear ones, for her, but for yourselves.

Your brother, I hope,

E. V. WHITE.

LEESBURG, Va., Jan. 30, 1897.

DEAR BRETHREN:—I send you the obituary of my dear and affectionate mother, **Mrs. Rhoda M. Benedict**, who departed this life Oct. 28th, 1896. She was born in Fayette Co., Indiana, Dec. 10th, 1828. She was the seventh daughter of Abner and Rhoda Ball. She was married three times. To the first union there were born two sons, who remain with her last husband and four grandchildren to mourn their loss. She united with the Old School Baptist Church at Lick Creek, Oct. 11th, 1863. When her health allowed her to be at her meetings, her seat was seldom vacant. She had been a sufferer from "La Grippe," but had gotten better, and for the past year could attend to her household duties. On Saturday before

she died, she went with me to my brother's to visit him, and was taken sick soon after she arrived, and grew worse until Wednesday afternoon, when death relieved her of her sufferings, and she fell asleep in Jesus. She was taken back to her home, and on Friday her funeral was held at Lick Creek Church. Elder Harvey Wright preached, using as a text Psalm ciii, which she had selected for the occasion, after which she was laid to rest in Lick Creek cemetery to await the sound of the trumpet, when her body shall be raised in newness of life, and shall be fashioned like the body of her glorious and risen Redeemer, and shall be like him, and sing the song of redeeming love through the ages of endless eternity.

She felt assured that all the trials, misfortunes, tribulations, bereavements, sickness and sorrow incident to this life could not separate her from the love of God which is in Christ Jesus. When I would go to see her, I would often find her reading the Bible, and it seemed to be her chief delight to talk about the things that had been revealed to her in the glorious and eternal truth of God. But we sorrow not as those who have no hope, for we truly believe that she is asleep in Jesus.

"How happy are the souls above,
From sin and sorrow free!
With Jesus they are now at rest,
And all his glory see.

With wondering joy their lips recount
Their fears and dangers past;
And bless the wisdom, power and love,
That brought them home at last."

EUGENE B. REES.

CONNERSVILLE, Ind., Jan. 26, 1897.

[It was our privilege to enjoy an extended correspondence with this dear sister, though we never met her face to face. Her letters gave evidence that her heart knew the grace of God indeed. And the "righteous when they die are blessed."—Ed.]

DIED—Sept. 9th, 1896, from heart failure, **Nathaniel Hart**, at the home of his son-in-law, John Lain, Wilburtha, N. J., where he has lived for many years. He was a member of the Old School Baptist Church, of Hopewell, N. J., and as long as he was able attended the meetings at the Harburton Church, a branch from Hopewell. He had been a sufferer for a long time, and so often wished death would come to relieve him. Elder Chick being away, we were unable to get an Old School Baptist minister to preach the funeral, so the Presbyterian minister, of Titusville, N. J., Mr. J. S. Milliken, who had visited and talked with him so often, preached a very affecting sermon from the text that had been selected by the deceased, found in the last of Jude, "Now unto him that is able to keep you from falling," &c. He was buried at Harburton, N. J., Sept. 11th, 1896.

DIED—On Friday, February 5th, at the family residence near Petersburg, Kent Co., Del., **Mrs. Lovenia Reynolds**, in the fifty-seventh year of her age. Mrs. Reynolds was the oldest daughter of brother and sister Riggs, of the Bryn Zion Church. For many years this family home was distinguished for kindness and hospitality, and the Baptist friends who have been entertained there might be counted by hundreds.

In June, 1861, Miss Lovenia was married to Mr. Robert J. Reynolds, who has since been State Treasurer, and for four years Governor of the State. I never saw a brighter prospect before any couple starting out in life, for good health, long life and happiness and prosperity. But after some five or six years Mrs. Reynolds became an invalid. Those who know anything of inflammatory rheumatism, may have an idea of the amount of suffering that this poor woman underwent during that thirty years; but nobody outside of that family circle will ever measure or appreciate the uncomplaining patience with which all this suffering was endured. Not a murmuring or repining word was ever known to escape her lips. I have been a quite frequent visitor in the family for more than forty years, and the never-wearying patience and affectionate ministrations to the comfort and cheer of this subject of affliction was quite remarkable as well as commendable. The bereaved husband and other family friends can have the recollection of constant and long continued acts of love and of sympathy to an uncomplaining sufferer under their care. We do not doubt that through all these years she enjoyed the support of that good hope which is through grace, and which anchors within the veil. She showed uniformly that her interest was in the church and with the Lord's people, though not often able to meet with them. She finally passed away in a calm and quiet sleep. O death, where is thy sting?

E. RITTENHOUSE.

By request I will attempt to write the obituary notice of **John W. Gass**, son of the late Elder L. Gass, who departed this life Jan. 2d, 1897, at Mexico, Oswego Co., N. Y., in the 51st year of his age. He was born in Jewett, Greece Co., N. Y., in the year 1846. In 1866 he moved to Michigan with the rest of the family. While there he was united in marriage to Miss Emmett Kimball, who survives him. A few years later he and his family moved to Mexico, N. Y., where he and his brother Wilson conducted a successful business till the day of his death, which occurred at their store. It seems that in answer to an oft expressed desire, he was spared that long and painful illness that many have to pass through in dying. He was in rather poor health for some time, although he was able to be at his place of business. On the morning of the 2d he left home in usual health, and went to his store in company with his brother-in-law, John Austin. They arrived at the store a little before 8 o'clock. He

went to the safe and unlocked it (at the same time talking in a cheerful way), removed the change, and was distributing it in the proper places in the money drawer. While there he sank to the floor unobserved. They soon saw him, however, and went to his relief; but he could not speak, although it is thought he endeavored to do so. Medical aid was summoned, but he was past recovery. The spirit had returned to God who gave it. His disease was called by the physician, paralysis of the heart. His death was instantaneous. Thus ended a useful and industrious life. John was very kind of heart, wise in counsel, and honest and upright in business. He leaves to mourn his loss a wife, two adopted children, three brothers, four sisters, and a large circle of friends and acquaintances. They mourn, but not as though they had no hope. He received a hope in Christ many years ago, and was a firm believer in salvation by grace, and grace alone. He was a reader of the SIGNS, and had told the writer he had a desire to unite with the Old School Baptists, if he was situated so he could, but there was no church of that order in this section. He often spoke against the popular preaching of the day, which exalted the creature above the Creator. While in his burial robe we gazed upon his peaceful face, and could not help feeling it better to depart and be with Christ, for, "Blessed are the dead which die in the Lord."

The funeral services were held at his late residence. His mortal remains were laid away in the Mexico cemetery, to await the resurrection morn, when "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first."

May the grace of God sustain the bereaved friends.
EUGENE GASS.

BUTTERFLY, N. Y., Jan. 10, 1897.

Sarah B. Erway, oldest daughter of Joseph B. and Angelina Comer, was born March 10th, 1855, and died July 22d, 1896, aged 41 years, 4 months and 12 days. She leaves a husband, six children, three brothers, two sisters, her aged father and mother, with a host of friends, to mourn their loss, though we sorrow not as those without hope. Though she made no public profession, we have every reason to believe that she is gone to that heaven of rest where we hope to meet with her when we leave this troublesome world.

Elder W. S. Dickerson preached a sermon to her memory at our residence the first Sunday in August, 1896, to a large congregation of sorrowing friends.
JOSEPH B. COMER.

RECEIPTS.

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

Mrs. W. J. Kellam, N. Y., 5; Mrs. S. E. Brooks, N. Y., 1; Jas. H. Mills, Mont., 3; Mrs. Arnold Hill, N. Y., 1; T. R. Burroughs, Va., 2; Geo. B. Spitzer, Ill., 1.—
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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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OR THE
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 (ESTABLISHED 1832.)

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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NO. 5.

CORRESPONDENCE.

HORACE, Texas, Jan. 31, 1897.

DEAR BRETHREN EDITORS, AND READERS OF THE SIGNS OF THE TIMES:—After a perusal of the last number of the SIGNS, I have a desire to write a few lines for your consideration; not that I feel able to write to edification, but I desire to contribute my mite—desiring at least to express my appreciation of the benefits derived from perusing your interesting letters, in some small degree if I could. I wish I could do more to help in the circulation of so good and sound a medium of correspondence as the SIGNS. I feel sure that it can do no harm in the family of any Primitive Baptist, and lamentable indeed must be the condition of mind of any child of grace who can find no comfort in reading it. I would feel blessed indeed to see the SIGNS taken and read in every Baptist family in the country, where my lot is cast, not because I look upon the SIGNS as infallible, or because I think that it would make them better Baptists than they are (but in the main I know that it voices the sentiments they hold sacred); but I would feel blessed of the Lord that my lot was cast among a

people that gave such evidences of spiritual mindedness, and such an evidence of being able to “endure sound doctrine.” I have met many times with the objection that the SIGNS is too costly, “too high,” “too steep,” &c.; but I am satisfied that when one is able to look at the matter right, they had rather pay the subscription price of the SIGNS, than get it for less and have a good portion of every number in advertisements. I only feel sorry at times that I cannot spend more money for it than merely the subscription price, for I am acquainted with several whom I believe would greatly enjoy reading it, and who have not the means of paying for it, and some who are afflicted and cannot go to meeting to enjoy the associations of the brethren and sisters. To such I would furnish it if I could. It has been said our time should be spent in reading the Scriptures, instead of such matter as the SIGNS. I would not advise the reading of anything that would hinder the reading of the Scriptures, but my own experience is that reading the testimony of the writers often stimulates instead of hinders a desire to search the Scriptures, and I do not believe I am less familiar with

Scripture testimony by reading the SIGNS, but I think more so. I know that there is no direct command in so many words to publish a paper, but I think it is one of the ways the Lord has provided for his children to "speak often one to another." And in this way many of them speak and hear words of encouragement from each other, even when hundreds and thousands of miles apart, that otherwise, to all human appearance, would never speak to or hear from each other. We will all agree, more than likely, that this privilege of publishing books and papers has been abused, but can we not say as much of any blessing the Lord has bestowed upon us? We are admonished to "Believe not every spirit, but try the spirits whether they are of God: because (herein is shown the necessity of trying the spirits) many false prophets are gone out into the world."—1 John iv. 1. Then the apostle tells us how we know the Spirit of God: "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist whereof ye have heard that it should come; and even now already is it in the world."—1 John iv. 2, 3. We are given there a divine rule by which to try the spirits (motives, propelling power or moving cause), that actuate men in their words or actions, whether in writing or speaking. Many and loud are the professions of a belief, in this day, that Jesus is the Christ; that he did come in the flesh. But Jesus himself speaks of a people that "draw nigh unto me with their mouths, and honoreth me with their lips, but their heart is far from me." The spirit that is of God accepts the testimony of Jesus Christ as set forth

throughout the Scriptures; for, "Holy men of God spake as they were moved by (this Spirit) the Holy Ghost." And the same testimony in the experience of all God's children, for this Spirit is their Teacher, and what they know, they know as taught by this Spirit. Hence this people try what they hear or read by the testimony of inspired men, and the same testimony in their own experience. But sometimes we err in our judgment, and take that for truth that afterwards we find to be erroneous, and *vice versa*. This is evidence to us that the principles of our carnal nature are not taken away as yet. "The carnal mind is enmity (not at, but is enmity itself) against God; for it is not subject to the law of God, neither indeed can be." Again, "The natural man (the natural intelligence of the child of God as well as the unregenerate) 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 teachers of Babylon have many plausible theories in which they endeavor to harmonize their works with the testimony of Christ, as given in the Scriptures, and profess great reverence for such testimony. And this they will no doubt do until they can shake the confidence of the masses in the verity of the Scriptures, and destroy what little reverence there is among the people for them. This done, they would openly denounce the testimony in the Scriptures, as they have already virtually done, while hypocritically professing to receive and reverence it. This condition of things, in my humble judgment, they have been gradually approaching for many years past; hence I am compelled to regard with suspicion all their efforts to revise the Scriptures. It is the true testimony

in the Scriptures that is and has been all the while in the way of their inventions and speculations, and it is that testimony that they would "revise" out of it. One revision is a confession that the previous one is imperfect, and lays down a precedent for another. I am free to confess that I do not understand the original languages from which the Scriptures were translated, and hence could not translate it into other language. I know also that learned men (and no doubt some of them men of integrity), tell us that there are defects in the commonly received (King James) version, and there are also different opinions among the learned as to how certain parts should be rendered; and I suppose that will ever be the case until a plan is devised by which they can so far harmonize their differences that they can all come together in one common cause. Being based upon the same principles (and those the same substantially as Roman Catholicism, a thoroughly organized system of man worship), it will not be long before they can hit upon a plan (and I think they have done that, only time is required) to harmonize their works. The old version which our fathers used has for a long time been good enough for the people of God, and is far better than any substitute that they can expect from the learned of this degenerate age. The Spirit that presents a Jesus Christ anything short of what the testimony of the Scriptures sets him forth, is antichrist, and virtually denies that "Jesus Christ has come in the flesh." "His name shall be called Jesus, for (the specific reason) he shall save his people from their sins." There is that spirit which says he did not save any one, but "He made a way passable and possible, whereby all men can, if they will, save themselves." That spirit is evidently antichrist, for it denies

that he done the work the angel said he should, and that Jesus said that he did; for he said to his Father, "I have finished the work which thou gavest me to do." Again, "I come 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," &c. Then in the agonies of death he said again, "It is finished." If he only made a way possible for sinners to save themselves, certainly nothing was finished. Hence this theory is a virtual denial of all that the name Jesus implies. When we try this spirit by our own experience, and Scripture testimony, we find it to be antichrist, for both these teach us, "Salvation by grace through faith, and that not of ourselves, it is the gift of God. Again, "Christ," the anointed of the Father, in whom "dwelleth the fullness of the Godhead bodily." "The only begotten of the Father, full of grace and truth." "Who of God is made unto us wisdom, righteousness, sanctification and redemption," is fully set forth in Scripture testimony. If there was no negative testimony in the Scriptures, the fact that Jesus of God is made "wisdom and righteousness and sanctification and redemption," proves conclusively that all these things (without which no sinner could ever be saved) are in Christ, and cannot be elsewhere. But there is that spirit, false prophet or antichrist which says that that wisdom is found in men; that righteousness, sanctification and redemption is of ourselves. This spirit, whether manifest in a child of God or others, is certainly antichrist. I do not think that these spirits are altogether confined to the world; if so, then they would not be the occasion of so much distress to the children of God. But as

we all know by sad experience, evil suggestions have many times come to our minds, perhaps even to the denial of Christ, as Peter did. Being led by such suggestions often brings God's dear children to grief. Many places in the Scriptures are God's people warned of the false prophets; and while these warnings, in consequence of our evil propensities, call for a close self-examination, the warnings, nor the evil effects of false prophets, does not stop with us individually. The warnings no doubt are intended to apply to us collectively as a church, and here also are the evils of false prophets felt; "For her (Babylon's) sins have reached unto heaven." Under this head, if time and space allowed, we might notice many of the evils in doctrine and practice that disturb the peace of God's children in a church capacity. The fruits of ambition, covetousness, vanity and prejudice, all manifest themselves among us, as the workings of that antichrist in one form or another. Brethren, when we have an ambition to build up a big church, let us "try the spirit" that actuates us, whether we are not actuated by fleshly motives; a desire to promote self in some way, and be careful that we do not adopt some doctrine or practice of Babylon to accomplish our object, such as persuading the people to join the church who have not the proper evidences of a passage "from death unto life." That we do not try to adapt our preaching or practice to suit the fancy of the worldly minded. In places such a spirit is prominently manifest. "You should not preach [says this spirit] too long, or refer to certain things, such as the institutions of Babylon, or secret societies. You should at least say nothing against ministerial education, Sabbath Schools, &c. You ought not to oppose the means, or

at least some of the more popular ones, instituted in Babylon for the advancement of a better condition of morals, such as prohibition, &c. You ought to say nothing of those things, lest you drive your congregations from you." A certain prominent preacher once said to me of another preacher, who was recognized by the brethren generally where he was known as an able defender of Bible doctrine, but uncompromising in his expositions of Arminianism, "I do not want him to come among my churches." I speak of these things, brethren, because if not seriously mistaken I see a tendency in places to "conform to this world." As weak and ignorant as I feel myself to be, I feel a strong desire for the welfare of Zion, that she may live in peace; and I know that she can never attain to that condition in conforming to this world in doctrine and practice. It seems to me that in the right spirit, a child of God will esteem the peace of his brethren and sisters in the Lord, above everything of a worldly nature. Such was the love of Paul for his brethren, that he "would eat no meat while the world stand, if eating meat cause my brother to offend." Although "an idol is nothing in the world," and "every creature of God is good, and nothing to be refused, if it be received with thanksgiving," &c., and he could eat meat offered unto idols, knowing that God was the Creator of such meats, and the idol was nothing—could eat with thanks to God and commit no sin; yet he would refrain, if needs be, lest his brother follow his example, and instead of eating with an eye single to God, might eat with an eye to the idol. Then would it not be well for us all to beware, lest being actuated by a wrong spirit, a desire for self-aggrandizement, or covetousness, we should set an ex-

ample that might be followed far beyond our intentions, and thus cause a breach that would afterwards prove a source of grief to us, as well as to our brethren?

In conclusion I want to mention two trips that it was my privilege to make not long since. I was requested to write more for the SIGNS, but I agree with the idea that it is not of general interest to write extended accounts of tours, and perhaps take up room that might be more profitably occupied. Before Christmas I was privileged to visit several churches in Panola, and Rusk Counties, this state. This was a pleasant trip to me, and I am glad to note the churches all (as far as I was able to judge) contending earnestly for the faith once delivered to the saints. On the twenty-first of December, I left home for a visit to my old home in the vicinity of Macon, Ga., and spent several days visiting relatives, brethren, sisters and churches in that section of country. In preaching I was given some reason to believe that the Lord was in the matter, and have much cause to remember in thankfulness the kind words and acts of brethren, sisters and friends on both those trips. On my way to Macon, I spent a few hours with our highly esteemed brother, Elder Wm. Lively, at his home in Opelika, Ala. The time was pleasantly spent with him and his family. On my return I stopped at the same place and took dinner with brother Taylor, and spent a few hours with our aged and esteemed brother, Elder Wm. Mitchell, and at Montgomery, took supper and spent an hour or so very pleasantly with brother Burk. I reached home safe on the fourteenth of January, to find all well, for which I desire to thank the Lord. This much I desired to say for the satisfaction of brethren, sisters and friends whom I

met, who may feel interested in my safe return home.

I feel to sympathize with the SIGNS in the loss of Elder Jenkins. It is not only a loss to the SIGNS, but to its readers also. But the Lord in whom we trust, and who gave and who took him away, is able to fill his place, if it is his holy will.

In writing the above I have followed the leadings of my mind, and penned down such thoughts as has occurred to me. It is now submitted, brethren editors, to your disposal. If you cast it aside I shall not be surprised, for it looks very much like the writer, full of imperfections, and I had rather risk your judgment with it than my own.

I remain yours in the afflictions of the gospel of Jesus Christ,

H. B. JONES.

THE CHRISTIAN TRAVEL.

It is a long journey. It takes up all the time that was consumed by the children of Israel, from the day Abram left the land of his nativity, going he knew not whither, to a country that God would show him, up to the present. Beyond that we never get, although continually we are going into the future. When we go on and on, as we reach new experiences, with fresh hopes, or often hope deferred, we find it still the present. The conscious sinner starts out upon this unnatural journey in a most unnatural way. Each and every one who begins this lone pilgrimage comes from the same place, and travel in the same direction. The city out of which they come is a place of darkness. There is no light there. It is a place of death. There is no life there. Destruction and misery is about them on every hand. The valleys are filled with dead men's bones, and the hills resound with the voice of the

beasts of the forest hunting their prey. In the streets of the city every man's hand is raised against that of his neighbor, and the houses are they of the foolish woman. Confusion is one of the names given to the city. Darkness implies confusion. "In the beginning (it is declared) God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep." This was the condition before "The Spirit of God moved upon the face of the waters," and this is the condition of man in the world until through his death the life of the incorruptible seed is made manifest, and until that set time to favor Zion, as spoken of in the gospel by Matthew, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up." The members of the body of Christ are alone the subjects of christian travel. It is a way that no man knoweth. It is an unnatural journey, because the natural man comprehendeth it not, neither can he walk therein. It is in the world, but it does not belong to the world. The start upon the journey is the first step out of darkness. The natural world contains everything to whet and to satisfy the desires of the natural mind; but because of the reign of death and confusion, satisfaction is never reached. Like the will-o-the-wisp, we run after the things that we think would make us happy, but never attain unto it. Abram was apparently satisfied with his native country, his people and his idols, which he worshiped until the commandment came; then he hesitated not, but immediately left all, not knowing whither he went, but walked by faith as God directed him. The light of truth and of judgment shines not out of darkness; for "the whole world lieth

in wickedness," and all things in the earth are under the curse. But the word of life, which was from the beginning, cometh down from God out of heaven, which life, being the light of men, shineth in the darkness. And now out of death, life is revealed and clearly made manifest by thought and action. Light makes manifest the hidden things of darkness. All light emanates from God; for "God is light, and in him is no darkness at all." By the power of his word light came into the world. By the same word of power the sinner is turned about, by reason of the light of the knowledge of the glory of God shining in his heart. The life-giving power of abounding grace works a miracle in them who are exercised thereby. They were in darkness. Now light comes. They affirm, "Whereas once I was blind, now I see." The word of life is the light of men; and by that light unconsciously they begin the christian travel. From that time it is a ceaseless wandering, a constant warfare, a weary journey; oftentimes hoping against hope, yet pressing forward, seeking a city that is not of this world. The darkness does not comprehend the light that maketh manifest the evils of a corrupt and depraved nature; but the light which obtains its power from the life (which is Jesus), displaying as its vital principles, truth, righteousness, love, faith, and every attribute of grace, works out the salvation which God has wrought in the heart of his loved ones. As the burdened pilgrim starts on his long journey, the day dawn has spread its mantle of light over hill and valley; and he sees but dimly the objects about him, and still more dimly the obstacles which he must needs overcome. Like the child all unused to the thorns in the world's pathway, seeing and inhaling only the roses,

his hopes are high and bright; his zeal is great, but his knowledge is scant. He runs hither and thither, plucking the enticing looking things that grow up in a night, as evil weeds by the wayside, which bring sorrow and affliction, teaching daily lessons. But as the morning of the journey grows, and the Sun of righteousness arises beyond the horizon, the clear light of which makes objects more and more distinct, we now see with greater clearness the dreadful charnal-house where once we were so contented, and apparently satisfied. For we now see the corruptions of the flesh, and the deceitfulness of the natural heart, and the sinfulness of sin, by the same light that shows us the beauty of holiness and the perfection of righteousness in the only Son of God, who is able to redeem from all sin and all uncleanness. In the morning of this new life of faith we sip the milk and honey of gospel truth, and are nourished thereby, desiring nothing more. It is a delightful time, a gladsome season, the first estate of spiritual delight. But we cannot remain thus. There is a growth in grace, as there is a growth in nature. The Sun of righteousness has risen to the meridian. It is the noontime in our travel. By the brightness of the light of truth we see not now "men as trees walking," but all things are presented clearly to our view. We know the joyful sound of the glad tidings which bringeth peace and good will in the earth. We cannot now subsist on the milk which sustained and nurtured in the childhood days. We need stronger food, meat in its due season, even the doctrine of Christ. Our life has put on a more serious aspect. We do not realize that we are men and women, and we wonder why we do not have the same keen enjoyment in spiritual things that we once had, and with one of

old we say, "O that I were as in months past, as in the days when God preserved me, when his candle shined upon my head, and when by his light I walked through darkness. As I was in the days of my youth, when the secret of God was upon my tabernacle." In our manhood (as in nature's manhood) we think we know many things, and we try to search out the unsearchable things of God. So we have to be brought down very low in order to realize that all the truth of God that we know, is revealed truth. We awake to the fact that the halcyon, golden days of childhood are passed, and while our life is still by the faith of the Son of God, we cannot accept things in the simple childish faith of the bygone days. Anon the strength of middle age slowly but surely goes into the decline of ripened years. The shoulder stoops, the hairs upon the head whiten, the eye loses its luster and vigor, all of which are signs of decline and decay. And as we near the end of our journey we realize a greater need of Jesus' guiding hand, a richer sweetness in his love, a nearness to him that we never felt before. We walk softly before the Lord. We wrestle not with doctrines of men, but put all our trust in the Lord, the hope of our salvation. The younger travelers observe the beauty of holiness more clearly manifest in the older ones, and are ready to say one to another, "He seems to be continually with the Master," and so it is. His companions of childhood and many of middle age have preceded him beyond the shores of time. The natural ties that bound him to the earth have been severed, and now with mellowed countenance he looks about him. All the allurements of time have disappeared, and he sees nothing, "save Jesus only," the companion of all his life of faith, the

Friend above all others that never leaves nor forsakes, the High Priest of his profession, the King of glory, the embodiment of all love. The declining Sun tells him that his long, fitful journey is nearing its end, when he is assured his hope will be swallowed up in fruition, and death in victory.

Now let us take a retrospective glance along Israel's pathway, the type of our experience, and perchance we can find in our own travel a counterpart of all that journey experienced by Israel's natural children from the time Abram left his native land, pitching his tent in Canaan, until that most dreadful time in the world's history, when our Savior King was hanged upon the Roman cross. A fitful, feverish journey indeed, but one we would not forego to gain all the world beside.

B. F. COULTER.

PHILADELPHIA, Pa., Feb. 13, 1897.

WILLARD, Virginia.

DEAR BROTHER BEEBE:—It is on my mind to write a few lines for the SIGNS, on the subject of "associational correspondence." It has been the practice of the Primitive Baptists of this country for the past century, if not much longer, to write in correspondence by letters and messengers; first, as churches joining together in associations, and second, as associations in associational or general correspondence. We have no command of Scripture for this practice, and it has been a question with many excellent brethren if it is not productive of harm as well as good? I think there can be no doubt that such correspondence has been profitable and servicable in bringing brethren into closer companionship and more intimate acquaintance. In most instances the bond of christian fellowship

has grown stronger as time has passed. I am not prepared to admit that correspondence between churches and associations is responsible for whatever of confusion and strife may have arisen among the Primitive Baptists; but have not these things rather arisen from that natural fleshly ambition in men for pre-eminence and leadership, and their unwillingness to brook opposition to their views? It is certainly right for the saints to speak often one to another, but all their communications should be in love, and always with a proper respect for those who may differ with them; and there can be no question that a correspondence conducted on proper principles is productive of good, and is certainly profitable to all the parties concerned. The proper basis for correspondence must be, first, agreement upon all points that may be embraced in the matter of correspondence, and a respectful treatment of each other in whatever respects they may differ (for there may arise differences of opinion among brethren in correspondence). I think the same tests should be applied in considering the subject of christian correspondence that are applied in receiving members in the church, as this is the real starting point. Our Lord and his apostles have given us the test, and the church have no right to apply any other for the reception of members. Jesus said, "Except a man be born again he cannot see the kingdom of heaven;" and John says, "We know that we have passed from death unto life, because we love the brethren." All, therefore, that we require of one asking for membership, is evidence of the new birth, and love of the brethren. Also, Philip said to the eunuch, "If thou believest with all thy heart, thou mayest;" and he said, "I believe that Jesus Christ is the Son

of God." Belief in Christ as the Son of God is the product of faith, and faith is a fruit of that Spirit of which he is born again, belief being also an evidence of the new birth. This is the true basis of fellowship between the saints, and should be sufficient as a basis of correspondence between churches and associations. It sometimes occurs that churches have to withdraw fellowship from one whom they regard as a subject of grace, because of disorderly walk, or disturbing the peace of the church; and though they have christian fellowship, they cannot extend church fellowship, because of the disturbance of the peace. So it may occur that churches and associations have to withhold their correspondence, because of disturbance of the peace, and the consequent distress of the saints. The withholding of correspondence is not a declaration of a lack of fellowship for the experience of the other party, as there may be good reasons within, and to maintain peace at home. I could not consent to an association with which I may stand connected, opening correspondence with another association, if I knew it would be to the distress of brethren of our own body. Such action should always be by unanimous consent of all parties concerned. It is not a good plan to swap off those friends with whom we have lived in loving intercourse for years, for untried ones, particularly if the new ones have at any time stood in the menacing attitude of enemies. I may write further on this subject. I would like for other brethren to write on it. Respectfully submitted.

Your brother in hope.

A. B. FRANCIS.

[WE cordially approve of the sentiments of the above letter from brother Francis. We do not wish to anticipate what further views he may have to pre-

sent, and therefore do not feel like adding many remarks. We are glad to have this matter thus kindly and candidly presented. We will only add that as many churches are in full fellowship with other churches without belonging to any association, so associations may be in full fellowship without correspondence; and such correspondence may be dropped without any declaration of non-fellowship. In fact, an association has no scriptural right to declare non-fellowship for any one. The churches alone have this power. And we would say as we have many times said before, that mutual love and forbearance is better discipline than a mere adherence to some set forms, no matter how scriptural such forms may be. We commend brother Francis' letter to the careful perusal of all.—ED.]

BRANTFORD, Jan. 27, 1897.

DEAR EDITORS OF THE SIGNS:—Do you think it possible for Satan to hinder us from a spiritual good by placing in our path a temporal good, which may seem at times almost a duty? Paul says, "All things are lawful unto me, but all things are not expedient; but I will not be brought under the power of any." How I have longed to drop a line to the unseen believers who are writers for your columns, just to let them know that in spirit I do not forget them, and trust that I am not wholly forgotten by them. If there is no profit in what I put down, there is yet comfort to my own soul in knowing that they are exercised in somewhat the same fashion as myself. Yet as often as I desire to write, the barriers of the daily rounds of duties connected with this life, lift their unsatisfied heads, and like the horseleech cry, "Give, give your time to us." O, surely the flesh is a hard master. Who in the light of the

faintest hope beyond, would wish it to reign forever? Meantime in the melting sweetness of that most blessed anticipation, may we with meekness lift our homely burdens, knowing that they are all appointed by the Master of the household, with infinite wisdom and impartial love; that we may run, and not be weary, and walk, and not faint. I think that I will just put down here the relic of a little song which he gave me some months ago; for this is part of the way his children are gently led. We were sitting together one evening, my husband and self, rather dull, he feeling the bodily ailments, the constant presence of which is so wearisome, and I with a share more of health, but with the tired thought that "doing seemed never done, and what was it all for?" (partly infidel you see). Then I bethought me, "I will try to break the spell." I slipped away and got my old concertina, as old as our married life. A few strains and the music roused him. We began to sing. Do some of you know what it is to sing with voices out of which the natural melody is dying, or to play with labor hardened hands and trembling fingers, which silently remind you that the tabernacle is coming down, yet with full hearts? Well, so we sang together in the opera-house of our own experience. It was but a little time; then my husband's breath failed, and almost unconsciously I glided into a sort of plaintive air nearly akin to the tune of the blessed "Rock of Ages." With the tune came words which I had never even thought of before, in gentle succession verse after verse as I sang feeding my soul all the time. Long after my husband had fallen asleep I lay, tears in my eyes, and a solemn joy in my heart, singing inwardly that night song, especially the refrain, "To Canaan they're bound;

that thrice blessed number; to Canaan they're bound." I thought I would write it for the SIGNS, but days rolled into weeks, and weeks into months, and it was unwritten still. Yet the substance of the song and the melody would come back, and some way when Elder Benton Jenkins' death was read to me, "To Canaan they're bound" would seem to associate itself with the sad news. Here it is:

TO CANAAN THEY'RE BOUND.

"And, lo, a great multitude which no man could number."—Rev. vii. 9.

I know I am guilty, I know I am vile;
That sin's crooked fingers do all things defile;
Yet what if in Jesus at last I am found,
Of that mystical number; to Canaan they're bound.

Fair Canaan! they're bound;
Sweet Canaan! they're bound;
That mystical number, to Canaan that's bound.

Though weak is my faith, and so barren my heart,
And from time's flattering idols so slowly I part,
Yet soft to my soul comes this exquisite sound,
There's a blood-sprinkled number, to Canaan they're bound.

Chorus.

As high as the heavens, as deep as the sea,
Are thy mountains of love, and thy fullness to me.
Thy life everlasting shall girdle me round,
If of that full number, to Canaan that's bound.

Chorus.

I know of no reason why I should be thine,
Save thy purpose eternal, unfolded in time.
To the call of thy Spirit I echo, "I'm found,"
And love that blessed number, to Canaan who're bound.

Chorus.

Forever and ever! I'm lost in the thought,
Still nearer and dearer by thee to be brought.
All holiness shines in the path thou hast crowned;
The Prince of that number, to Canaan who're bound.

Chorus.

Leave them not, nor forsake them whatever betide,
But shined in their hearts let thy beauty abide;
Let their wilderness journey be thy hallowed ground;
That thrice blessed number, to Canaan who're bound.

Chorus.

This is only the poor skeleton of my

first song, but the substance is left, and as one of that blessed number, one of the three editors has entered into the realization of that inheritance undefiled. While we may not sorrow as those who have no hope, yet every soul who passes out of time takes from its own circle a personality which will never return. Others may fill the same office as well; even love itself may twine around other forms, yet one is gone, and we shall follow after. Millions of human beings live and die, yet each is a special creation filling his own place with just the makeup that time and place require. Man may stereotype, but God creates and blends with living power. Have we friends, let us cherish them now; for "afterwards" surprises us before we are aware, and behold they are gone.

"The flower that blossoms in your path to-day,
Wears its own foliage, lifts its own sweet spray.
The winds that whisper to it only tell
Some symphony none else repeats so well.
Pass it not lightly, it is one alone,
And God by mits makes creation known."

With much love to all the children of faith, yours,

MRS. J. STREET.

GOODNIGHT, Ky., Jan. 11, 1897.

KIND EDITORS OF THE SIGNS:—Will you kindly publish the within letter when you have time and space to do so? I felt unworthy of the reception of such a good letter; still the words contained in it were very comforting, and I trust will be so to many others like myself, who still feel that they have no right to enter the fold of God. Sometimes I can feel that doubting souls are in the Lord's hands, and that in all my trials he is near.

LAURA M. BAIRD.

GHEENT, Ky., Nov. 25, 1895.

MRS. LAURA M. BAIRD—MY DEAR SISTER:—Your very interesting letter,

mailed on the 18th inst., came duly to hand, and was read with deep interest. In that letter you say that you have greatly desired to read my experience. I have long since realized that if dear brethren and sisters could know me as I know myself they would never express such a desire. More than sixty-four years have I had a name among the Baptists, but the further I have journeyed along life's pathway the more I have feared that I was not entitled to that name. As I have journeyed toward the tomb, the more the corruptions of the flesh have been made manifest to me, till I am made daily to know and say, "I know that in me, (that is, in my flesh,) dwelleth no good thing." Having been often requested by dear brethren and sisters to write something for publication on that subject, I wrote some few weeks since for the SIGNS OF THE TIMES, perhaps too lengthy a communication, giving some little of what I fondly hope the great Giver of all good has taught me, and how he had graciously led me in this land of sorrow, pain and distress. But the editors of the paper may not have thought it worth publication.

You say that you often think you are in the outer court. Ah! my dear sister, there is no "outer court" for the children of the kingdom of God's dear Son. They are all one in Christ Jesus. He the Head, and they the body and members in particular. They were made so in his eternal choice; for they were chosen in Christ before the world began, and were redeemed from all iniquity when their glorious Head suffered on the cross. He said for their comfort, "Other sheep I have, which are not of this fold [the Jews], them also must I bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." But God's dear peo-

ple often think, as they are traveling toward their future and eternal home, that they are in the outer court; and then they mourn because they are made to know that they, in themselves, are poor, helpless sinners; and that if saved, it is by the free, sovereign mercy and grace of their ever to be adored Lord and King. They are made to cry out in the language of the bride, in Canticles, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?" But the sweet voice of the Bridegroom is quickly heard, saying, "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents."

You say in your letter that you joined the Missionary Baptists, and remained with them nine years, and in doing so you feared you had committed a great sin, for you had been made to realize that you were only living the life of a pharisee, and that you left that people in eighteen hundred and fifty-seven, and have been ever since out of the church. Then you speak of your love for the Old School Baptists, and say that a feeling of utter unworthiness has kept you from casting your lot among God's people. Then surely, dear sister, you have seen the footprints of the flock, and are inquiring, "Why should I be as one that turneth aside by the flocks of thy companions?" Your love for God's dear people is sufficient evidence that you are traveling along by the side of the flock of our dear Redeemer. They are resting at noon in the sweet and invigorating rays of the ever-glorious Sun of righteousness, and you long to be with them, and enjoy the sweets of christian love and fellow-

ship, as it goes forth from heart to heart, of the redeemed sons and daughters of the Lord Almighty. When you speak of your unworthiness, you give evidence that you belong to the household of faith. A knowledge of your unworthiness was given to you by the Holy Spirit when you first trusted that the Lord was gracious to you. That knowledge filled you with sorrow and contrition, and you saw your spiritual poverty. But for your comfort your Lord hath said to you, "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." When your spiritual ears were unstopped, and you were enabled to hear the awful thunders of Sinai, and the proclamation, "The soul that sinneth it shall die;" then you trembled at his word. Then it was night to your troubled soul; and the beasts of the field came to devour. All your sins came up before you, ready to sink you down to the lowest hell. "Weeping may endure for a night, but joy cometh in the morning." When that dark night was past, and the glorious Sun of righteousness shone upon you with healing, it was indeed morning to you; the sweetest and most precious that had ever dawned on you. Then the beasts of the forest quickly retired to their hiding-places. Your sins were covered. Your glorious Redeemer had thrown the mantle of his redeeming love over you, and all was joy and gladness. Then you could cry out with one anciently, "I will extol thee, O Lord, for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me."

When you joined the Missionary Baptists you thought you were following the footsteps of the flock; but when they preached to you the works of men, as the

ground of your hope, and failed to give God all the glory of the salvation of sinners, you did right to leave them. I cannot say that you have done right in staying so long away from the household of your God, and from the sweet society of the redeemed. Now I entreat you to stay no longer away from the church, where your best friends, your kindred dwell. It is there the name of your God is exalted, and the saints are comforted by hearing the beauties and glories of your Redeemer presented to them by his undershepherds; which will give you a joy and consolation to which the world is an utter stranger. The Lord hath said unto you, "Come unto me, all ye that labor and are heavy laden; and I will give you rest." The church is the house of the Lord, and in it there are many mansions. All who dwell in that house have the precious promises of the gospel on which to rest and build, and they grow in grace and in the knowledge of the truth as it is in Jesus. Then do not expect to find that rest except beside the shepherds' tents.

May God give you grace and strength to do your duty, is the sincere prayer of this little one.

H. COX.

[THIS dear, aged brother has been known to the readers of the SIGNS for many years as a sound defender of the faith. His words of admonition to the sister to whom he was writing, acquire therefore added weight. We have been glad to read the above letter; and believe it will come very near to many children of God. Our brother writes as good private letters as he does for publication.

The relation of his experience, that he mentions having sent us, and which at the time of writing this letter had not appeared in the SIGNS, has since been published, and will be found in No. 50, Vol. 63. Dated December 11, 1895.—ED.]

NORTH BERWICK, Maine, Nov. 21, 1896.

ROSE M. ALLEN—MY DEAR SISTER IN CHRIST JESUS:—"The Lord is my Shepherd, I shall not want." In perusing your last, I see that you are still treading in "the footsteps of the flock." Sometimes in pastures green, where the sweet promises are your soul's meditation. Here comforts and blessedness abound, and we become fat and flourishing in the divine life. But we do not always dwell in such pleasant places; our Shepherd leads us into other pastures. The path to these pastures is one of temptations and trouble. Our Lord designs we shall learn some other features of the doctrine of Christ, which hitherto we have not tasted, and to prepare us to appreciate, and to eat with a relish in this new field of living green, we are minished and brought low through oppression, afflictions and sorrow. That is, our way lies through waste places, over rugged mountains, through trials and difficulties, where the picking is scanty, and like one footsore and weary, our lagging footsteps tend toward the much longed for green pastures. O to be there! where we can eat and be satisfied, and lie down in sweet meditation upon the blessed truth of Christ's gospel. The Lord has dealt very graciously with you; as one whom his mother comforteth, so the Lord has comforted you. (Isaiah lxvi.13.) You have nursed at the breasts of Zion's consolations, the sincere milk of the word has nourished your soul, and you have grown thereby.

But, my beloved child, there is "strong meat" as well as "milk" in the gospel, and it will, as the Lord sees fit, be yours to feed upon it. Earthly parents do not feed their infants upon strong meat, but before the babe was able to masticate food, I have seen the affectionate nurse holding a piece of juicy meat for the lit-

tle one to suck. Thus the gracious God gives to babes and sucklings in Christ Jesus little tastes of the strong meat in the gospel of his grace, which in after days shall be their daily food. Children are not suckled all their days, but in due time they are weaned from the milk, and drawn from the breasts. (Isaiah xxviii. 9). Weaning time is generally a trying season to the little one.

Perhaps this may be a key to unlock to you some of the trying times you are experiencing. Your heavenly Father is preparing you to feed upon strong meat, the deep things of God. When I was but a babe, I was foolish enough to think myself something more than a babe. In the letter of the doctrine I thought myself well versed, I could talk about points of doctrine with those who loved the truth, and easily confound the opponents of the doctrine by citing proof texts sustaining this and that point of the doctrine. Many times I have silenced and put to rout the enemy; I took pleasure (fleshly pleasure, yes, I am now satisfied it was carnal) in meeting the enemies of the truth. I was eager for the fray. To-day there are those who are ready talkers about the teachings of the bible, but with all their talk, and ready reference to proof texts in the holy Scriptures, they handle the doctrine of election, predestination, and the eternal oneness of Christ and the church as if it were a toy, a plaything. I have thought, had they drank deeply of the depths of the sacred and glorious truth they would heart-feelingly and with sacred reverence speak upon such precious and soul-comforting themes. It is one thing to have in our natural understanding certain principles of the doctrine, (this, one with no experience of the grace of God may have) and altogether another thing to be led by the Holy Spirit ex-

perimentally into the truth. (John xvi. 13). Then the doctrine is our meat and our drink, our couch on which we sweetly repose, the shadow of a great rock in a weary land, our stay, our support, our consolation and blessedness.

No doubt you have noticed in reading the Scriptures what a multiplicity of names and characters are employed by the Holy Spirit to make known unto us the attributes of God, and the gracious relationships that the Lord sustains unto his people. Such titles and characters in which our God is revealed are not meaningless, but such he is to his ransomed ones. David says, "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength in whom I will trust, my buckler, and the horn of my salvation, and my high tower." To enter into the spiritual signification of all these relations that David speaks of, what various circumstances one must be brought into! If the Lord is our strength, then that means we have been brought into the knowledge of our weakness. Out of weakness they were made strong (Heb. xi. 34.) The Lord's strength is made perfect in our weakness. It is while feeling his infirmity that the believer is brought to realize the power of Christ resting upon him (2 Cor. xii. 9). If the Lord is my rock, then it declares that in myself there is no stability. It is in the Lord, and supported by his grace that we are firm and steadfast. He is our sure foundation. Our precious Savior's righteousness and blood is the rock of our heart, and our portion forever: all beside is but miry clay where we can find no standing, no rock on which to build our hope for eternity. Is the gracious Lord our fortress? then that means that we have foes in the field, and that they besiege us, but in him we are

safe. He is our deliverer, yes, had he not come to our help we had been swallowed up by our sins and temptations, we had still been languishing in the prison-house, under our sins and the curse of the law. But our great Deliverer came to our relief, and in his great compassion, his own arm brought us salvation. All the characters and offices that our God fulfills are answerable to the straits and needs that we are brought into. Then whatever may be the adversities of your soul, in these trials you will prove how all-sufficient is the Lord thy God in his abounding mercies.

"In every office he sustains;
In every victory he gains;
In every counsel of his will,
He's precious to his people still."

All our appreciation of the dear Redeemer arises out of our needy conditions. These are the places where we learn and taste the preciousness of Christ. If, then, from time to time you are brought to feel how poor and needy you are, therein you are taught by the Holy Spirit your insufficiencies, and are led to cast yourself upon your gracious Lord as your only dependence. May the Lord continually instruct you, and keep you humbly waiting upon himself. You shall not wait in vain.

I am your brother and pastor in the gospel of Christ,

FRED. W. KEENE.

DUTTON, Ark., Jan. 1, 1897.

DEAR BROTHER BEEBE:—I send herewith money-order for two dollars, to be credited on my subscription to the SIGNS.

I am glad you intend publishing in pamphlet form. It will be so much more convenient. I like to preserve my old volumes of the SIGNS. It was through an old volume of the SIGNS, published before the war, that I found my people,

if I may claim to be one of them, and obtained fellowship with them. I hope it may long be published in defense of the doctrine set forth in its prospectus in 1832.

The letter you published from Mrs. T. A. Grisham caused many poor sufferers from dropsy to try my remedy, and find relief, and at the same time helped me wonderfully. It brought me about \$150. Perhaps your remarks following it did more than anything else to inspire confidence. There are so many humbugs who advertise in the papers, that many people have no confidence in anything they see advertised.

I see that a brother Cloud, of Missouri, charges that you do not believe in eternal, vital unity; and that that is the reason you have declined publishing letters on the subject. I have, in my weakness, tried to preach that doctrine here for many years, and the brethren accept it, and rejoice in it, when the doctrine of the one life of Christ and the church is presented; but they have been taught that eternal union is a dangerous heresy, and consequently are so much embittered against the phrase, that to use it would stir up strife. I do not believe in compromising one jot or tittle of the doctrine of Christ, but while we should suffer the loss of all things, even life itself, rather than do so, we should also avoid stirring up needless strife about a form of words.

I notice that some people are very much offended if a communication is rejected; and sometimes change from zealous supporters to violent enemies in consequence. It does seem to me that any man having sense enough to write a readable communication ought to be able to recognize the right of an editor or publisher of a paper to decide as to what should enter its columns. I believe, if I

am not mistaken, the last four communications I have written for the SIGNS have been rejected. It has not offended me in the least; for I know if I were publishing a paper I would certainly reject whatever did not suit me. I would perhaps make mistakes in exercising my own judgment. I would not expect to avoid making mistakes in deciding what to publish. But although I should make them every day, and know it, I would still have no other criterion by which to be governed than my own judgment. No person of common sense would expect a publisher to insert everything that everybody would want published.

I commenced to write a little note with my remittance. You see my rambling. I think my mind has suffered as well as my body since I have had kidney and bladder trouble. I am not able to sit at my desk to write but little at a time now.

In tribulation and affliction,

C. W. ANDERSON.

[WE were aware that we had not published some articles sent us recently by brother Anderson, but we did not think we had declined publishing four of them. Two letters we remember, we did not publish for reasons we thought sufficient, although we could indorse their sentiment in the main. It is impossible for the writers to always know the circumstances which influence us to withhold the publication of their letters, and we cannot always conveniently write them our reasons; but if all would manifest the spirit shown by brother Anderson, the life of an editor would be more endurable.—ED.]

WAGRAM, Ohio, Jan. 17, 1897.

BENTON L. BEEBE—DEAR BROTHER IN CHRIST:—I want to express to you my sympathy in the loss of your com-

panion and brother. It must indeed be a sad blow to you; for you were very near each other in your work, as well as in Jesus. I love to think of God as an absolute sovereign, ruling all things, and doing just as he pleases. Among, (and with) the inhabitants of this earth; in all places; at all times under all circumstances. Nothing cheers and strengthens me more than to think of him thus, and yet, when I see him in providence taking away such as brother Jenkins, I am afraid, and tremble, and am as water. I loved Elder Jenkins dearly. I have felt sad and lonely all day. I do not know the "ordinances of heaven," I cannot set the "Dominion of them in the earth," but I believe his time had come, and it took everything connected with his death, including that also, to fill up, and out what God had predestinated concerning him, before the foundation of the world. Yet I am afraid, astonished! My soul stands trembling.

"Lord, how mysterious are thy ways;
Thy paths I cannot trace,
Nor comprehend the mystery,
Of thy unbounded grace."

I was looking anxiously forward to the coming of the SIGNS in its new dress, and form. Why should it be the bearer of news of the death of a loved one? We shall know some time. I want to compliment you on your work in changing the form of the SIGNS. It is in my judgment, far superior in size and appearance to any Baptist paper in the land to-day, and the sentiment is incomparable. I had long desired to suggest to you to have only two issues per month. My wife is well pleased with the change. She joins me in love to you and all the saints at Middletown.

Yours in love,

FRANK McGLADE.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1897.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITORS:****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, to
GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

ANSWERS TO REQUEST FOR VIEWS.

BROTHER John H. Henderson, of Rockdale, Texas, has requested our views of several portions of the word. In reply, we can only give such thoughts as we have, and we are very far from claiming any infallibility in our views. The first text is Gen. ii. 6. Our brother says that infidels in his section, who regard the whole Bible narrative as a fable, assert that this text teaches that it did not rain from the creation to the flood; and he says that the Missionary Baptists say that it did not actually rain until then. The text referred to reads as follows, "But there went up a mist from the earth, and watered the whole face of the ground." If any candid man will read this verse and the verses preceding carefully, he will see that there is no reference to the time between the creation and the flood, but to the immediate time of creation before plant-life had begun to appear on the earth. Read carefully the fourth and fifth verses: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord

God had not caused it to rain upon the earth, and there was not a man to till the ground." This settles the matter that all this was before the creation of man upon the sixth day. Now, as the inspired writer so carefully limits this to the time before plant-life began to appear, it follows that it is meant that it did rain from the time that plant-life began to appear. The assertion is that plants and herbs did not grow until it did rain. We do not wish to enter into any discussion of the processes by which the earth came to possess its present form; but it is evident that vast changes took place between the state of the earth expressed in the words, "And the earth was without form, and void; and darkness was upon the face of the deep," (Gen. i. 2,) and that state when upon the sixth day man stood upon the earth. Whatever those changes may have been, it is very evident that the text which our brother says infidels have so perverted, relates to that period, and not to any period subsequent to the third day, when herbs and plants were created.—Gen. i. 11, 12.

Our brother also calls our attention to Gen. vi. 2, which reads as follows, "That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." There have been great differences of opinion concerning these words, by those who have made a thoughtful examination of the text, and we would not therefore undertake to speak confidently about it, but rather would suggest that by the "sons of God," is meant those who feared and served God, while by the "daughters of men," is meant those who did not fear and serve God. And the results of this union was a race of mighty but godless men, who caused wickedness to increase on the earth. The lesson to be gained

from this is one that is taught constantly, both by precept and example, in the Scriptures, viz: that those who love and fear God, and wish to honor him, must not have anything to do with those things, and those people, and those societies which are godless, no matter how fair they may be to look upon, nor how plausible may be their pretensions. If the church to-day weds herself to the godless societies of men, no matter how great their claims to excellence and beneficence may be, the result will be a race of giants in evil, and wickedness will increase. Baptists found out the truth of this at the beginning of this century, when the churches began to unite themselves to men-made institutions, to the discredit of the church, and of that God who had founded it. Ungodliness under the garb of a zeal for the uplifting of the Baptist name from the dunghill, as Andrew Fuller claimed to be aiming after, increased rapidly, until the multitudes of so-called Baptists could not be distinguished from other sects who never were the sons of God. The danger still exists. The daughters of men are still fair to look upon, but they are still enemies to God in heart. Let the sons of God have nothing to do with them. Sunday Schools, Missionary Societies, Theological Schools, Christian Endeavor Societies, Salvation Armies, &c., &c., are all "the daughters of men." We know that they are so, because God has never commanded them anywhere in his word.

Our brother also asks when and where was the kingdom of Christ set up on earth? In one sense, the kingdom of Christ has always been upon the earth. We mean that in some hearts he has always reigned; and wherever he lives and reigns, there his kingdom may be said to be. But, in a more strict sense, it was set up when

Jesus began his public ministry, as he came to be baptized of John in Jordan. John preached, "Repent ye, for the kingdom of heaven is at hand." Wherever Jesus in his ministry came, there was the kingdom of heaven. So Jesus afterwards sent forth his disciples, two and two, into every city whither he himself would also come, bidding them to preach there, "Repent ye, for the kingdom of heaven is at hand." When, therefore, he came to any city, the kingdom of heaven came to that city. He himself was the embodiment of that kingdom. When Jesus thus came, the kingdom of heaven came, and from that time began to be more and more manifest, until upon the day of Pentecost at Jerusalem, there was a full revelation of the meaning of the kingdom thus established among men. The coming and the manifestation of the kingdom of Christ, was like the dawning of the day. There was the dawn, and then the full day. The visible church is but the embodiment and manifestation of the true kingdom which is within men, and is invisible. As the kingdom, like leaven, continued to work more and more, so the church was more fully developed, until upon the day of Pentecost she stood forth in her glory, rich in the beauty of the order, which Christ had established in her, though poor and mean in the eyes of men. The kingdom of Christ had been in the hearts of men before, but now it has appeared in the appearing of Christ; and as it appeared in him, so it appears in all his people. "The kingdom of God is within you." "The kingdom of heaven is not meat and drink, but righteousness and peace and joy in the Holy Ghost." "The kingdom of God cometh not with observation." "The kingdom of God is not in word, but in power." These Scriptures describe the nature of the kingdom,

and tell where it is to be found. In short, wherever Jesus dwells in men, there is the kingdom of heaven set up, and there shall it break in pieces all other kingdoms.

Brother Henderson also speaks of the subject of predestination, asking our views upon it. We have, during the past two years, expressed ourselves some two or three times briefly upon this subject. We doubt not that all things whatsoever comes to pass, were predestinated so to be. We are compelled to believe this, from the fact of God's foreknowledge of every thought, word and act of all his creatures, which could not be, unless he himself, or some other power, had predestinated them to be so. And to us also, every special prophecy of the Scriptures, relating many of them to sinful as well as good acts, prove the certain predestination of that act, else prophecy is but guesswork, and of no more certainty than modern weather prognostications. The unchangability of God also shuts us up to the belief that he foreknew and predestinated all things; and it has always been to us a great comfort that all our trials, sorrows and losses, as well as joys, were appointed of God. We have been glad to say at times with Job in the time of loss and trial, "He *performeth* the thing which he hath *appointed* for me." We all ought to rejoice that nothing is left to chance, but that our God has written all these things in his will. But while this has been our feeling, we have not felt like saying more than we have said upon the subject, and do not feel now like continuing the theme. Our faith in the matter may be summed up by saying, that concerning every wicked act of men, it is right to say as Joseph said of the wicked conduct of his brethren, "Ye *meant* it for evil, but God *meant* it for good."

Every objection that we ever saw against the predestination of any wicked act, would apply with equal force to the predestination of God in the betrayal and crucifixion of the Savior, which men did with wicked hands, meaning with wicked intent, while God predestinated to thus save much people alive. The predestination of God did not nullify the wickedness nor the guilt of this act, and neither did it relieve men of their responsibility in it. Just the same is true of every wicked act of men.

Our brother also speaks of differing from the views of a brother upon the parable of the tares, and thinks that we should have replied to it. We desire to say that it does not seem to us needful to express our dissent from the views of a brother, unless there be some important doctrine involved; and upon that parable there have been a dozen different views presented at different times. We do not wish to make the SIGNS a pulpit for the expression of our own views simply, but rather a conference-room where brethren may express their thoughts and confer together, aiming, however, to exclude personal attacks, and all that may sound harsh, or angry, or unkind. We would much prefer, if brethren do not see as another brother does, that they would write, giving their views upon the subject, but with no direct attack upon another. We have long thought that this would be wisest and best. At least, bitter controversy would thus be avoided. We think it right and good to confer together, but let each one speak as he would like to be spoken to. Let each one remember that what would hurt and anger him, will also, most likely, hurt and anger his brother.

In conclusion, we would say that we must not be understood as holding a cer-

tain view of a subject, because we publish it without comment. We leave these various thoughts with our readers, and with brother Henderson.

C.

REQUESTS FOR VIEWS.

WE wish to say to many correspondents who have requested views from us upon different texts and subjects, that we have now about thirty such requests on hand, and therefore none must feel slighted if their requests remain unanswered at least for some length of time. Concerning some of the Scriptures to which our attention has been called, we would say that we do not feel sure of their meaning and application, and it therefore would not be right to treat of them. Besides, there are subjects that present themselves to our own mind, that it seems needful to write about at times. We hope that none of our correspondents will feel that we are neglectful of them if we do not respond to their requests by private letter, for we have much to attend to, and have no spare time. Besides editors do not know everything any more than other people. At the same time we are glad to receive such communications from our brethren, and rejoice to see the evidence of such a desire to understand the Scriptures, which are the revealed will of God. We cannot be too careful in reading the Scriptures.

C.

BACK NUMBERS.

WE have printed a few hundred extra copies of each number of this volume, and shall continue to do so for the next three issues, which will enable us to supply back numbers to the first of the volume, to new subscribers, until the surplus is exhausted.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

JOEL II. 16.

“LET the Bridegroom go forth of his chamber, and the bride out of her closet.”

The first part of the chapter in which this text is found, appears to be addressed more particularly to the Jews as a nation, yet it is evident that the text before us has a direct application to Christ and the church, and that the whole chapter has them in view, in its ultimate application. The closing up of the chapter is language which embraces in itself the glory and power of the kingdom of Christ. In the first verse of the chapter it is said, “Blow ye the trumpet in Zion, and sound an alarm in my holy mountain, let all the inhabitants of the earth tremble, for the day of the Lord cometh, for it is night at hand.” We understand the day of the Lord, which is here introduced, to be the same day which is mentioned in the thirty-first verse, and is there called the great and terrible day of the Lord. This subject is clearly explained by our Lord in the twenty-fourth chapter of Matthew, and in the second chapter of the Acts of the apostles; Peter has removed all doubts and successful disputes upon the point. On the day of Pentecost, when the apostles were filled with the Holy Ghost, and spake with tongues so that every man heard them in their own language wherein they were born, some were amazed, and inquired what those things meant; others mockingly said, These men (the apostles) are full of new wine. But Peter, standing up with the eleven, lifted up his voice and said unto them, These men are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel, and then

quotes the very language which is found in the close of the chapter, in which our text is contained. It is not possible therefore to miss the application, unless Peter erred in applying it where he did, and this we know was not the case. The expression in the last clause of the sixteenth verse, is that which the Holy Ghost chose as a part of the language through which to describe the setting up of the gospel kingdom on the earth in union with Christ its King. With these invulnerable bulwarks around this idea, we hesitate not to apply the text directly to Christ and the church. The terms bridegroom and bride, when used in the Bible, very generally apply to this union. We learn from the Bible that the most solemn, binding and endearing of all human ties, those of the bridegroom and bride, are borrowed from and represent the union of Christ and the church, and if we inquire why Ishmael was not an heir with Isaac, we shall discover that one very important reason was, that he was not a son of the bride, and had no vital relationship with her. God is not the author of confusion and discord, but of peace, as in all the churches of the saints. All the amalgamation and means of men can never add anything to the body of Christ, for nothing can be added to it, which was not originally in it. If we refer to our first parents after the flesh, for a figurative illustration upon this point, we shall there discover that Eve was in Adam, until she was developed as his bride. We should particularly note the fact that the bridegroom was not made for the bride, but the bride was made for the bridegroom. In relation to Christ and the church in their vital relationship they are co-equal, although the development of the bride was subsequently to her vital existence in him. In relation to

this union, and the manifestation of it, God was pleased to establish the titles Bridegroom and Bride, and apply them to the Head, and the body, which is the church, the fullness of him that filleth all in all. Our text has to do with this Head and body, in life and death, in doctrine, ordinances and gospel, or church organization. The time was appointed by the eternal Father for this manifested union, and his command in the text is, "Let the Bridegroom go forth of his chamber, and the bride out of her closet." Christ Jesus, the Lord and Mediator of the new covenant, had long been made manifest to the faithful, through representations, types and shadows, but all these types and shadows declared that their substance, that which is perfect, had not yet come. Jesus was represented by the spotless lamb offered by Abel. Abel is dead, yet in that offering he now speaks. The law was a school-master. At the time appointed of God, Jesus Christ came into the world to swallow up types and shadows in himself, and to remove the ceremonies which pointed to him, to fulfill all that had been written of him, and that had been represented in offerings and ceremonies. "But when the fullness of time had come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." Who was under the law? The bride, the Lamb's wife. Why then was not the law executed upon her, and she consigned to everlasting woe? She has a Mediator who appears as her husband, and Paul said, The law knoweth not a woman which hath an husband, and what the Scriptures before us point to, is the full manifestation that Christ is the Husband, or Bridegroom of the church, which is composed not of Jews only, but of Gentiles also; and God hath visited the Gen-

31 5
13
37 8

tiles to take out from among them a people for his name. The church is not composed of all of either, but of a people out of both, and Jesus appears in the flesh between the two; in the end of the Jewish world or economy, and in the beginning of the christian, when the Gentiles are called and the church is gathered under the latter. "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." That consolidated lady is the election of grace, and figuratively speaking is the bone of Christ's bone, and the flesh of his flesh. We here find a bride which was in Christ before the world began. Having thus found a bridegroom and bride, we will attempt to follow them in their nuptials and fellowship. David in presenting in the most clear and beautiful manner, the setting up of the gospel kingdom in the earth, and in presenting Christ, his doctrine and ordinances, as taught by the apostles, and his manifested union with the church as the Bridegroom, breaks forth in strains almost seraphic, thus, "The heavens declare the glory of God, and the firmament sheweth thy handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them he has set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race." Here the most stupendous, beautiful and amazing glory ever seen by the natural eye, is brought forward as a comparison of the glory of Christ in the church, in their union as bridegroom and bride. The heavens with their constellations,

which declare the wisdom, power and glory of the creating God, are referred to, and they are but feeble figures, to portray the glory of God, in the church, through Christ Jesus our Lord. Age after age rolls on, and in all the multitude of planets, sun, moon and stars, no jargon nor failure occurs. Each one travels onward in its allotted path, and owns and proclaims the sovereign hand of God, which not only created them, but which also bears them up, in their onward march, and in the performance of the affairs for which they were severally created. The life and light of patriarchs, prophets, apostles and all christians, dwells in Christ the Sun of righteousness. What power in earth or hell, can retard the march of the sun, or frustrate the office-work of his glory, or who, or what can resist the effectual and all-powerful action of his rays? He rises in the east to perform the office of the day, and no earthly power can stop him. Until man can do this, let him not think that he can master or resist Christ, the sun's maker; for Jesus is no less powerful in one thing than he is in all things. The sun is brought forward as the strongest figure in the creation of God, by which to represent the glory and power of Christ in the church, as her never-failing fountain of light and warmth to every branch and member thereof. As all the smaller lights and planets are dependent for their light on the sun, so is all the church dependent on Christ, who as a bridegroom cometh out of his chamber, and rejoiceth as a strong man to run a race. "Let the Bridegroom go forth of his chamber." Here we must receive the word chamber in a figurative sense, and consider it in that sense in which the spirit of inspiration has used it. We are not satisfied from the Scriptures, that it is applied to

any one act of Christ, or that he should here be separated from the entire race of his Mediatorial goings forth, but rather a place of rest from his goings forth of old, and his work under the law, and that place of rest from whence he comes forth to preside manifestly as Head in the church; for we are not only told of the eternal purpose of God in Christ Jesus our Lord, but we are also informed as to the consummation of it. "To the intent that now unto principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." To what then does this manifold wisdom and purpose refer? To the salvation of the church, which is composed of both Jews and Gentiles, which was not known in other ages, that the Gentiles should be made fellow-heirs, and of the same body, and partakers of his power in Christ, by the gospel; but when Christ came this truth was made manifest, and he took the church out from among both Jews and Gentiles and into a manifested union with himself. But when was the appointed time for this wedding, as our Lord in one of his parables calls it? The time came on the death of the law, the first husband, and then Christ "the Bridegroom went forth of his chamber," and we are now introduced to the doctrine of Christ, and the ordinances of the christian, or gospel church. The Bridegroom not only came in accordance with the purpose and covenant of God, but in that purpose and covenant was embraced the appointed way in which he should come, and when and how this manifested union should be consummated. By referring to the Levitical priesthood, we may, perhaps, find some figurative opening to the chamber, and the Bridegroom in his coming forth

of it. "For these Levites, the four chief porters, were in their set office, and were over the chambers and treasuries of the house of God, and they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them." We read also in the gospel, of a porter who opened to Christ. As the priesthood made is changed, there is also of necessity a change of the law, and as Christ is the High Priest over a different house, which has different laws, so are all things pertaining to it different. New laws and new ordinances are instituted, and Christ, or the Bridegroom, comes forth in these, and was preceded by the friend of the Bridegroom, even the porter who opened to him, and Jesus was baptized of John the Baptist, in the river of Jordan, and the Bridegroom established this as an ordinance through which believers pass into the visible church here below. We deem the conclusion tenable that this chamber has some reference to that doctrine, and those ordinances in which Christ and the church came together in union and fellowship, as Bridegroom and bride. We believe also that the parable of the ten virgins has an application here. "Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the Bridegroom. And five of them were wise, and five of them were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. 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. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out." In the first place then, what is this

parable applied to, and upon what subject was the Savior instructing his disciples? We think he was instructing them in relation to that kingdom which he was about to set up in the world, and as it is a spiritual kingdom, he is not a Jew who is one outwardly, neither is circumcision that which is outward in the flesh, and as forms and ceremonies of the Jews was all the foolish virgins possessed, they could not enter in with the bridegroom to the marriage. An open distinction is now made between law and grace, between Moses and Christ, and none need say now, We have Abraham for our father, for Moses is dead and the fathers are fallen asleep. The time also when the bridegroom came, favors this position also. The cry was at midnight. The legal dispensation is now at an end, and the gospel day is dawning. Midnight closes up the old day, and brings in a new one, and this midnight was the close of the Jewish economy, and the introduction of the christian. In what way then does the bride meet, or go, into the marriage with the bridegroom? Those who do go in with Christ are regenerated persons, born of God, born of the Spirit and water, and have Christ within (the light) the hope of glory. John the Baptist came preaching in the wilderness of Judea, saying, Repent ye, for the kingdom of heaven is at hand. He was the messenger who was sent before the Messenger of the covenant, to prepare the way of the Lord, and make his paths straight. Believers came to him and were baptized, and this ordinance was established as a standing one for all time to come in the church of God, which is the ground and pillar of truth. While it admits all into the visible church who submit to it upon a profession of their faith in Christ, it shuts out all who do not, and

the Pharisees rejected the counsel of God against themselves, not being baptized of John. Hence it appears evident to us that the chamber of which the Bridegroom went forth has an important connection, and sustains a close relation, to the doctrine and ordinances of the gospel of Christ. There is a figure found in Nehemiah, which seems to have a bearing upon this point, said Nehemiah, "And I came to Jerusalem, and understood the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat offering and the frankincense." Now what is it which separates all the false religious combinations in the world, from the true church in her worship? It is their household stuff, their false doctrine, false ordinances and organizations. If Tobiah is rejected, and not allowed to assist in building the wall, his next effort is to get the chamber of the house furnished with his stuff. But it is the duty of the servants of the Lord to cast it forth into the world from whence it came, and where it belongs. Perhaps David had his eye upon this subject when he said, "Their land brought forth frogs in abundance in the chambers of their kings." If these frogs, as in other places, represent those unclean spirits which have gone forth into all the earth, we cannot fail to discover the force of its application. They were not brought forth in the chamber of which the Bridegroom went forth, but in the chambers of their kings. There never was a scarcity of them, and at this time there is such an abundance of them that they are leaping from swamp to

swamp, and from one mud hole to another, and find all the markets already clogged.

But to return to the guest-chamber. It is an upper room, furnished with the vessels and lights, and is where Jesus eats the passover with his disciples. In relation to the chamber of which Christ went forth, we do not wish to confine the expression exclusively to the ordinances and order of the house; but would embrace in a summary manner, his mediatorial work, life, death, resurrection and ascension, and appearing from the holy of holies, and dwelling in his church. But as the expression occurs in the text, there appears to be more particular reference to the manifested union of Christ and the church in gospel order, and the fellowship and enjoyment therein. He went forth and established the things referred to, and they must remain for all time to come, as the established laws and order of the church and her government. When the High Priest under the law had gone into the most holy place, and finished the atonement, he then came out and appeared to the people, and the blessings of that typical atonement were then enjoyed. Christ has not entered into the holy place made with hands, but into heaven itself, to appear in the presence of God for the church, for he entered there by his own blood, having obtained eternal redemption for us, and from thence he appears to her. "Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." "Let the Bridegroom go forth of his chamber, and the bride out of her closet." They both went forth at the same time. The apostle has told us that the bride or church is the body of Christ. We have already referred to Adam and Eve, as a figure upon

this point. When Adam was formed, Eve was in him, but she was not yet made manifest in her individual person. And it was not the form of a marriage ceremony which constituted their relationship. Their relationship was vital, and consisted in their one life, and it is not the outward act of the marriage of Christ and the church which constitutes their vital union; but their marriage is an acknowledgment and declaration of relationship which existed before time began. This bride was made for the Bridegroom, and she is destined to dwell for a time upon the earth as a bride, to manifest and shew forth the praises of her Lord. She is commanded forth out of her closet, which appears to be a secret place. Yes, she is called out, "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance." Here is not only a call or command to her which carries power with it, but the language describes the place where she is. She is in the clefts of the rock, in the secret places of the stairs. Her life is hid with Christ in God, and in this marriage there is a manifestation of it. But how came she in the clefts of the rock, and in the secret places of the stairs? But even had there been a rock, and no clefts or secret places in it, there would have been no place of refuge and safety in it for the dove, the church. God laid the rock, and made the clefts and secret places of the stairs, and put the church therein, and covered her with his hand while his glory passed by; for he had declared that no man should see his face and live; and being thus secured in Christ, she can talk face to face with God and live. "And it shall come to pass while my glory passeth by, that I will put thee in the cleft of a rock, and will cover thee with my hand, while I

pass by." The bride is not commanded to come out of Christ, neither do we understand this rock to be the closet out of which she goes; but it is the place from whence her countenance is seen, and her voice is heard, and she is brought out of the secret places of the stairs, so far that it is made manifest that she is an inhabitant of the rock. The countenance is to be seen, and not covered with the veil. She is to be seen by her husband, not through the veiled drapery of the law, but with open face she beholds the glory of the Lord, and is changed from the image, or glory of the law, into the image and glory of Christ, which bursts from him in floods of ravishing glory. Her countenance is comely: it is like the countenance of the Bridegroom, for she is changed from image to image, into the same glory. And she is now told that the law holds no more dominion over her; that the law is dead, and she is now to look to Christ, the living Husband, for the law has no more dominion over her than the deceased husband, whose body has mouldered to dust, has over the widow who was once his bride. Her husband is dead, and has passed away, and she is therefore loosed from the law of her husband. "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." We are thus taught that Christ was made under the law, and remained under it until his death; but having laid down his life in obedience to its demands, and having taken it again, "He has become the end of the law for righteousness to every one that believeth." He arose from the dead, beyond it, and is no more subject to it. "For he that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with him; knowing that Christ,

being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The church both died and rose in Christ, else what did the apostle mean when he said, "If we be dead with him, we shall also live with him?" Christ is emphatically declared to be the life of the church; and when he laid down his life, he laid down hers; and when he took up his life again, he took up hers also, and the church stands identified with Christ in life, death and resurrection, and all believers are exhorted by the apostle to reckon themselves to be dead with Christ, and alive with him. Now, this being the case, the bride is commanded to go forth out of her closet, and to be joined to another husband (as the law is dead to her,) and live and walk with the Bridegroom, in the doctrine and ordinances of the gospel. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." The Bridegroom has a house prepared where he dwells with his bride, and she with him. He is the builder of his house, which is the church; and he did not commence it without first counting the cost, and without knowing that he is able to finish it. None will ever be able to say in truth, this man began to build a house, but was not able to finish it. The advocates of the free-will system say that Christ made an atonement sufficient for all mankind, and he has done all he can to save them, but free-will and the devil together have proved too powerful for him, and the house is not as large as

it otherwise would have been. They acknowledge that the Scriptures declare that he has all power in heaven and in earth, but somehow or other free agency has gained the ascendancy, and the devil is rejoicing over the failure, and Christ is mourning in heaven, because sinners will not be saved. Perhaps it is sin for us to follow the advocates of this system in their consummate ignorance and high-handed blasphemy; we therefore turn from them. The atonement was effectual, and it was perfect in all its propositions for the church; the foundation was designed for the house, and the house for the foundation, and all power in heaven and earth is in the hands of Christ, and is exercised by him in triumph in building this house, which groweth up into an holy temple in the Lord, for an habitation of God through the Spirit. And here the Son presents his bride to the Father without spot or wrinkle, or any such thing. And the Father is well pleased with the bride of his Son, for she is the one whom he hath chosen for his Son Jesus Christ. The Son is well pleased with her, for his love to her was such that he laid down his life for her; and she loves him because he first loved her, and hath given himself for her, redeemed her from all iniquity, hath washed and purified her, and brought her into his banqueting-house, and spread his banner of love over her. He illumes her with his charms, and she sees a loveliness in him which she never saw in any other one, and here, in the house of God, Father, Son and bride dwell in heavenly fellowship and sweet delight. But what is this house for, and of what material is it composed? "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." But some people

think the church is a place to make christians, or regenerate sinners, and to create organizations and institutions; to devise ways and means for the salvation of the world, and thus help the Lord do his work. The work of salvation is already complete, and what remains is the personal manifestation of it, to the saved. And the church of God is for the offering up of spiritual sacrifices acceptable to God by Jesus Christ. Here the bride offers the praise and gratitude of her heart, and such is the glory and love revealed through Christ unto her, that if she were to hold her peace, the stones would cry out. The whole worship of the church is a continual offering of thanksgiving and praise to God and the Lamb. To them are all the ascriptions of praise. The Bridegroom and bride sometimes commune together, and speak face to face. And what do we hear? The voice of joy, and the voice of gladness, the voice of the Bridegroom, and the voice of the bride, the voice of them that shall sing praise to the Lord of hosts, for the Lord is good, and his mercy endureth forever. Here the Bridegroom and bride dwell and sup together. God in Christ, and Christ in them, and there is a perfection in one, and out of this perfection of beauty hath God shined. The bride 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." Once she could not rejoice, for she was the down-crushed and disconsolate mourner, she was in the dust of the earth, a poor, filthy beggar; but the Lord has taken her from the dust of the earth, and from the dunghill, has clothed

her with a change of raiment, seated her among princes, and given her the throne of glory; and now at the King's right hand sits the queen in the gold of Ophir, and she is to remember her poverty no more, for she is heir of all things. This fills her heart with gratitude to her Lord, and she delights in serving him, for he hath done great things for her, whereof she is glad. She hath neither disposition nor right to usurp authority over her husband, and if she will know anything, she learns of him. She respects his law, rules and government, and would tremble at the thought of instituting laws for him. And while the daughters of Babylon are busily engaged in their ways, and are disregarding the authority and order of Christ, she is seen like the lily among the thorns, and she has no more fellowship for, nor affinity with them, than the lily has to do with producing the fruit of the thornbush; and men do not gather grapes of thorns, nor figs of thistles. The church is not dependent on the world and human means for her support, for she dwells with, and is supported by her husband; and it would be both unchaste and unlawful for her to despise his laws, and look to others for support, while she has a husband who abounds in wealth and love to her. He delights in her: "Let me hear thy voice, for it is sweet." The high praises of God are in her mouth; she speaks the doctrine of Christ; she tells of his wonderful love and works; she dwells on electing love and comforting grace, and like one of old who had been dumb, when loosed immediately praises God. But what is it to praise God? Is it to tell the world how much she has done for the Lord, and to tell the Lord how much she will do for him? Nothing of this character is found in the theme of the bride. But like the servant

of the Lord to whom we have already referred, she praises God and says, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began." "To perform the mercy promised to our fathers, and to remember his holy covenant." The voice of the bride is heard in the song of redemption, and in praise of covenant mercy received. The bride is also to let her countenance be seen by the Bridegroom. As has been observed, the veil of the law has been taken from her, and she stands before her Lord with open face. But why is her countenance comely? Because it is Christlike; God predestinated the church to be conformed to the image of his Son, that he might be the first-born among many brethren. Christ is in every believer the hope of glory, and where he is in person, his image and Spirit will be made manifest. What is it to be a christian? It is to be like Christ. But Adam, or old nature, is quite unlike him. But the new man, which after God is created in righteousness and true holiness, is the christian, or that person or image to which the term applies; and he is after the image of him that created him. We have found the "Bridegroom has gone forth of his chamber, and the bride out of her closet," and the voice of the Bridegroom, and the voice of the bride have been heard, and the bride is still saying, O come, let us sing unto the Lord, let us make a joyful noise unto the Rock of our salvation. The Bridegroom and the bride have met and are joined in fellowship in the house of God, and the fellowship of the bride is with the Father, and with the Son, and they dwell together in the unity of the

Spirit and bonds of peace, and she delights to walk in the doctrine and ordinances of the gospel, in that pattern in ordinances and order which Christ established by his example, and in this she walks humbly with God, and his presence is her greatest joy. But we cannot enjoy his presence in any ordinances or order which he has not established. Although believers may enjoy the joys of salvation, who have not walked in the ordinances, but there is an additional and peculiar delight and enjoyment in keeping the ordinances as they were delivered to us, which is found in no other paths, hence it is said; in keeping the commands there is great reward. The reward is not for keeping the commands, but in the thing itself; and the delight or reward is in it, and not for it. The person who is hungry delights in eating a good meal, and it is the meal itself which gives the delight, and not the act of his eating, for if the meal were poisonous and sickening it could afford him no delight. The bride is disgusted with all human doctrines and ordinances, for they are of earthly origin, and their glory can never rise above their fountain, and they are also, in reality, in opposition to, and at war with, those ordinances which were established, and that doctrine which embraces him whom her soul loves.

Dear brethren, may we ever be enabled to contend earnestly for the faith which was once delivered to the saints, may we stand fast in the liberty wherewith Christ hath made us free, and be not again entangled with the yoke of bondage. May we ever be enabled to realize that our Maker is our Husband. May we ever abide in the doctrine of Christ; for he that hath the Father, hath the Son. But if any come unto us having not this doctrine, we are forbidden to receive them

into our houses (churches), or to bid them Godspeed; for he that biddeth them Godspeed is partaker of their sins.

MIDDLETOWN, N. Y., July 15, 1854.

PREMIUMS DISCONTINUED.

WE are still receiving occasional remittances for new subscribers under our premium offer to send books to old subscribers procuring us new subscribers. These terms expired, as expressly stated in notice, February 1st, 1897. We find we cannot afford to continue these terms, and therefore request our subscribers to not forward any more new names in anticipation of receiving the books as premiums. We now have a shipment of books on the road, due as premiums, and as soon as they arrive we will mail them to all to whom they are due.

WITH THIS ISSUE

OF the "SIGNS OF THE TIMES," we remove the name of our late beloved brother Benton Jenkins from the head of the paper. Painful as is the duty, we are yet consoled with the sweet memory of his faithful and able discharge of his editorial labors as long as God in his wisdom permitted him to remain with us. "Though dead he yet speaketh."

PLEASE DO NOT

SEND us new subscribers at the rate of one dollar for a year's subscription. The one dollar rate was discontinued over a year ago, and new subscribers sent us at one dollar are now credited six months, the same as our other subscribers.

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TO INDIGENT SUBSCRIBERS.

Thos. A. Ardis, Ont., 1; Joseph Broders, Va., 1; W. C. Mitchel, 3.—Total \$5.00.

OBITUARY NOTICES.

DIED—At her home in Flanagan, Livingston Co., Ill., Dec. 19, 1896, **Martha Moulds**. Sister Moulds was born near Ramsey, England, Feb. 4th, 1841, and therefore was 55 years, 10 months and 25 days old. She came to America with the rest of her father's family in 1853. On Jan. 24th, 1861, she was married to Mr. Charles Moulds, who survives her. About the year 1868 she became a member of the Primitive Baptist Church, and has lived a consistent christian life. She had been confined to her bed but about two weeks, but had been unwell for many months. When first taken sick, quite a number supposed the trouble to be indigestion, and were surprised that the doctors could bring her no relief. On Saturday before her death, it was decided that only an operation could prolong her life, and accordingly Dr. Harris, a noted surgeon of Chicago, was sent for, and on Sunday an operation was performed. An examination proved that the trouble was a cancer on the lower intestines, and nothing could be done to relieve her. The shock was too great for her to survive, and her spirit took its flight on Tuesday following.

Sister Moulds was one that had a deep experimental knowledge in matters of religion, feeling and often complaining of her unworthiness, yet having a good hope, resting on the finished work of her Redeemer. She felt willing to depart and be with Christ, and said from the beginning of her sickness that her time had come, and she felt resigned to his will. Sister Moulds had no family, but leaves two brothers and two sisters to mourn their loss, who "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."

A large concourse of people followed the remains to the grave in Mt. Zion Cemetery, where they were laid to rest. The writer addressed the people on the subject found in John xii. 24.

JOHN DOWNEY.

DIED—At her home in Prince William Co., Va., Feb. 2d, 1897, **Mrs. Cecil R. Davis**. I have a letter written by her sister, Mrs. Belle L. Parkins, from which I quote: "Cecil R. Hixon (the maiden name of the deceased) was born May 26th, 1848. Her disease was catarrh of the stomach, developed in Sept., 1895. She was taken to Columbia Hospital, Washington, D. C., the following December. Returned home in Feb., 1896, as incurable. Shortly after her return, her home was burned, thereby losing all the little comforts and conveniences accumulated in twenty-eight years. Though she and her family were unable to save even a change of clothing, and seeing the labor of years swept away in an hour, the song of praise which God placed in her heart, never ceased while she lived. Her pains at times were agonizing. It was a

long and weary illness, but through it all the manifestation of his love shone out with such brightness as to lift her above all earthly trials. She called a friend to her side shortly before she died, and said, 'He is with me.'

It was my privilege to baptize sister Davis in the fellowship of Mt. Zion Church, Loudoun Co., soon after my coming to Virginia. She manifested in a marked degree the power of grace and the love of God in both her walk and conversation, as well as in the wonderful manner in which she was sustained in her great and manifold afflictions. "Whom the Lord loveth he chasteneth." May God comfort and care for her widowed husband, mother, children, and all who mourn.

Affectionately your brother,

J. N. BADGER.

ALDIE, Va., Feb. 16, 1897.

OUR sister, **Mrs. Ruth G. Ensor**, fell asleep in Jesus Wednesday, Dec. 16th, 1896, at her home in Baltimore city, in the sixty-ninth year of her age. It has never been our lot to chronicle the death of a more lovely woman, nor of a more humble sincere christian than sister Ensor. Her disease was that dreaded one—cancer. With unflinching patience she bore terrible suffering for months before the end came. A loving husband and affectionate children ministered to her all that they could, but human power could not stay the disease. She was baptized by the writer in the fellowship of Black Rock Church, Md., May 4th, 1879, but afterwards removed her membership to the Ebenezer Church, Baltimore city, where it may be said every one loved her. She was faithful to her covenant with her brethren, and nothing that she could avoid hindered her from assembling in the sanctuary with them at all stated meetings. As the end drew near, it was our privilege to visit her, and at her request a few friends gathered in her room, and a short religious service was held, and a brief discourse was preached. It is hard for the family to give her up, but they feel sure that for her to die was gain. A few days before the end she awoke, and said, "I am dying, call them all. The Lord is with me, and I shall soon be on the other shore." Brother Eli Scott was there, and repeated the twenty-third Psalm. She then called all the family to her side, and bade them not to grieve, and to trust in the Lord, and meet her in heaven. Had she lived until Jan. 14th, she would have been married fifty years, and this also would have completed her sixty-nine years.

She leaves an affectionate husband and ten children to mourn their loss. Funeral services were held at her residence on the evening of Dec. 18th, and the next morning she was taken to Black Rock for burial, where additional services were held. May God comfort the dear family, and grant them the same deep consolations that comforted the dear wife and mother for many years.

C.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 65. MIDDLETOWN, N. Y., MARCH 15, 1897. NO. 6.

CORRESPONDENCE.

AUTHORITY OF CHURCHES.

IN determining the effect of any action of an individual church, it must necessarily be considered by what law the church was governed in the particular action under investigation. Upon the assumption that sovereignty rightfully belongs to every organized church, the most erroneous and conflicting decisions have been promulgated in all ages, even before the apostles were taken from personal supervision of the administration of the affairs of the kingdom of Christ. Certainly in the perfect law of our King there is definite provision for determining every question which can arise in practical obedience to the directions which he has given. Whatever of difficulty may appear to be involved in the application of his complete law to any circumstances surrounding a church, there can be no defect in that law; the darkness is in our own ignorance of the things which God has revealed. It is of great importance, therefore, to carefully examine the subject in the light of that only standard of infallible direction, the law of the kingdom of Christ, as written in the New Testament.

The first certain and essential fact to be observed in this investigation, is that the exclusive source of authority, and the only power in the church, is that which is immediately derived from her omnipotent King. However the system of popular sovereignty may be adapted to the government of the nations of this world, it can never be recognized in the kingdom of Jesus, which is not of this world. This is plainly asserted by our risen Lord himself; and is by him assigned as the ground upon which his inspired apostles were to go and teach all nations. He does not bid them rely upon the support of created beings, whose breath is in their nostrils. Such dependence might fail them in the trying hour. Trusting exclusively in the presence of their Lord, they obeyed his direction; and in all subsequent ages they have gone in their recorded judgment, according to his commandment; and he has not failed to verify his word by manifesting himself with them alway, even unto the end of the world. When the words which they were inspired to write are taken by the Spirit of truth and shown to his saints, they never fail to recognize in them the testimony of Jesus, and thus he is with his

witnesses. Without this divine revelation of Jesus in those writings, the most earnest efforts of inspired apostles could never give the knowledge of God. Much less could they give instruction in the things of the kingdom to those who were dead in the sin under which all men are already condemned by nature. Jesus Christ is the only absolute Sovereign. From him comes every blessing to each of his saints; and his faithfulness must fail before any good thing can be withheld from one of his little ones. It should never be forgotten that in the gospel kingdom, the new Jerusalem, "there shall be no more curse." The gracious law of liberty is fulfilled only by that perfect love which casteth out fear. In the gospel kingdom no slavish terror enforces unwilling obedience to the inflexible demands of a fiery law. Those who are governed by the Spirit of Christ are judged alone by the law of liberty. This principle shines in every ordinance of our King, since the admonition speaks to the saints expressly, saying, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure."—Phil. ii. 12, 13. He has given no commandment but that he has made his people willing to obey. None can know of the doctrine of Jesus, except they have the desire to do his will; and all such are included in the blessing written in the last chapter of the inspired record. To those who do not love him, Jesus has given no commandment. This principle is inseparably identified with the whole system of the kingdom of divine grace. There can be no room in this kingdom of love for discord and jealousies to find entrance.

This is as true of separate church organizations as of individual members. Fellowship and love cannot be enforced under penalties. It is not an oversight on the part of the Lord that no direction is given by which the church may enforce the respect due to her dignity when her decisions are not recognized. There can be no obedience to the law of Christ but that which is rendered as the most joyous privilege of those who hear his commandment. Evidently such obedience cannot be rendered under the prompting of any other power but divine love.

As in the primitive churches wars and fightings among them originated in their lusts that warred in their members, so it has been in all ages since. It is impossible that such works of the flesh should be found among the gracious fruits of the Spirit. "For where envying and strife is, there is confusion and every evil work; but the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality (or wrangling,) and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."—James ii. 16–18. It is well for all who love our Lord to carefully examine themselves by this infallible test; and whatever is condemned, must be rejected, even though it should manifest carnality in what we had supposed to be zeal of God. It is of himself and the saints to whom he writes, that James speaks in asking, "Do ye think that the Scripture saith in vain, *The spirit that dwelleth in us lusteth to envy?*" Surely there can be no difficulty in discerning the difference between this work of the flesh, and the love which is the fruit of the Spirit. Crafty workers of iniquity may bewilder the unwary by a form of compliance with the letter of the

discipline of the gospel, while in spirit they violate the law of Christ. Such evil workers are very earnest in claiming respect for their decisions; and they complain bitterly of all who prefer implicit obedience to the commandment of Jesus. Having secured from some organized church such action as sustains their carnal notions, they are very intolerant of all who question the authority which they have supposed to be thus established. In support of decisions attained by adroit management, the dignity of the church is cited, and if opposing decisions are obtained in sister churches, these enemies of real peace are ready to proclaim war; and when sustained by civil power they have enforced their authority by the sword. According to the most reliable records of history, by far the greater part of the bloodshed in the last nineteen centuries may be traced to the maintenance of the dignity of professed churches. Surely no subject of divine instruction can accept as truth the theory which makes the law of Christ the source of such abominable works of iniquity. The true church of Christ never did, and she never can, depend upon any earthly power for the maintenance of her dignity. When her King was nailed to the bloody tree, her dignity was not sacrificed. Even the accursed cross was glorified by the blood of that suffering Lamb of God, in whose death the sins of his chosen people were blotted out. It is the only ground of boasting with the saints that the grace of God in Jesus Christ has given them all the worthiness in which they can glory. This is universally understood by those who hope in the salvation of God which is in Jesus. None dare claim any personal merit or dignity. The song of the glorified myriads ascribes all worthiness to the name of Jesus ex-

clusively. As the only Sovereign of heaven and earth, he reigns supreme. He has never delegated any of his honor to creatures, whether they be called popes, or bishops, or independent churches. All dignity and power are still in the hands of our divine King. His law is perfect; and no circumstances can arise for which that law has not provided. There is therefore no need that churches should have any authority committed to them. Nor has it been revealed that such power has ever been bestowed upon any company of mortals.

The only authority which can be justly recognized in any local company of believers, or individual church, is the power and privilege of implicit obedience to the word and spirit of the law of Christ. While acting under such direction, the authority of her King makes every word infallible as his own immediate decree. Certainly the correctness of such action does not depend upon the number of members by whom it has been adopted; nor can the validity of any doctrine or practice be derived from age or established custom of uninspired believers. While courtesy concedes the recognition of all actions of a sister church as presumably conformed to this supreme law of Christ, it is an unjustifiable extension of courtesy by which any church demands that other churches regard her action as above questioning. Only direct inspiration can be so received. Under the guidance of the Spirit of truth, every church will sincerely wish all her steps to be critically compared with the perfect law of Christ; and with humble submission to the word of the Lord she will gladly receive correction whenever her decisions have been without the warrant of inspired direction. The only and exclusive authority of individual saints, or church-

es, is the authority to hear and obey the word of the Lord. All other actions are in contempt of the law of the only King and Lawgiver in Zion; and it is rebellion against him for his saints to render obedience to such decrees as have no higher authority than the commandments of men. They are not less guilty of idolatry in honoring such decisions of churches, than in giving heed to decrees of popes and ecclesiastical councils. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Ecl. xii. 13, 14.

WM. L. BEEBE.

WARWICK, N. Y.

PATONSVILLE, Va., Feb. 2, 1897.

THE following sentences are found in the minutes of the Eastern District Association, for the year 1896:

1st. "We believe that the atonement of Christ redeemed the world from the condemnation that justice demanded on account of Adam's transgression, and that they who are lost, are lost on account of their own sins; because they will not obey the gospel."

2nd. "We believe in the doctrine of election and predestination, as taught by the word of God, which accords with the christian experience, that God loves the world with pity, and graciously invites the whole race of Adam to obey his gracious law, and live. And the law of grace commands all men everywhere to repent. And we further believe that God knew, and chose, and predestinated the obedient, or believers, to everlasting life, and the disobedient, or unbelievers, to perdition, or eternal death."

It does seem strange to me that men of sound minds, and endowed with reason, and who have the Bible to read and study for themselves, should entertain such false and contradictory sentiments as are found in the above sentences. It would be impossible to compress in a smaller compass more contradictions than are found in the above. I understand that Elder John Walker is the author of these statements, and the Association indorsed them. You will notice that the above quoted statements are divided into two articles. The first has reference to the atonement; and the second to election and predestination. In this article I will confine my remarks to the above theory of the atonement. Then, if the Lord will, I desire to say something upon the doctrine of election and predestination.

Elder Walker says that the atonement of Christ redeemed the world from the condemnation that justice demanded on account of Adam's transgression. Let us notice first, Adam's transgression. Second. The condemnation that it brought upon the race. Third. What justice demanded on account of that condemnation. "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."—Gen. ii. 16, 17. Adam knowingly and willfully violated this law of God, and brought upon himself and his posterity, all the sin and misery to which the human race is heir. Paul says, "By one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12. Now by that one offense judgment came upon all men to condemnation. Hence the whole Adamic family stood guilty and con-

demned before a just and holy God. Paul's language plainly teaches two things, viz: that Adam's transgression brought sin and also death into the world. I believe that when God said, "In the day that thou eatest thereof thou shalt surely die," he meant not only a natural death, but also death in trespasses and sins. I think that the Scriptures will bear us out in this conclusion. Paul again says, "And you hath he quickened, who were dead in trespasses and sins."—Eph. ii. 1. Paul says, verse five, "We are quickened with Christ." Jesus says, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."—John v. 25. But that we may come to a more correct idea as to what is meant by sin and death, let us examine the standing of Adam before the fall, and his standing after the fall. God said, "Let us make man in our image, after our likeness." "So God created man in his own image, in the image of God created he him."—Gen. i. 26, 27. "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."—Ecc. vii. 29. We learn from these quotations that man was made in the likeness and image of God, that he was created very good, and that he was created upright. Now let us examine him after the fall, and then we may arrive at a correct conclusion as to the condemnation brought upon him by the fall. Isaiah says, "The whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores."—Isaiah i. 5, 6. Paul says, "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together

become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre: with their tongues they have used deceit: the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known; there is no fear of God before their eyes."—Rom. iii. 10–18. And "All have sinned, and come short of the glory of God."—Rom. iii. 23.

We could quote many more Scriptures to prove the corruption and total depravity of man, but Paul sums up the whole matter when he says, "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."—Gal. v. 19–21. We have now given a description of man as he stood before the fall, and as he stood after the fall. We first find him in the image and likeness of his Creator; good and upright. We then find him a guilty and condemned sinner, guilty of the most heinous crimes of which the mind can conceive, such as adultery and all the vices and crimes which Paul has named, as quoted above. Now he stands condemned before God for all these sins, and justice demands that they shall all be atoned for, in order that he may be saved; because they are all the outgrowth and development of the original sin.

Now, Mr. Walker's theory is that the atonement of Christ redeemed the world from the just condemnation of Adam's transgression. If this be true, then the world of mankind is redeemed from all the sins they have ever committed, or ever will commit, and the eternal salvation of all the race is assured. Mr. Walker says

that Christ did not atone for all the sins of men. Then will he tell us for what part he did atone? If he atoned for the original sin, then he removed the cause of all sin. Hence there could be no such thing as practical sins. Every tree is known by its fruit. A good tree bringeth forth good fruit, and a corrupt tree bringeth forth corrupt fruit. A great many who believe this theory claim that man is born into this world a sinless being, and that he remains so until he reaches (as they say) the years of accountability. Then they claim he has the power either to obey the gospel and be saved, or to disobey the gospel and be lost; making their salvation or condemnation to depend upon their obedience or disobedience to the gospel alone. Now suppose man neither obeys nor disobeys the gospel, what will become of him? According to the theory above named, Christ has already redeemed them from the condemnation of Adam's transgression, and they have never heard either the law or the gospel. Hence they could not obey nor disobey either. Therefore we would be forced to the conclusion that they would all be saved according to this theory. For where there is no law there is no condemnation, and where there is no transgression there can be no sin.*

But such a theory is not only contrary to sound reason, but is a point-black contradiction to the plain teachings of the Bible. David said, "Behold, I was shapen in iniquity, and in sin did my

*Brother Hurst will pardon us if we remark that according to the theory which he is combatting, the greatest curse ever visited upon the heathen world is the gospel, for without the gospel all would have been saved; while with it, nine-tenths reject it and perish. The gospel therefore, according to the above named theory, does not save anybody; but through it nine-tenths of mankind are lost. For it is not claimed that more than one-tenth of the heathen who hear the gospel, receive it.—ED.

mother conceive me." "The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies." Job says, "Who can bring a clean thing out of an unclean? not one." Jesus said, "That which is born of the flesh, is flesh." These Scriptures settle the fact that man is a sinner from the cradle to the grave. Now I have proved that by the offense of one, judgment came upon all men to condemnation, that all men stand guilty and condemned before God, and that if the atonement of Christ redeemed the world from the condemnation of the first transgression, then the whole human race stands justified before God, and cannot possibly commit another sin. Now I propose to prove that the atonement of Christ either redeemed the whole world, or a part of the world, and that without anything that man has done, or can do. The atonement of Christ was complete and efficacious in what it was intended to do. It secured the eternal salvation of every one for whom it was made. It would be presumptuous to say that Christ poured out his blood for a soul, and then that blood proved inefficacious to save that soul. Christ came to take away the sin of the world, and we believe that he accomplished just what he came to do. Now he either removed the guilt and condemnation that rested upon the church, his bride, or he removed the guilt and condemnation that rested upon the whole world. He did the one or the other.

I will now call attention to Isaiah liii. 4-6, which reads, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have

gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." The prophet here has direct reference to the atonement of Christ. Did the prophet mean that he bore the griefs, and carried the sorrows of the whole world? Did he mean that the whole world were healed? Did he mean that the Lord laid upon him the iniquity of the whole world? If so, then he redeemed the whole world from condemnation.

Mr. Walker may say that this Scripture refers to the church. So it does; but the meaning of his article is that the atonement does as much for the world as for the church; for he says that the atonement of Christ redeemed the world (not the church.) His idea is that in the atonement man was redeemed from his original sin, but that he is now lost on account of his practical sins. But I have already proven that such a theory is false. The apostle says, "Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness, by whose stripes ye were healed."—1 Peter ii. 24. Is any one so ignorant as to believe that Jesus bore the sins of the whole world upon the cross? And dare any of you say that one of those whose sins Jesus bore on the cross will finally be lost? If Jesus bore any of our sins, he evidently bore them all; and if he bore them all, he certainly redeemed us from all iniquity. Jesus is a whole Savior. "By one offering he hath perfected forever them that are sanctified."—Heb. x. 14. "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. 12. These quotations positively prove that Christ obtained eternal redemption for, and per-

fectured forever, a certain class of individuals. Now, if Mr. Walker will tell me whether these texts refer to the church, or the world, I will tell him which Christ redeemed. Paul says, "He obtained eternal redemption for us." How did he do this? By offering himself a sacrifice for our sins. "For now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Now bear in mind that Mr. Walker's theory says that the atonement of Christ reaches to every individual of the human race, and that it did just as much for one as for another, and we cannot help seeing the fallacy of it. If this theory be true, Christ has obtained eternal redemption for the whole world. He hath put away the sins of the whole world by the sacrifice of himself.

The following Scriptures confirm one of two things as facts, either that he redeemed and saved the whole world, or that he redeemed and saved only a part of mankind, the church. "Himself took our infirmities and bare our sicknesses;" not a part of them. "So Christ was offered to bear the sins of many." "Who was delivered for our offenses, and raised again for our justification." "For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures." "For thou wast slain and hast redeemed us to God by thy blood, out of every kindred and people and tongue and nation." This last quotation is the language of the four beasts, and the four and twenty elders, when they prostrated themselves before the throne of God, and gave vent to their joy because one had been found worthy to take the book and to open the seals thereof. We could ask for no higher authority. They must have had a complete view of the whole plan of

redemption. They say, "Thou wast slain." Yes, Jesus was slain upon the cross. "And hast redeemed us to God (not by our obedience, nor by works of righteousness which we have done) by thy blood, out of every kindred," &c. Thus he did not redeem the whole world, but he redeemed his people out of the world. Now, it is not said that he made a way possible for man to be saved. If so, he did not save any one. But John says, "That he redeemed us to God." And Paul says, "By one offering he hath perfected forever them that are sanctified." This plainly proves that he did redeem and save some; and if he redeemed and saved some of his people, he evidently redeemed and saved them all. Now if any one will examine the Scriptures here quoted, and the illustrations which I have used, I think they will be convinced that the theory held by Mr. Walker is false, and opposed both by sound reason and the plain teachings of the Bible.

Now examine the following quotations of the Scripture, and see whether Jesus Christ has completed our redemption, or whether he has left a part for us to do. "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption." What a glorious thought, that Jesus Christ should be all this to us. If we knew that we had one sin for which Christ had not atoned, it would destroy our hope forever. But it is our consolation to believe that he is our full redemption. He is the price paid for our sins. He has satisfied every demand of the law, and is seated at the right hand of God, interceding for his people. "And of him are ye created in Christ Jesus." Of whom? Of God, as Paul testifies. Yes, God has created all his people in Christ Jesus. "For we are his workmanship,

created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." It has not been my object in this article to give my view of the atonement, so much as to expose the errors and contradictions of Mr. Walker's theory.

As ever, your brother,

ROTEN HURST.

PHILADELPHIA, Pa., Feb. 23, 1897.

EDITORS OF THE SIGNS—DEAR BRETHREN:—I inclose a letter for publication (if it accords with your judgment) from our brother, Dr. G. A. Emory. I feel the readers of the SIGNS would be edified by its perusal, and may lead some to meditate, and perhaps write upon the different parables of our Lord, when such is revealed to their understanding.

Yours in christian love,

B. F. COULTER.

MIDDLETOWN, N. Y., Feb. 12, 1897.

DR. B. F. COULTER—MY VERY DEAR BROTHER:—It is some two weeks ago that I heard from you through some of our members, that you were getting along nicely after your long illness, and I feel to thank the Lord for it, believing that all power is in his hands, and that our life, and all that we have, is depending upon him. But while you were sick, we have had to pass through a very severe trial, in the loss of our dear Pastor, Elder Benton Jenkins. We feel it very greatly, and as time goes on it seems greater. We are holding our meetings as usual, and expect to have supplies as often as we can get them for the present. I will try to comply with your request, although I feel my inability to write upon a subject of such vast magnitude as the kingdom of heaven illustrated by this parable; but then I will try and talk a little about

it. There is nothing that is as much comfort to the saints of God, and builds them up in their most holy faith, as talking and meditating upon spiritual things. You no doubt have some views of your own, and I hope that in what I may say, I will not be permitted to darken counsel. This parable recorded in Matthew xiii. 44, reads, "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." There seems to be in these parables of Jesus, at least in many of them, but one leading thought that is paramount to all others. So it is with this one, and that is the kingdom of heaven. It was prophesied of many hundreds of years that it should come. Isaiah spoke of it when he said, "Behold a King shall reign in righteousness, and princes shall rule in judgment." And again, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of hosts will perform this." Jesus spoke to the Jews in parables, and many of them was in reference to the kingdom of heaven; what it was like, but as he said to them, it was not intended that they should understand them; but unto the disciples he said, "It is given unto you to know the mysteries of the kingdom of heaven." But as it was in those days, so it is now, to all of God's dear people. They must depend on the Spirit to take of these things and shew it unto them. In this parable, as well as many others, it seemed the one thing needful; that Jesus wanted his disciples to understand that this new kingdom that was to be set up, was not to be like the

old kingdom that was under the law, and as he found it when he came in the flesh; made of a woman, made under the law. Of course it was all new to the Jews, and even to his disciples, for they had been accustomed so long to carnal ordinances which were only a type of this spiritual kingdom, that was about to be ushered in, that even Peter, after traveling with Jesus and hearing so much about it, said unto him, "Behold we have forsaken all, and followed thee; what shall we have therefore?" And again upon another occasion, after his crucifixion, when the two disciples were on their way to Emmaus, and Jesus himself drew near. "And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?" And they answered, "But we trusted that it had been he which should have redeemed Israel," &c.—Luke xxiv. 21. While indeed it was a fact, that the kingdom of heaven was in their midst, and it was this treasure here spoken of that was hid in that Jewish field or world. It would seem quite probable, and without much doubt, what Jesus meant by the field in this instance; for in his own account of the parable of the tares just previous, he himself declared that the field was the world; not this world of the natural creation of all things, but the legal world, or world that was under the law. And may we not then understand what he meant in John xvii. 11? "And now I am no more in the world," &c., for he had fulfilled every jot and tittle of the law under that legal world, or field, and was just ready to be offered for a sacrifice for his people. He had finished his work, and now there was no more demand upon him, so he could well say that he was not in that world of legality.

"The which when a man hath found,

he hideth." It was not the intention of Jesus to take of this treasure that he found with national Israel, and open their blind eyes, that they could understand what he meant by the kingdom of heaven, for it would not have been in accordance with his own word. In the eleventh verse of this same chapter, he answered and said unto them (the disciples,) "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Also in the thirteenth verse, "Therefore speak I to them in parables: because they seeing see not, and hearing hear not, neither do they understand." It has always been a surprise to all antichrist, that the doctrine of our Lord Jesus Christ has not been proclaimed from the housetop, and in all public places, to make it as common, and appear as ridiculous as they do. But when we consider how effectually the church of God was hidden from their eyes from that time, yea, even forever, and that by searching they cannot find him out, we do rejoice that God in his abundant mercy and love has revealed it unto us, and that the church may be kept by his power and grace throughout this gospel age, and with the poet be able to sing,

"The saints, unable to contain
Their inward joys, shall shout and sing;
The Son of David here shall reign,
And Zion triumph in her King."

"And for joy thereof goeth and selleth all that he hath." Yes, he did rejoice in finding this treasure, and it was just as it had been prophesied many years before. "And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying."—Isaiah lxxv. 19. And then he "goeth and selleth all that he hath," or part with that life which he was to give for the redemption of his

people. That sacrifice had to be made, and that offering which had been typified for many generations must now be consummated. As it was said, "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." There was nothing short of his own life that would answer, otherwise this parable would be of no account in illustrating what he intended to convey by selling all that he hath. In strict accordance with the Father's will he became the sin-bearer for all his people. Willing to give up all, to part with all that he possessed, but knowing that he had power to lay down his life, and power to take it again, and to rise triumphant over death, hell and the grave, he could cheerfully, and with joy, surrender all for the abounding love that was in him.

"And buyeth that field." It would seem here in this second place in reference to that field, that it requires some little caution about its application, otherwise it will conflict with other portions of the word. In this, as well as many of the parables, let us not forget that Jesus was establishing in word and doctrine the setting up of his new kingdom, after the destruction of the old heavens, which it was said should be "rolled together as a scroll." As the field in the first place was spoken of as the world, so also the last is the world, and that is God's elect, (or elect world) and that is what he bought with his own blood, as the apostle said, "Ye are bought with a price," &c. It is nowhere in the Scripture designated as the elect world, but it would not seem out of place, for it is a fact without dispute, that Jesus did die and rise again for the redemption of the world, as it is said in John iii. 16, 17, "For God so

loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." There are other Scripture quotations that seem to refer to the same thing, as in John i. 29; iv. 42; vi. 33, 51; xii. 47; 1 John ii. 2; 2 Cor. v. 19. These Scripture quotations the world of antichrist have always been trying to appropriate to themselves, declaring that after the middle wall of partition between Jew and Gentile was broken down, that God in his abounding love for the world, made it possible for all to be saved. But God has left it recorded, (to the "law and the testimony,") and these are positive testimonies that God has purchased this field with his own blood, and that he is now fulfilling his promises to them in all that he declared while here in the flesh, and after he should ascend to the Father.

These few rambling thoughts I will submit to you, hoping that I may get a long letter from you, either upon this same parable, or some other portion of the word, that you may feel like writing upon.

I am your brother in the hope of eternal life,

G. A. EMORY.

DELMAR, Del., Feb. 22, 1897.

BENTON L. BEEBE—DEAR BROTHER:—It seems to me that your appeal to delinquent subscribers, in the SIGNS of February 15th, should be sufficient to arouse them (at least those who are able) to perform what they know to be their duty at once. When I forwarded a remittance, a few days ago, I could but regret that it was not a larger amount, for I felt at the

time a yearning desire for the prosperity of the SIGNS, and to encourage you with something more than words in the time of your great loss and severe trial. I know by experience how extremely delicate, and embarrassing it is for one in your position, to be compelled to remind others, and especially brethren, of the same faith and order, of their neglect of duty, or tell them what they already know for themselves. I feel assured, that if we apply the same rule to our subscription to the SIGNS OF THE TIMES, as we do to other business affairs, there would be no need of appeals from time to time, to remind us of our neglect. The word "honest" in the Scriptures has a significant meaning, and a forcible application, and if properly heeded, no doubt it would be a great encouragement to you, and a source of conscientious relief to many who now feel the depressing effect of neglected duty. To those who on account of affliction and misfortune are unable to pay, we extend our sympathy, and desire to lighten their affliction, thus bearing each others burdens, and so fulfilling the law of Christ. But those who are able to pay, who know their Master's will, and do it not, we would rather not bear with them the chastisement of stripes. Only a love of the brethren, and the cause at issue, could induce me to thus write, realizing as I do that I have so many faults and failings of my own. "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another."—Romans xv. 14. I have no doubt you are anxious to know how the change of style and form, as well as the time of issue of the SIGNS OF THE TIMES, is received with us. The first issue of the new style, bringing as it did the sorrowful news of the decease of our beloved

brother Jenkins, was received in sorrow, and the new style and dress was for the time enshrouded in darkness and gloom. So far I have heard no objection to the change, but much commendation of the style and form as being more convenient, and in harmony with the improvements in printing and binding. If the contents of the paper continues in harmony with the Scriptures, and the experience of the saints as in the past, I have no doubt the external dress and time of issue will be satisfactory. O how sorely we miss dear brother Benton Jenkins, who with your father and yourself, served the Lord, and ministered to us through the SIGNS OF THE TIMES; devoting all the years of his manhood in unselfish labor and toil for our good. Having fought a good fight, and finished his course, and kept the faith, how appropriate to him is the words of the Master, "Well done, good and faithful servant, enter thou into the joys of thy Lord." Brother Jenkins was endowed with a peculiar gift to preach the unsearchable riches of Christ from the prophecies as well as the New Testament. He was the ablest expounder of the spirituality of the types and shadows of the law, I ever was permitted to hear. One sermon of many that I remember comes now to my mind. It was preached in New York city from the text, "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." I will not attempt to detail his discourse, but will give the impression made upon my mind and heart. First, he presented the church under the first covenant with a shadowy dispensation. The law as the moon, and the types as stars, all reflecting a borrowed light which was yet to arise. And as he proceeded I could discern even in them

the appearance of coming day. The gray dawn began to glimmer in the horizon, the moon to pale, and the stars to recede. The light grew brighter and brighter, until moon and stars disappears, and the Sun of righteousness arises with healing in his wings. "The path of the just shining brighter and brighter unto the perfect day." In his beautiful discourse I could see all things gathered together in Christ, and the children coming from the east, and the west, the north, and the south, and setting down with Abraham, Isaac and Jacob in the kingdom of God, all singing with one voice together, all seeing eye to eye, "Looking unto Jesus, the author and finisher of our faith." In the midst of his discourse I could catch the refrain of the sweet singer in Israel, Isaiah, as he sang to the church, saying, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." How careful he was to hunt out the little ones, even those in the clefts of the rocks. "Let the inhabitants of the rock sing." I have vainly attempted to thus give a faint picture of his preaching. He was my companion's favorite preacher. But he is gone, and we mourn, not because the Lord has taken him home to rest, but like the elders of Ephesus, at the parting with Paul, "We sorrow most of all because we shall see his face no more." In love and sympathy our thoughts turn to dear sister Jenkins. We who have drank from the same cup of sorrow and bereavement, know the fellowship of her suffering, and would fain speak a word of comfort. At the close of our associational meeting at Delmar, in October, 1895, when we were about to separate, I asked sister Jenkins how she enjoyed the meeting? She said very well, only she wanted to have remained longer with sister Meredith. Her

answer was words fitly spoken, and were to me, like apples of gold in pictures of silver. My wife joins me in expressions of love to her, and in our childlike manner we say, Dear sister Jenkins we love you, and are so sorrowful; God bless you.

Brother Beebe, this hurriedly written letter is yours, and at your disposal. If it contains anything that is not right and proper, let all the blame and responsibility rest upon

Your brother in tribulation,

W. W. MEREDITH.

WILLARD, Va., Feb. 24, 1897.

DEAR BRETHREN:—I lately heard the agitation among Old School Baptists of the subject of substitution; that is, that Christ is a substitute for his people. I have not been favorably impressed with the idea. It may do in a limited sense, but the difficulty in my mind is that the term is entirely too weak to express all that Christ is to his people. It is what is termed by theologians "the orthodox view;" but is it Bible doctrine? All Old School Baptists are, or ought to be, concerned for the truth, and our inquiry should be, on any and all subjects, Do the Scriptures so teach? That Christ was offered up in the stead of his people is true, hence he was in a law sense a substitute; but a substitute need have no relation to his principal, other than that produced by the legal contract. But Christ stood in that relation to his people that he was legally bound to stand for them to the fullest extent of the law. As their Shepherd, the law could righteously exact of him the full payment for the transgression (trespass) of his sheep. As a Husband, it could require him to pay the debt of his bride. The sins of his people were laid on him, and by imputation became his. He paid the debt as surety for them;

but while he suffered in the law-place of his chosen, they are not exempt from suffering. Christ and his people are fully identified in sufferings and afflictions. "In all their afflictions he was afflicted." "It is given you in behalf of Christ, not only to believe on him, but also to suffer for his sake." "If so be that we suffer with him." "Always bearing about in our body the dying of our Lord Jesus." "I am crucified with Christ." "But we have the sentence of death in ourselves, that we should not trust in ourselves, but in the living God, who raised up our Lord Jesus, and who will also raise us up." These Scriptures, and many other portions of the word, show the identity of Christ and his people in all the sufferings and afflictions he and they are called to pass through. In the law of substitution, there is no identity between substitute and principal, but only a contract by which the substitute agrees for a consideration to take the place of the principal with whatever risks may be incurred; and whatever may be the suffering of the substitute, the principal has no part with him, the law having entirely released him (the principal) from all obligation. Now, while the law cannot demand that those for whom Christ died should again pay the debt, were it possible for them to sin, so as to place themselves again under its condemnation, the death of Christ as a mere substitute would not avail them anything. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." But now that their Shepherd, Surety, Friend, has laid down his life for them, and redeemed them from the curse of the law, and having been raised up and exalted at the right hand of God, "He ever liveth to make intercession for them." It is he, their life,

who lives. "For ye are dead, and your life is hid with Christ in God." He is their Head, and from it all the body has nourishment ministered, and is knit together, and (the body) increaseth with the increase of God. Being in vital unity with him is partaker of his fullness, and its growth is of him. "Grow up into him in all things, which is the Head, even Christ."

I am not writing this for controversy, but simply to give a few thoughts on the subject. If any of the readers of the SIGNS have a different view, I shall be glad to have an expression. I desire to be instructed. I think brethren ought to be free in interchanging views, and not be offended because all do not see things as they do. Do with this as you may think to be for the best interests of Zion.

Your brother in hope,

A. B. FRANCIS.

ROGERS, Ark., Jan. 13, 1897.

ELDER F. A. CHICK—VERY DEAR BROTHER IN CHRIST:—I will try to tell you something of a little hope that I received, if I am not mistaken, and if the dear Lord will guide my mind; although I am too unworthy to put my pen on paper to try to express my feelings.

Last May I found that I was a great sinner; lost and undone. I thought, "If I should die, what would become of me?" I would go out to a secret place and pray for mercy; but it seemed that there was no mercy for me. I cried, "O Lord! what will become of me?" I was an undone sinner. I said, "O Lord, have mercy upon me." I went on that way for over a month. My cry was for mercy. I had been going to a Missionary Baptist church, and had been going up and giving my hand to be prayed for. One day I went, and when they called for mourners

I thought if prayers would do me any good I needed them. So I went up and gave the preacher my hand, and we all knelt in prayer. I prayed with all my heart that the Lord would release me from my condition. The Lord heard me, and answered my prayers, and I was made happy with the love of Christ. Everything seemed so lovely and beautiful that I could not sit still. I felt that way for a week, or more, and then I began to feel doubtful whether I really had a hope. If I had a hope at all, it was so small; though sometimes it would seem to me the greatest of all. So one day I joined the Missionary Baptist church, and was baptized, and thought it was the right church. I lived in that church six months, and then I found by reading the Bible that I was wrong, and I was not satisfied. I came to believe that the Primitive Baptists were right, and had a great desire to join them; but I did not think they would receive such a person as I was. I often thought, "O! is there any one like me?" On the eighth of December I offered myself to the church, and told them a part of what I have here written, and was received. I thought, If this is the right church (and I believe it is,) I wanted to go with it, and follow my dear Lord and Savior Jesus Christ. My father and mother both belonged to the Primitive Baptist Church at Salem. On the day following, my sister Maggie came forward and was received in the church, and our brother, Elder Wm. Taylor, led us down into the water, and we were both baptized. It was a happy day to me. Elder Taylor said that we were about the youngest he had ever baptized. My sister is eleven years old, and I am fourteen. Sister Maggie Saunders and her father were baptized the day before we were. Our

church is called Little Flock. It was organized the third Sunday of last May, with eleven members, and we have had twelve additions since, ten by experience and baptism, and two by letter. We have lost two, leaving our number twenty-one members now. Dear brethren and sisters, that was a precious meeting for me. The brethren said it made them glad to see the little children coming home.

Dear brethren and sisters, I am writing this to you, and I want you to be the judges whether I am right or wrong. Pray for me, that I may hold out as one of Christ's children that is living in a lovely hope beyond death.

Your unworthy sister,

FANNIE RAMSEY.

DEAR BROTHER CHICK:—I will try to tell you a little about what I hope the good Lord has done for me. Last July, one morning I was washing dishes, and something came over me all at once, and I was in great trouble. I felt as though I was such a great sinner I did not know what to do. My cry was, "O Lord, have mercy upon me." I thought that I would have to do something, or I would be lost. I would go out to a secret place to try to pray to the good Lord to have mercy upon me; but it seemed as though my prayers would fall to the ground. I went on in this way until one morning in August, when I was in so much trouble that I went out to try to pray to the Lord to have mercy once more. I fell down upon my knees, and soon I began to be happy, and I got up and looked around, and everything looked so beautiful. Even the trees seemed to be praising God. O! I cannot tell how happy I was. I came on to the house rejoicing. These feelings lasted me several days, then I began to

doubt whether I had met with a change or not. But I had a great desire to join the Old Baptist Church, although I did not think that they could receive me. I did not think I was fit to be among such a good people, and I being nothing but a child. I was only eleven years of age. At our December meeting sister Fannie went forward and was received. O how I did rejoice! I thought if I could only be baptized with her, I would be so happy. I told my mother my feelings, and my parents said that if I had that desire, I could offer myself to the church. So on the next day I offered myself, and told the church something of what I have here written, and was received, and after meeting we went to the water, and brother William Taylor led us both down into the water, and baptized us. O what a happy day that was for me! I want all the dear brethren and sisters to pray for me, that I may grow in grace and knowledge of the truth, as it is in Jesus, and that I may live faithfully to the end. Now I leave this poor scribble for your disposal.

I am your little sister in a precious hope of eternal life,

MAGGIE RAMSEY.

[How blessed are they who are brought to love and serve God in childhood's years! These narratives of experience by these two little sisters has come very close to us, for if we know anything about redeeming grace, the work began in our earliest childhood; and we feel that we have great reason to praise God that it was so.—ED.]

HOPEWELL, Pa., Sunday Evening.

MY DEAR BROTHER BEEBE:—It is with a sad heart I take my pen to write you a few lines. I cannot tell you, I cannot tell any, the sadness and sorrow that came

when we learned of our dearly beloved brother, Elder Jenkins, being called home to his reward. The tears I cannot keep back.

My father, one brother, and one sister are all that have been favored with meeting our dear departed brother. O, how my spirit has longed to meet him face to face; but now it is past, we cannot meet here below. What heavenly joys have filled my soul when I have heard father and brother relate his sermons, or a part of them, and telling me his texts that he had used. What a heavenly record he has left to those who must follow, and O how sweet is the rest into which our dear brother has lately passed. We will never more hear his heavenly counsels; but the life that is past away, tells us of his years of usefulness, and care as a pastor. His kind words and excellent instructions have surely been enstamped on our memories. God, to thee, is our heart's sorrow poured out, and thou alone can heal. It is right, for the Lord hath done it. O, that we all like him may depart and be at rest! The Lord is good, and will not leave us comfortless; he gives us strength to bear our trials. Had he not given me strength, I would long ago have sunk to utter nothingness; for without him I can do nothing. Through him we live, move and have our being. And while our finite minds cannot understand why the Lord in his wisdom has taken from our midst one so useful as Elder Jenkins, we must say, "Thy will be done." All things are for our good and his glory.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." How blessed, how sacred are these words to whom they can be ap-

plied. Not unto the world is this spoken, yet the religious world at large claim them, and many think that their works of the flesh follow them. Many claim we are placed here to act as we please: get religion just when we want it; so then the Lord is left powerless. If all the world felt as powerless as I do to bring about my own salvation, they would be poor, helpless creatures. I can do nothing without the help of God. It is his goodness that keeps me alive from day to day. It is his grace that strengthens me in sickness, and keeps me from falling; and more and more, day by day, do I realize that God works, and none can hinder.

After passing my fifth operation, which took place Oct. 12th, I realized that instead of the rose of health being granted, as I hoped, a thorn was added to the flesh. I had a letter from the professor last evening, and he would like me to come back to the hospital again, and it may please the dear Lord to yet bless me with better health. If not, there is a home, I know there is, a blessed abode that awaits me on the other shore, where I shall be free from all pain, and shall be forever with the Lord.

I like the SIGNS in its new dress, as they are handier to keep and put in book form. My dear brother, look up the hill from whence cometh thy help, and God will bless thee with another editor, but our departed brother's place can never be filled. When it is well with thee, pray for me. And now may God bless and comfort thee in thy sad bereavement, and also his dear companion. When it pleaseth the Lord, may we, like him, lay our armor by, and enter the heaven of rest.

Affectionately your sister in christian love.

LIZZIE HIMES.

TEMPTATION.

TEMPTATION comes often to the children of promise. Does the God of the blessed tempt us? I say nay. We are not tempted of God; we are tempted of the devil. Satan appears before us on most all occasions. Even when we may be feasting on heavenly things and thoughts; yes, we may be listening to the blessed word of God, or singing spiritual hymns, and Satan will step in and question us as to whether it be true or not. Or after retiring at night, we may be thinking good, and evil thoughts will appear. Many times has the writer been talking to the brethren on the truths that are written in the holy Scriptures, when Satan would appear, and say some word of discouragement. I would think, Now I have told something that does not suit my brethren; they do not seem to enjoy my company; I wish that I had kept my mouth shut, and listened as the rest talked. But, brethren, we must endure temptations and persecutions. All this our dear Savior bore; and more than this; he was crucified for our sins, nailed to the rugged cross, wore a crown of thorns on his precious head, and bore his own cross.

Brethren, none of us have to bear what Jesus did. Think of when he prayed to the Father, saying, "O my Father, if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt." Could any of us bear that? No. Neither could he without the power and protection of God. God has all power, both in heaven and in earth. He rules and superrules all things; nothing left out whatever. When I say all things, I mean all things, and not some things. We, as saints here below, are not perfect, nor will we be until we are perfected and regenerated; and that will be in the resurrection.

Brethren, do as you see fit with this.
Your sister, in hope of eternal life,
JENNIE.

BARNESVILLE STATION, Feb. 25, 1897.

G. BEEBE'S SON:—Inclosed find the small sum of one dollar. Our subscription is paid up, but I feel that the paper is well worth three dollars this year. It is a small amount, but if all who are able would send you that much in addition to the regular subscription price for this year, it would help you out of your embarrassment.

Hoping you will never have to give up the publication of the SIGNS OF THE TIMES for want of money, I am yours very truly,

MRS. W. W. DARBY.

[WHILE the remittance sent with the above is very acceptable, the good wishes expressed for the welfare of the SIGNS, is most gratefully received. We never appreciated friends of the publication more highly than at the present time.—ED.]

EDITORIAL NOTICES.**PLEASE DO NOT**

SEND us new subscribers at the rate of one dollar for a year's subscription. The one dollar rate was discontinued over a year ago, and new subscribers sent us at one dollar are now credited six months, the same as our other subscribers.

PREMIUMS DISCONTINUED.

WE are still receiving occasional remittances for new subscribers under our premium offer to send books to old subscribers procuring us new subscribers. These terms expired, as expressly stated in notice, February 1st, 1897. We find we cannot afford to continue these terms, and therefore request our subscribers to not forward any more new names in anticipation of receiving the books as premiums.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1897.

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

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

LINDALE, Texas, Jan. 30, 1897.

WILL some of the able correspondents of the SIGNS, give through its columns some scriptural evidence that the word "regeneration" has any direct connection with the spiritual birth (or being born again?) I cannot see that it has such connection, any more than it has with the formation of Adam.

Yours as ever,

F. ODOM.

REPLY.

WITHOUT wishing in any way to interfere with a reply to the above request by any of our correspondents, we feel like saying a few words about it, or rather like making a few suggestions. In doing so, we do not design to call up the many questions which were discussed in the SIGNS a score of years ago, concerning what regeneration means, as the word is used in the Scriptures. Our aim, the aim of us all, ought to be to find out the truth concerning this, and all other Scripture. We all suffer equal loss by wrong conceptions of the truth; we all have equal gain in having right conceptions of the truth. In our present imperfect state, it should neither surprise nor offend us when brethren fail to see as we do. We like to see brethren settled and grounded, and not moved by every wind of argument, and we like to see them present the faith that is in them with the earnest-

ness befitting a solemn belief of sacred subjects, but we also like to see humility, which cannot claim to be right, at the expense of charging every one else with being wrong. We believe that the children of God all want to know the truth, and all love the Lord Jesus Christ, and desire to honor him. We have more fellowship with some who differ from us in some things, than we do with some who seem sound in the letter of the doctrine; because they seem to us to be filled with meekness, patience, gentleness, faith, love, and a desire to know and do the will of God, more than some of these others, who hold more nearly the form of sound words.

There have been many different views of this subject of "regeneration." We used to hear much said about it. With some we felt to be in general agreement, while from some we differed. But we had the same regard for those who differed, that we did for those who agreed with us. In those days we took little or no part in the discussion, because it seemed to us that more was already being said than was listened to candidly. In what we may suggest now, we do not feel to antagonize any one, and shall not feel worried if brethren do not agree with us. The only way that we know of by which to ascertain whether the word "regeneration" has any connection with the "new birth," or with what the Savior calls "being born from above" (John iii. 3,) is first, to look up the original words from which these words were translated, and second, to compare the Scriptures themselves where these words occur. The word in John iii. 3, translated "born," is *gennao*, and the word translated there "again," is *anothen*, which really signifies "from above." The same word *gennao* is used some thirty-five times in the New

Testament, and is in all those places translated "born." In 1 Peter i. 23, where the expression "born again," is used, the original word is *ana-gennao*. *Gennao* signifies "born," and *ana*, a preposition prefix, signifies "again." In the two places where the word "regeneration" occurs in the New Testament, Matt. xix. 28, and Titus iii. 5, the original word is *paliggenesia*, which is made up of the prefix preposition *palin* and *genesia*, which is only a form of *gennao*, used in the former texts. *Palin* signifies literally, "back again," while *genesia* simply signifies to be "born." The words "born," and "regeneration," are therefore the same, except that different prepositions are prefixed, giving a different application of the word "born" in one place, from what it bears in another. But often words which ordinarily have a fixed and definite meaning of their own, are used figuratively to present some other truth in a striking manner. This is true in all language. It is true in the Bible also. We think it is true of the word translated "regeneration" in the two places named. The text in Matthew xix. 28, reads as follows: "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The text in Titus iii. 5, 6, reads, "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." Now in the text in Matthew, where the word occurs, it has seemed to us that it relates to the bringing forth or setting up of the kingdom of Christ as a whole.

When the Savior said to Nicodemus, "Except a man be 'born from above' he cannot see the kingdom of heaven," he referred to a personal, living, vital experience, by which the child is brought into the kingdom, and made personally acquainted with its grace and power. While in this language "in the regeneration," it seems to us that he means not the personal experience of this "birth from above," but the bringing forth, the setting up, and the development of his kingdom upon earth, which, it has seemed to us, was fully accomplished when he arose from the dead. There had been an old kingdom, an old covenant, old ordinances and services in the old worldly sanctuary, or temple. That covenant, and all that belonged to it, was legal. It could none of it endure. The first he took away, that he might establish the second. In the crucifixion of Christ the law was fulfilled, and in the resurrection the gospel was ushered in. Here was a new kingdom, a new covenant, new ordinances and services, in the new spiritual sanctuary. This, it has seemed to us, is what Jesus spoke of as the "regeneration." In this was fulfilled the words of the writer of the Hebrews, "For ye are not come unto the mount that might be touched, and that burned with fire," &c. "But ye are come unto mount Sion, and unto the city of the living God," &c.—Heb. xii. 18, 22. And it is very forcibly called a "regeneration," or a "new birth," for it was the birth or bringing forth of a new kingdom, into which no man could ever enter, except by being born or brought forth by the Spirit; and in the text under consideration, Jesus testifies to his disciples that they, in this new kingdom, should be the judges. And as under the former covenant there were twelve tribes, so here the Savior uses the number twelve to em-

brace all that should ever be in this new kingdom. This kingdom was brought forth when Jesus arose from the dead. Henceforth the kingdom of God was among men. And while natural birth was all that was needful to introduce any one into the old kingdom, or into its laws and ordinances, a new birth from above must be experienced ere any one could see or enter into this new kingdom. If this view be correct, as it seems to us to be, then "regeneration" and the "new birth," while not the same, are yet inseparable. The one pertains to the setting up of the new kingdom, while the other presents the only door of entrance into the kingdom. One is the birth of the kingdom itself; the other the individual birth, which all must experience in entering into it. We do not understand that the new birth which every believer experiences, is divided into two parts, one called "regeneration," and the other "the new birth;" but rather "the regeneration" means the bringing forth of the kingdom among men, while the "new birth" means the bringing forth of men into the kingdom.

The text in Titus iii. 5, 6, does not in any way contradict this view of the matter, as it seems to us. As said before, the word in this place is translated from the same word as it is in Matt. xix. 28, and it literally signifies "a new birth." Paul teaches here, as it seems to us, that in this new kingdom there is a washing, as well as in the old. The old covenant had divers washings belonging to it and its ritual service. So also there is a washing in this new kingdom. The washing in this new kingdom must be the full antitype of all the washings of the old covenant. Under the old covenant there were cleansings by blood, and cleansings by water. So also must there be in the

antitype. And therefore in the new covenant we have both the blood of Christ and the word. "His blood cleanseth us from all sin." And we have "the washing of water by the word." Now, it seems to us that by "the washing of regeneration," or the washing of the new kingdom, we have included all cleansing that the poor sinner needs in order to be saved. Therefore we are not saved by works of righteousness which we have done, but by the cleansing blood, and the cleansing word, both of which must be applied to the heart and conscience by the Holy Spirit. The washings of the old covenant were for the body only, and never effected any real cleansing of the conscience. The conscience was not purged by these, but the blood of Christ can purge the conscience from dead works to serve God. The washing of this new kingdom is effectual.

There is also a second work of God named in the text, "the renewing of the Holy Ghost." This word "renewing," is altogether different from the word translated "regeneration," or "new birth." It literally signifies "to make new again," and we remember that the Lord has said, "Behold I make all things new." The kingdom is new, and only "new creatures" can dwell there. This work is all of God. He made and brought forth the new kingdom, and he has created and brought forth all those who dwell there. But this we did not purpose to dwell upon. Our chief thought was to show that this Scripture is not out of harmony with the view of "regeneration," which we have been presenting, but rather sustains it. In conclusion we would say, what a glorious kingdom is here brought to view, and how wonderful is the way by which poor sinners enter into it! Is it not wonderful that such sinners should be the re-

ipients of such love, and should dwell in such a kingdom, and be called the sons of God? "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." We are the children of God, and to be like him is our glorious heritage.

We leave these thoughts with brother Odom, and our readers generally. We hope that brother Odom may believe that our desire at least has been to present the truth.

C.

WHAT ARE THE SIGNS OF THE TIMES?

WHEN we take a retrospective view of the dealings of the Lord with us from the time our dear father was taken from the editorial charge of the paper, to the present time, we are amazed at the sustaining power and goodness of God. It seemed to us, when so suddenly left alone in charge of the paper, that we could never continue its publication. Knowing our own weakness, and barrenness of any spiritual gifts, and the feebleness of our judgment, we felt that it was presumption for us to attempt to discharge the responsible duties before us, and had we not been compelled by a peculiar combination of circumstances, to continue the publication, we certainly should have given up in despair. But how wonderful and marked have been the providences and goodness of God in sustaining the SIGNS OF THE TIMES! In the editorial department, our own brother, Elder Wm. L. Beebe, as well as our dear lamented brother, Elder Benton Jenkins, were made willing to assist us in conducting the paper, until our brother Wm. L. Beebe resigned his position, when again the Lord made manifest his goodness by putting it

in the heart of our dear brother Elder F. A. Chick to assist in the editorial duties. Notwithstanding these displays of divine providence, when on the eighth day of last January, God called our beloved brother Jenkins from his labors, to his reward in everlasting glory, we were so forgetful of the past goodness of God, as to feel distrustful of the publication of the paper being sustained; but from the many letters received from the brethren and friends of the SIGNS, assuring us of their satisfaction in the conduct of the paper thus far on its sixty-fifth volume, we feel to take courage, as far as the editorial duties are concerned.

While we have been called to pass through what to our weak vision seemed such dark and discouraging seasons, in regard to being able to supply the columns of the paper with matter that would be to the edification of the dear saints, and the glory of God, we have at the same time experienced some of the most discouraging financial embarrassments we have ever known. Here again we have been made to feel the weakness of our wicked heart, by a most wonderful display of God's delivering hand. When we were so pressed by maturing business obligations, that it seemed as though we must bring reproach upon the cause we were trying to advocate, there came a letter from a total stranger to us, but a dear friend of the SIGNS, containing a draft for two hundred dollars, and several others containing different amounts, until the total amounted to nearly four hundred dollars, sent us as a present, to assist in the publication of the SIGNS. We are strictly forbidden to give the name of this dear friend, who, although not a member of the church, is doubtless a sister, as her letters are full of expressions of love for the brethren, and

for the truth of our Lord and Savior Jesus Christ.

Brethren, can there be any doubts about these manifestations of God's power in sustaining the publication of the dear old SIGNS? "And if God be for us, who can be against us?"

B.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

REVELATION XIV. 4.

"THESE are they which follow the Lamb whithersoever he goeth."

The preceding connection presents what John had seen in his vision in regard to the various manifestations of the antichristian powers arrayed against the cause and kingdom of our Lord Jesus Christ, in the multiform developments indicated by the striking figures employed; the serpent, the dragon, the beast with seven heads and ten horns, the beast with two horns like a lamb, and the image of the seven headed beast. Under these characters the antichristian powers had moved the kingdoms of this world, persecuted the church of God, and deluged the earth with the blood of the saints of the Most High. But through this scene of confusion, this black and frightful cloud of Pagan and papal darkness, the glorious city of the living God is seen in primitive beauty, and the songs of the redeemed are heard, loud and clear, above the din of arms, the clamor of war, the groans of martyred thousands, and the exultation of the enemy flushed with temporary victory. Like the lily among thorns, and as the apple tree among the trees of the wood, Mount Sion appears; and on her majestic summit stands the Lamb of God, and with him the company described in the words of our text.

While their enemies are designated by the mark of the beast, these have the name of the Father, (the Father of our Lord Jesus Christ), written on their foreheads. While the confusion of Babylon predominates in the ranks of all the powers of darkness, and the maddened shouts of blind infatuation rend the earth and shake the mountains, on the part of the worshipers of the beast and the admirers of his image, and while their cries are long and loud in praise of the beast and of his image, and the vaunting cry is heard from the millions of voices, Who is like unto the beast? Who is able to make war with the beast? From heaven a voice is heard, as the voice of many waters, and as the voice of a great thunder, and the voice of harpers harping with their harps; and they sung as it were, a new song, before the throne, &c. No man could learn that song but the hundred and forty and four thousand which were redeemed from the earth. "These are they which follow the Lamb whithersoever he goeth."

Whatever views our brethren may honestly entertain as to the particular period in the history of the church this portion of the word is designed particularly to indicate, we presume there are none who will doubt that the church is in this instance presented in her primitive beauty and purity. Although a special and primary allusion may be intended to a revelation of the glory of the church as she shall appear after her conflicts with all her seven headed and ten horned assailants are over, still the portrait is drawn from the original display of the bride the Lamb's wife, as at first presented in her gospel organization, and in which her children stood with the Lamb upon Mount Sion, in all the glory and splendor of her original purity of doctrine,

ordinances and order. Beyond all successful controversy, our subject presents to us the lovely image of a definite number redeemed from the earth and assembled with the Lamb, standing in virgin purity, undefiled and spotless, bearing the name of the Father, and engaged in worshiping God and the Lamb in perfect harmony, and with sweet accord.

Our particular object in this article is to speak of this happy company, as followers of the Lamb; in doing which, two very prominent considerations are presented, first, The Lamb standing on Mount Zion, as the Leader, and secondly, His followers, and the constancy with which they follow him.

Throughout the Scriptures, but more frequently in the book of Revelation, our Lord Jesus Christ is called a Lamb. Peter speaks of him as "A Lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you who by him do believe in God."—1 Peter i. 19-21. He was evidently set forth under the ceremonial dispensation as an unblemished Lamb, by the lambs which were offered in sacrifice on the Jewish altars. Abel's offering of a lamb is spoken of as signifying his faith in Christ; as it was by faith he offered a more excellent offering than did his brother Cain. The superior excellency of his offering must have been in that his offering pointed to Christ as its antitype; while the productions of the earth, obtained by the servile works of Cain, only foreshadowed the earthly systems of religion, the works of men relied on for acceptance with God, and the embodiment of every kind of will-worship to be, like his, maintained by manual labor, and defended by force of arms. Wherever Christ is presented as a Lamb, we under-

stand that he is specially pointed out as the Lamb of God which taketh away the sins of the world; or in other words, as the offering that should be made for sin. We should bear in mind, he is God, and man, and the only Mediator between God and men, and that he sustains or bears a variety of official characters. Such, for instance, as Prophet, Priest and King, Shepherd, Bishop, Husband and Head, &c., yet he is personally but the one Christ. The Scriptures do not (as we have been falsely represented as holding forth) ascribe to him a plurality of personality. His Mediatorial Headship of the church, and his humanity are presented in the divine record in personal union with his Godhead. So that Christ is one. Whenever he is spoken of in the Scriptures, we understand in all his names, offices or titles, the one God and Savior is personally spoken of. This will more fully appear when we take into consideration the manner in which he is set forth, especially in the book of Revelation, as the Lamb. He is here perhaps more frequently called the Lamb, than by any other name or title, and yet he is also called the Alpha and the Omega, the beginning and the end, the Lord God Almighty. Displaying all that these names imply, John saw him walking in the midst of the seven golden candlesticks, and holding the stars in his right hand. As the Lamb he was slain; and as the Lamb he was seen after the resurrection from the dead, looking like a lamb that had been slain; and the heavenly assembly of his followers worshiped him, 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, &c. And every creature that is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and

honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever. This Lamb which has been slain, and redeemed his people unto God, said to John, "I am he that liveth and was dead, and behold, I am alive for evermore, Amen, and have the keys of hell and death." This Lamb is seen in our subject standing on the Mount Sion, as the conquering Son of God, as the Captain of our salvation, the Shepherd and Bishop of our souls, and as the Leader and Commander of his spiritual Israel; and his train fills the temple. His redeemed people are called upon to deny themselves, take their cross and follow him, and this they are to do whithersoever he goeth; through evil as well as through good report. As a Leader, Christ always goes before his flock. When he putteth forth his own sheep, he goeth before them, and the sheep hear his voice, and they follow him; but a stranger they will not follow, for they know not the voice of strangers. And he has said, My sheep hear my voice, and they follow me; and I will give to them eternal life, and they shall never perish. He is not a driver. He led Jacob as a flock. He found him in a desert land, and in a waste-howling wilderness; and he led him about and instructed him, and kept him as the apple of his eye. He has promised to lead the blind in a way they know not, and in paths they have not known; but we have no account of his driving them. He makes them acquainted with the irresistible attractions of his person, and he draws them with the cords of a man; he puts his fear into their hearts, that they shall not depart from him, and has promised that he will not

turn away from them to do them good. Will-worshippers and Arminians may require a task-master to drive them onward; but when God takes his people out of the horrible pit, he establishes their going, and puts a new song into their mouth, even praise to his name. As he went before Israel in the wilderness, a cloud by day, and a flame of fire by night, so Jesus lead his spiritual Israel through all their pilgrimage here below.. Experimentally, doctrinally and practically, they follow the Lamb whithersoever he goeth. The experience of the saints follows in the line marked out by his wisdom, goodness and grace. They cannot enter into life until they hear his voice, nor can they hear his voice until he calls his own sheep by name. Their first experience and translation from darkness to light, is dictated or led by him, he puts them forth and leads them out from under the condemnation, curse and dominion of the law, and leads them into the green pastures, by the still waters, where he causeth his flock to rest at noon. In all their subsequent experience he leads them, and they follow him. He has led the way for them in all the temptations, afflictions and persecutions to which they are subject in this life; he was tempted in all points as they are, and yet was without sin. 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 bore and carried them all the days of old. The saints follow Christ in the doctrine which he taught personally when here in the flesh, by his Spirit, and by the inspired writers. They follow the apostles as the apostles followed Christ. So that Christ is the only supreme standard of perfection, and the saints are to wait on his instructions, and follow in the path which he has pointed out for them; calling no

man on earth their father or their master in these things. None of the disciples are allowed to be leaders in the doctrine of Christ our Lord, but all are to be followers of God (Christ) as dear children. Practically they observe his examples and precepts in all the institutions of the gospel. Being born again and divinely qualified thereto, they are to confess him before men, declare their faith in, and reliance on, him for all spiritual blessings, and in doing this they trace his footsteps to the baptismal waters, follow his example and obey his command in that sacred ordinance; and they follow him from the Jordan to the wilderness, to be tempted of the devil; and under their temptations they are to follow his example in disputing every inch of the ground with the tempter, and in appealing to the record of divine revelation, in defense of the truth. They follow him in the order he has established in his church, in the communion of the saints, in the occupancy and privileges of all the gifts by him bestowed on Zion; for except we follow him, we cannot be his disciples.

Can we claim for the saints of the present day, that they follow the Lamb whithersoever he goeth? Alas for us, we are prone to wander, and we feel a conviction that we come short in all things; but still if we are truly his people, we shall find at least, that to will is present with us. Our desire will be to follow our dear Redeemer in all things. We love the pattern which he has given, and we admire the fidelity, constancy and strict conformity of the saints as expressed in our text; and our highest, strongest, greatest and most ardent desire is to attain to that standard of primitive purity, and be numbered with that highly favored company, of whom it is testified that they follow the Lamb whithersoever he goeth.

May it be our happy privilege to follow him in meekness, humility, patience, and submission to the will of God. He, in setting the example for us, went about doing good, when reviled, he reviled not again, when smitten on one cheek, he turneth the other cheek also; and in all things he should be followed by all who have his Father's name written in their foreheads. But is it so with us? Are we not too apt to manifest a disposition to follow the corrupt promptings of our carnal and wicked natures, when reviled, to revile again; and to return railing for railing? How unlovely the spirit that would prompt us to leave the footsteps of Christ, and turn aside to follow the flesh. O may we be enabled to mortify the deeds of the flesh, and crucify the old man with his deeds; and in all our deportment as individual members of the body of Christ, and as collective churches of his kingdom, may we walk worthy to the holy vocation wherewith we are called. How striking the contrast between those who follow the Lamb whithersoever he goeth, and those who bite and devour one another! How good and pleasant it is for brethren to dwell together in unity. But O! how evil and unpleasant it is for brethren to thrust with side and shoulder, strive for the mastery, contend about words to no profit, misrepresent, slander and speak evil one of another. Does it not become us at this present moment to inquire,

"Is there ambition in my heart?
Search, gracious God, and see;
Or do I act the haughty part?
Lord, I appeal to thee."

Yet a very little while, and our conflicts will be over; many of us are near the end of our pilgrimage; to such,

"Soon the joyful news will come,
Child, your Father calls you home."

And when we shall lay off our armor, and ground our arms at the feet of the Lamb

that stands upon Mount Sion, may we be enabled to say with the apostle Paul, "We have fought the good fight, we have finished our course, and kept the faith." May God reclaim us all from our wanderings, heal our backslidings, receive us graciously, and love us freely, teach us to live and love as brethren, preserve us from all evil, and at last crown us with immortal glory through Christ our Redeemer. Amen.

MIDDLETOWN, N. Y., Aug. 15, 1854.

CIRCULAR LETTER.

The Little Zion Association of Regular Predestinarian Baptists, now in session with Zion Hill Church, Fulton Co., Arkansas, September 12th, 13th and 14th, 1896, to the several churches composing the same:

According to our custom you will look for some word from us in the way of a Circular Letter, and accordingly we will offer a few thoughts upon the subject of "love." "God is love; and he that dwelleth in love dwelleth in God, and God in him."—1 John iv. 16. Now love is the fulfilling of the law, and if we love one another, God dwelleth in us, and his love is perfected in us. Very dear brethren and sisters, we do hope that love is the great cause that moved each and every one of us to leave our homes, and those that are so near and dear to us, and come here to meet each other in an Association; to speak and hear of that wonderful love. God is love, and he that loveth is begotten of God, and perfect love casts out all fear. By this we know that we are the children of God, when we love God and keep his commandments, for this is the love of God, that we keep his commandments. And they are not grievous when we are in possession of the divine love of God. But it is a sweet

and delightful privilege to keep his commandments and engage in his service, for the lowly Jesus said to his little ones, "Take my yoke upon you and learn of me, for my yoke is easy and my burden is light." It is a sweet and happy privilege to follow and obey the meek and lowly and lovely Lamb of God, when we can have a faint view of the wonderful love that moved the Lamb of God to leave the world of glory with all its beauty and riches, where all is love and joy, and condescend to these low grounds of sorrow, to suffer and die for poor, undone sinners. Thus we see that divine love is stronger than death, and sweeter than life. Just think, brethren, of the awful condition of poor sinners, corrupt, vile, rebellious and condemned. Yet while in this condition divine love reached them. Jesus so loved them that he lay down his life for them, and died in their room and stead, and redeemed them from this condition, and from the curse of the law, and washed them and cleansed them in his precious blood. He has promised to present them to himself a glorious church, not having spot nor wrinkle, nor any such thing. O, that it may be the happy lot of all the members and corresponding messengers of Little Zion Association, to be embraced in this glorious church, and all be presented before him spotless and blameless in love, is our prayer.

WM. J. CORY, Moderator.
J. C. JAMES, Clerk.

MARRIAGES.

FEB. 4th, 1897, at Otego, by Elder B. Bundy, Mr. Robert Mills, of Cleveland, Ohio, and Mrs. Ann Tamsett, of Oneonta, N. Y.

FEB. 20th, 1897, by the same, Mr. Alfred Keepeheart, of Hamden, N. J., and Miss Adah M. Bloom, of Huffdale, N. J.

FEB. 17th, 1897, at the residence of the bride's parents near Petersburg, Del., by Elder E. Rittenhouse, Mr. Arthur Rounds, of Newark, Del., to Miss Lucy R., daughter of Jacob B. Meredith, of the former place.

OBITUARY NOTICES.

DIED—At the residence of her niece, in Hardenburg, Ulster Co., N. Y., sister **Lena Hand**, upwards of seventy years of age. Sister Hand was a great sufferer from dropsy. She was a firm believer in the doctrine of reigning race through our Lord and Savior Jesus Christ, and delighted to hear Jesus set forth as Lord of all. She had been twice widowed, and knew something of the trials of life with its deprivations, and has left a world of sorrow and trial, for a better world on high, we trust.

J. D. HUBBELL.

DIED—Sister **Elizabeth Boucher** departed this life Feb. 22d, 1897, aged 82 years. She was baptized in the fellowship of the Southampton church, Bucks Co., Pa., afterwards bringing her letter to Salem Church, Philadelphia, Pa. For the last ten years she has been an inmate of the Old Ladies' Home. Nearly all of that time she was a confirmed invalid, not being able to attend her meetings, nor to mingle with the people she loved.

Her funeral took place from the "Home" on Wednesday, Feb. 24th, 1897.

B. F. COULTER.

PHILADELPHIA, Pa., Feb. 26, 1897.

DIED—At her home in East Masonville, N. Y., Oct. 28th, 1893, sister **Mary Vanvalkenburg**. She was a member of the church in Lexington, N. Y., but often met with the Otego Church, and was highly appreciated by us all. Elder Miller was present at her funeral. By request of the family, I send this brief notice for the SIGNS. Her age was 65 years.

ALSO,

DIED—At her home in Masonville, Feb. 24th, 1897; her husband, **Mr. Hezekiah Vanvalkenburg**, aged 77 years. He, too, was often here to meet with us, and showed a decided preference for the Old Baptists, and we were glad to learn by his family that he expressed a hope that with him all was well. He leaves three daughters and one son to mourn the loss of a kind, indulgent father.

The funeral was on the 26th inst., at Trout Creek, N. Y., which was largely attended. The Lord bless their loss to their good.

Yours in love,

B. BUNDY.

OTEGO, N. Y., Feb. 27, 1897.

Christiana Vermilion was born April 16th, 1827, and died Feb. 3d, 1897, aged 70 years. Sister Vermilion was a daughter of the late Isaac and Ruth Smith, of Licking Co., Ohio. She was married to Wilson E. Vermilion, in December, 1846, whom she survived seven years. She was the mother of ten sons, who

survive her, and mourn the loss of a loving mother. For more than fifty years she had been a member of the Jonathan Creek Old School Baptist Church, having been baptized by Elder Jesse Stith.

Sister Vermilion was universally loved, being blessed with such a "merry heart, that doeth good like unto medicine," and died in the triumphs of a living faith. Elder Barker preached greatly to the comfort of sorrowing friends, from that dear theme, Jesus, the only name under heaven given among men, whereby we must be saved, after which dear "Aunt Tene" was laid beside her loving companion. We are sad at the thought of never again seeing this dear one in our midst here, but sorrow not as those having no hope.

Sadly, her niece,

EMMA SMITH COLE.

LIGONIER, Indiana.

Thomas Loyd was born April 1st, 1813, in Fauquier Co., Va. He was married to Elizabeth Morton Jan. 22d, 1835, in Nelson Co., Va. From this union he was the father of eleven children. He professed a hope in Christ in the year 1842, and joined the Primitive Baptist Church in Washington Co., Va., and lived a consistent christian life for 55 years, always contending for the faith that was once delivered to the saints, and was faithful to attend his meetings, his seat always being filled.

He married the second time, a lady named Thompson. From this union there was born to him ten children, making twenty-one children he was father to. He moved to Iowa shortly after it became a State. He lived some two years after his second wife's death. He had been in very poor health for some time, but he got so he was around again, and told his son he wanted to go to meeting, and for him to get his buggy for him. His son went to the barn to get it, and his father went out to the crib and sat down on a box, and when his son came with the buggy, he saw there was something the matter with his father. He went to him, but he could not speak. He carried him to the house, where he died August 14th, 1896. Thus a good old man has left the world of sin and death, and has entered into the joys of his Lord. He has left a large family of sorrowing children, and something like a hundred grandchildren, to mourn their loss. He was liked by all his neighbors; none can say aught against him, or his profession. He was a good, kind and affectionate neighbor, a good and loyal citizen, a kind, affectionate and loving husband, and a loving and affectionate father. The church has lost a pillar, a loving adviser, an orderly member, and loving brother. None can fill his place. He has fought a good fight, hence there is a crown of righteousness for him. We should not weep for him, for his Jesus said to him that his work on earth was done, and called him home, where suffering and pain is no more.

There was a funeral discourse preached by the writer, to a large concourse of people and sorrowing friends, after which he was taken to Ute Cemetery, and laid to rest, till he shall awake in the likeness of his dear Master.

W. L. JONES.

Elizabeth Whitteker, wife of N. J. Whitteker, was born Sept. 29th, 1820, and died Nov. 4th, 1896, at her home in Lee Co., Va., making her stay on earth 76 years, 1 month and 5 days. She leaves an aged husband, five children, and many relatives and friends to mourn their loss. She was only sick three weeks, and the family did not realize her end was so near. There were only two of her children present at the time of her death, but all were present at her burial. She had all done for her that her husband, children, and a good physician could do, but all proved of no avail; her time had come, and she passed off as one going to sleep, without a single struggle. She was perfectly conscious to the last, and gave her cook orders as to how to prepare dinner for her other two children, whom she expected to be present the next day. But before the day arrived, they received word of the change, and notwithstanding the rainy, dark night, they hastened to her home, hoping to find her alive, and converse with her once more this side the grave. But alas, before they arrived the cold, icy hand of death had laid hold upon her, and she had closed her eyes and gone to her peaceful home. She never united with any church, but we have every reason to believe that she was a member of the church militant. She has passed through many sore straits and afflictions in this world, but bore them all with christian fortitude. She never expressed any desire to get well, but seemed perfectly resigned to the Lord's will. Her favorite hymn was, "How firm a foundation."

JENNIE S. HURST.

PATTONSVILLE, Va., Dec. 29, 1896.

Miss Elva Harris departed this life October 10th, 1896, after a short illness of something like brain fever. She suffered what no tongue can tell. She was born Oct. 21, 1874. She united with the Primitive Baptist Church, at Montrose, W. Va., May 23d, 1895, and was baptized in June, by Elder J. B. Cross. She lived a consistent member until her death. A short time before her departure she called her father to her bed, and told him she was going to die, and that she had been conversing with her blessed Savior, and that she was now ready to go to him. She told the family not to grieve for her, for she was willing and ready to go; that she had nothing to stay here for. O what a blessed consolation to her parents and friends, that she was ready to go to her Savior. Her health had always been very delicate. She was loved by all who knew her. She always had a kind word and a pleasant smile for every one. She sang before she died a part of the hymn,

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

She leaves a father, mother, one brother and three sisters, also one half brother and sister, to mourn their loss, which is great to them, and many other relatives and friends. We believe our loss is her eternal gain. May God console the broken-hearted parents and brothers and sisters, and all the bereaved.

Her funeral took place at Log Church, on Sunday, at 11 o'clock. Services were conducted by Elder J. B. Cross, at the request of the departed, after which her body was laid to rest in the Philips graveyard, there to await the resurrection day.

COLUMBIA PHILLIPS.

KIRT, W. Va., Jan. 24, 1897.

Our dear brother, **J. N. Scarbrough**, departed this life Jan. 28th, 1897, at the home of his son, brother J. M. Scarbrough, in Harrison Co., Texas. Deceased was born Sept. 20th, 1820, in the State of Georgia, where he grew up to manhood. He then moved to the State of Alabama, where on Dec. 4th, 1853, he was married to Miss Penelope Satterwhite, of Crawford Co., Ala. He moved to Harrison Co., Texas, in January, 1854, and united with Bluff Springs Church, in that County, Sept. 21st, 1867, and was baptized by Elder Jeff Stringer. He lived a consistent member of this church until the day of his death, serving her a number of years as deacon. I have been personally acquainted with brother Scarbrough about fourteen years, and I never heard any one, Baptist, or any one else, speak aught against him as a citizen, neighbor, or member of the church. Hence we think we can truthfully say that he was a consistent Baptist, and that he manifested much interest in the cause of his heavenly Master, and when he was summoned he was ready, manifesting anxiety to be gone. How happy are those who die in the Lord! They enter into everlasting rest in those happy mansions their heavenly Father has prepared for them.

"No chilling winds nor poisonous breath
Can reach that healthful shore.
Sickness and sorrow, pain and death,
Are felt and feared no more."

Brother Scarbrough leaves two sons and one daughter (one daughter having passed away several years ago,) with the little church at Bluff Springs, with numerous neighbors and friends, to mourn their loss, but we should not mourn as those who have no hope, for we believe it is his eternal gain. May the Lord afford that comfort which can come from no other source.

In affliction, yet in hope,

H. B. JONES.

HORACE, Texas, Feb. 21, 1897.

DIED—January 1st, 1897, sister **Elizabeth F. Cooper**, wife of Dr. E. T. Cooper, of Beaver, Pa., after a long and distressing illness, commencing more than ten years since. She was one of the best among women. She was of a kind and affectionate disposition, very patient in all her suffering. Her death was peaceful, in full hope of immortality beyond the grave. Sister Cooper was baptized by the writer of this notice in the fellowship of the Maple Creek Church, Washington Co., Pa., on Monday after the first Sunday in May, 1896. Baptism had been on her mind for a long time. She was such an invalid she could not go to meeting, and she lived a long distance from any Primitive Baptist Church. She was distressed in mind, knowing she could not be able to attend church meeting; realizing she must die, and earnestly longing to follow the Lord Jesus Christ in baptism. So the Lord opened the way for her to be baptized. By my direction, she wrote her experience to the church. She was received, and the church authorized me to baptize her. She was the gladdest person I believe I ever saw after she was baptized. She said she felt so much better. O how bright she did look. To see her so glad made us all glad. But when we gave her and the pleasant family the parting hand, we did not know we would never see the dear sister any more in this world. She is gone home to see and be in the presence of the dear Savior she loved and delighted to follow in his holy commandments.

May the Lord bless and comfort the sorrowing husband and children, who mourn the loss of a good wife and mother.

J. N. BARTLETT.

ASTOR, W. Va., Feb. 21, 1897.

Mrs. Juliet N. Howison fell asleep in Jesus at the residence of her son-in-law, Mr. Albion R. Parris, in Washington, D. C., on Friday morning Feb. 12th, 1897. Her disease was pneumonia, and lasted but a few days. Sister Howison was born in Fauquier Co., Va., and was the daughter of the late Captain John F. Jackson. She was in the 83d. year of her age. She was baptized into the fellowship of the Salem Old School Baptist Church in Philadelphia, by Elder Wilson Housel, about thirty-seven years ago, and about fourteen years ago removed her residence to Washington, D. C., and was soon after received as a member of the Shiloh Church, where she lived a loved and faithful member until it pleased the Lord to call her home. Her last hours were full of peace. Her faith in her Redeemer had always been clear and firm. In many conversations we always found her unwavering in the great truth of salvation by grace. Her views of sin in the flesh, and of righteousness in Christ, were such as to show a deep and convincing work of the Spirit in the heart. She had a humble opinion of herself, and yet possessed great decision of character. Such members are as pillars in the temple

of God. During her last illness, at first she spoke much of her children, and of her love for them and interest in them. Then it seemed that all earthly things, even her children faded from her mind, and she spoke much of the blessed Savior, saying again and again, "The Lord is my Shepherd, I shall not want."

It was our sad privilege to attend the funeral services upon the following Monday, and to speak of the consolations of the gospel to the sorrowing friends. She leaves four sons and two daughters, who revered and ministered to their mother faithfully until the end came. They sorrow, but not as those who have no hope. One brother and one sister also remain. For the friends, and for the church thus bereaved, we pray that the consolations of the gospel may abide with them.

C.

DEAR BRETHREN EDITORS OF THE SIGNS:—Please publish the obituary of our beloved brother, **Jeremiah Stephens**, who was born in Greene Co., Ohio, August 5th, 1823, and died Jan. 25th, 1897, aged 73 years, 6 months and 20 days. He was one of a family of eleven children, as was also his beloved wife one of a family of the same number of children. He was married to Miss Mary R. Lee Dec. 19th, 1847, and to them were born also eleven children, ten of whom are now living. Our brother came before Caesars Creek Church on the fourth Saturday in August, 1896, and after relating his experience and hope in a blessed Redeemer, was received and baptized in the fellowship of this church. In May, 1864, he was chosen keeper of the meeting-house, which position he faithfully filled until his removal from us. In 1865 he was chosen Clerk, which office he has filled ever since to the entire satisfaction of the church. He was also one of their trustees. Our brother was called by the sovereign grace and mercy of God, and as the Scriptures declare that grace reigns through righteousness unto eternal life, so was it very signally manifested in our beloved brother Stephens. He was faithful to every trust in the church, and among his brethren of the Indian Creek Association. He was one of its oldest members. He has never been absent from her sessions during the twenty-nine years of her meetings. He was firm in his convictions of truth, as God has revealed it in the Scriptures of truth. He believed firmly that salvation was all of the sovereign and eternal grace of God, and he would admit of no compromise whatever. It was all of grace, from first to last.

Our brother had been in feeble health for some months, but was able to go about until some thirteen days before his decease. His sickness being pneumonia, was very painful, but he bore it all with christian patience and fortitude, saying to those who asked him the state of his mind, that it was all right, and that he was easy and reconciled in mind. Just

before he fell asleep, he called his beloved wife and children to his bedside, and told them what he wished done after his decease, giving directions concerning all things pertaining to his funeral. Thus has been removed from us a beloved husband, a faithful and loving father, a trusted brother, a valued citizen, a kind neighbor, a bright example, and a faithful child of the most high God. He has been gathered to his reward.

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

"Submission to thy will, my God,
I all to thee resign;
And low before thy chastening rod,
I mourn, but not repine."

The funeral took place at his residence, and was largely attended by his brethren, friends and neighbors, as a tribute of love and respect.

L. BAVIS, Pastor.

FEBRUARY 10, 1897.

DEAR BROTHER BEEBE:—The following notice should have been sent you for publication several months ago. The subject of it, brother **William Kercheval**, was a native of this part of Virginia, and well known by the Old School Baptists through all this section, well beloved and greatly esteemed by all who knew and loved the truth. I am unable to state his age, but his years were beyond the number commonly allotted to man, and were spent, the latter and larger portion of them, in the loving service of his Redeemer. His dear wife was received here at Mt. Zion, in this County, and baptized by me soon after my removal to Virginia, twenty years ago. The church soon granted her a letter to unite with the church near Hannibal, Mo., where brother Kercheval's membership was. I will trespass no further upon your space than to ask the insertion of the following quotation from the *Messenger of Peace*, by request:

"Dear old brother Kercheval, of Bear Creek Church, near Hannibal, Mo., after a long and useful life in the church militant, rests from his labors, and all that was mortal was consigned to the tomb Tuesday, Jan. 14th, 1896. Brother Kercheval a few years ago was injured by having his buggy run into by a train, and since that time has been able to attend his meetings but irregularly; but before that time he was very prompt, and filled his place as a deacon in the church as nearly to the gospel measure as it is possible for mortal man to do. He was one of the few deacons who was deacon in more than name only. He had attained a ripe old age, and finished his course. He was very firm and unwavering in the doctrine of grace, having no tolerance for any ideas that were not supported by the word of God. He passed away at

Woodside, the country home of his daughter, Mrs. John H. Gath. Sister Kercheval and the family have our heartfelt sympathy in their bereavement. May God's grace support and cheer her in the time of her grief and loneliness, that she may rest sweetly in his promise to be with her unto the end."

Affectionately yours,

J. N. BADGER.

ALDIE, Va., March 1, 1897.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 65. MIDDLETOWN, N. Y., APRIL 1, 1897.

NO. 7.

POETRY.

THE NEW YEAR.

“My presence shall go with thee, and I will give thee rest.”

My presence shall go with thee; fear not, though dark the way;

It leads through night of sorrow, to dawn of endless day.

My presence shall go with thee, where thorns spring up around,

And bleeding feet are stumbling upon the rocky ground;

Where divers paths are meeting, thou knowest not the road,

Where weary steps are flagging beneath thy heavy load;

When flesh and heart are failing 'neath sharp affliction's rod;

Alike thou feel'st forsaken by loved ones and by God.

When the enemy attacks thee with falsehood's venom sting,

Whispers thou hast fallen from the shadow of my wing:

When doubts and cares surround thee, and sickness draweth nigh,

And storm-waves rage and thunder; and lift their crests on high;

When death itself approaches, and deep the valley's shade,

My presence shall go with thee; fear not, nor be afraid.

Rest, for my name is on thee—no enemy prevails;
The blood-stained cross is glistening, the subtlest tempter fails.

Rest, for my hand upholds thee; I rule the vessel's helm;

My nail-marked palm is guiding, no billows overwhelm.

Rest, for my feet have trodden the rough and briar-strewn way,

And in my footsteps treading, thou shalt not go astray.

Rest, for I know thy sorrows, my heart has throbb'd with grief;

No agony thou feelest, but I can bring relief.

Rest, for my arms are round thee, soft pillowed on my breast;

Child of my love, trust me, and I will give thee rest.

CORRESPONDENCE.

NEW YORK, N. Y., March 20, 1896.

DEAR BROTHER COULTER:—Your most welcome letter was duly received. It gladdens me to know that we are so continually remembered by you and your wife. The remembrance is reciprocal, for never a day passes but that we speak of, and have you in remembrance.

You have asked me to write my views concerning, “The secret of the Lord is with them that fear him; and he will shew them his covenant.” I wish you had not made the request. Not that I am averse to declaring how these things appear to me, but because I am so unskillful in expressing myself. Multiplicity of words is one of my infirmities, and it be-

comes more and more apparent to me, as time passes, that I grow into the infirmity, rather than out of it. If there was anything in what I said, I might be excusable, but it all seems hearsay, repetition, or what I once seemed to know. I do not mind writing freely when I am confident my letter will not appear in print; I am willing to risk the patience and forbearance of my correspondent, but I am sensitive to publicity, and am not humble enough yet to meekly endure the criticism of those who do not know me personally. I know my ignorance and unskillfulness far better than others do, and the Old School Baptists have burdens enough of their own to bear without my trying their patience. With you, and those who know me, it seems different. I am so fully persuaded of your love and confidence, and of your blindness to my short-comings, that I do not fear your criticism. The love you have manifested toward me the years we have known each other, casts out all fear of your receiving from me in any other spirit but that of love and welcome.

In beginning, I feel that the effort you have requested of me, is much like an Irishman's question,—answered by himself before he asks it; for you forcibly and clearly answered your own query, and all I may write can have no other end or aim,—Jesus, the Alpha and Omega; the beginning and the end.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.” “He was in the world, and the world was made by

him, and the world knew him not.” “The Word was made flesh and dwelt among us, full of grace and truth.” “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”

The conclusion from the above is, that the Word, its dwelling-place, God, life, light, creative power, invisibility, secrecy, grace and truth, are all one and the same God. This conclusion we can find abundance of Scripture to confirm.

Have you ever had thoughts of eternity? You have tried to consider the matter, no doubt, many times, but have you ever yet been able to conceive, if but for an instant, one thought concerning it? No. For inspired testimony declares, “No man hath seen God at any time: God is not in all his thoughts.” And because “the mouth of the Lord hath spoken it,” this declaration will never become void; “the immutability of his counsel” is eternal.

Every man hopes to be saved according to some scheme of his own contriving, on certain conditions which may approve themselves to his mind as reasonable and proper; never considering that God, to whom “salvation belongeth,” has himself absolutely fixed the way of it. The covenant under which all men are born, as children of Adam, is that of works. All men who live and die, as they are born, under this covenant, are dealt with according to the exact tenor of it. If so, then it must be evident to any one, that if he be tried according to the letter of this covenant, there remains no hope for him before God, for he is a transgressor of it from his birth. The Scriptures everywhere testify, “As many as are of the works of the law are under the curse.” “The law worketh wrath.” “Now we know that, what things soever the law

saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God, therefore, by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin."

If man, then, is alienated from the life of God through the ignorance that is in him; can it be conceived as possible, that knowing God as he did before the fall, and deliberately rejecting him then, he has any ability or sincere desire to recover his lost estate? Even were it possible for him to recover it, after recovering it could he retain it any better than he retained it before he lost it? Can we admit that a desperately wicked man desires, or is able, to do exceedingly more to recover the lost favor of God, than he could, when righteous, do to retain it; when his very nature is enmity against God? No. The nature of man is absolutely opposed to such possibilities.

Death, which at first had no manifest existence before the fall, is now in the world, and it entered by sin, and entering it reigned unto death. The nature of death always tends to destruction; never toward restoration; for every time our corrupt nature conceives, it brings forth sin; and in its progress and completion, sin always produces death. And death has passed upon all men, for in Adam all died. By nature every child of Adam is a child of wrath: there are no exceptions; for God hath made of one blood all nations of men for to dwell on all the face of the earth. That the whole world lieth in wickedness, we have incontestable evidence of, by death in every form around and in us. It follows then, that man has no power to change his nature, for like every other creature he has a derived existence, which must follow the law of his

being, and which he can no more change than he can re-create himself; "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." It is inconceivable and impossible, therefore, for a man to attain a knowledge of an existence above and altogether separate from his own. Being creatures of time, we cannot rise above the law of our nature. An existence, uncreated, in which the element of time has no part, is inconceivable to us. It is a secret, a mystery, hidden absolutely, and forever at variance with natural understanding. The ability to attain that which is unattainable; to comprehend that which is incomprehensible; for created life to know that which is uncreated, is impossible. Until such things are possible, the mind, body, soul and spirit of man are in darkness impenetrable concerning the secret of the Lord.

God is no respecter of persons, However much we would like to believe it, God has made no exception in the hiding himself from all created intelligence. Subjects of grace are no more capable of knowing the things of God, through their natural powers of mind, soul or spirit, than the veriest heathen. As sons of Adam they are unprofitable.

Eternity is eternal life: God alone is that. To come to a knowledge of eternal life, is to know that God is, and that he is the rewarder of them that diligently seek him. Eternal things are unseen, secret, hidden. They belong alone to God. Eternal life is his dwelling-place, "the secret place of the Most High;" "things belonging unto the Lord;" "his tabernacle;" it is himself, "God, which is in secret." "Verily, thou art a God that hidest thyself," was a prophetic utterance, and the natural mind is yet as incapable

of discerning the habitation of the Lord, as it was in the prophet's day.

I have just suffered the interruption of an hour's visit from an acquaintance, and in resuming this letter, and in reviewing what I have written, I am tempted to destroy it. I know I cannot tell you what the secret of the Lord is, beyond that "it is a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it," and it is given to him that overcometh.

The Old School Baptists are generally reported as averse to secret societies, while in fact, they are themselves the largest secret society in existence, "an innumerable company whom no man can number." One peculiar difference however, between them and the secret societies of the world is, the latter can communicate their secret, but will not; while the former want to tell the wonders of that which is committed to them, but cannot. Try as they do; strain every power in them as they may, the secret remains a mystery to the world. Their language is a pure language, incomprehensible to any but the pure in heart. The stone they have been given is most precious, but to the world it is a stone of stumbling, and a rock of offense. "Blessed are the pure in heart, for they shall see God." These know the mystery of God's habitation. He dwells in them; they dwell in him. He is their refuge and hiding-place, "the city of the living God," "the Lord is there." Their conversation is in heaven. Death hath no dominion over them, for they hate sin, depart from iniquity, and fear and rejoice in the Lord.

Knowledge is not possible without revelation. There must be evidences, manifestations, to produce knowledge. If God is invisible, and unapproachable,

secret, and in secret; how is the mystery of himself revealed to us?

"He will shew [reveal to] them his covenant." In what way, by what manifestation, has God ordained this communication and actual experience to them? There is but one way, "There is one Mediator between God and man, the man Christ Jesus." Man cannot come to God in his own person. The two are by nature at utter enmity; and until that enmity is removed there is no possibility of communion. The perfection and justice of God forbid the admission to his presence and favor, of a guilty rebel; and as for man, he not only has no will for reconciliation, not only likes to be at a distance from God, but even if he had a desire to come, he cannot come. The holy law of God instantly arrests him with demands of perfect obedience, and curses him from God as a transgressor. So it is clear that if any reconciliation is to take place between man and God, there needs a mediator. Where shall such be found?

A covenant among men is an agreement or word to fulfill certain conditions. When ratified it is the strongest security man can devise, that his conduct will be ordered according to its provisions. But when we speak of a covenant of God with men, we should observe one great difference. There is no equality, no independence. God wills, man must obey. A covenant usually supposes the existence of peace and good will between the contracting parties, and they come together in making and fulfilling it; but in the case of previous enmity existing, a covenant of peace must be negotiated by a mediator, equally satisfactory as security to both for the fulfillment of its requirements. In the case of previous good will, no mediator is required. Now, who can give security for God, but one equal with

himself? And to be able to satisfy for man, he must be of man's nature. So it is in this God-man, Christ Jesus, who as the eternal Word, the only Begotten, equal with the Father, is able to present us before God in love; and (as man) can give security to God for us; it is in him, I say, we must look for the revealed mind and purpose of God, his covenant. He is that ladder which Jacob saw, set up on earth, man, and reaching to heaven, God; and angels pass and re-pass upon it, ministering for the heirs of salvation. So God has, in assuring us of the "immutability of his counsel of peace," given his only begotten Son to dwell among us; to be retained, as it were, in our own nature, as a pledge that he will make good all his word.

"Known unto God are all his works from the beginning of the world," and there never was a moment when this covenant of peace was not the determinate counsel and purpose of God. Christ "was set up from everlasting," to be the Mediator of that covenant, and to ratify and seal it with his blood. When in the fullness of time, the eternal purpose of God, which he purposed in Christ Jesus our Lord, was fulfilled, the whole family of the elect, that people whom God hath set his love upon from everlasting, were revealed as members of that body of Christ, when his soul was made an offering for sin, he saw his seed. He saw all his bones; they looked and stared upon him, their only hope of salvation. So this covenant is "confirmed of God in Christ." When we are shown it, we see Jesus only. He is our Mediator. No man cometh unto the Father but by him, for our life is hid with him in God. Everything is in Christ: hope of eternal life, spiritual blessings in heavenly places, grace given to us, the secret of the Lord, the promises

embraced in the covenant of peace, all find their fulfillment and substance in him; he of God is made unto us all things. Now what evidences can we produce that this Jesus, "the messenger of the covenant," is shown to us? He is the Word of God, and the Word was made flesh and dwelt among us. When? Nineteen hundred years ago, before we were manifest as sons of Adam? Yes, in one sense, for he redeemed and carried us all the days of old, when as yet we were imperfect; but now he is with us and testifies of himself: of his coming into the world (our flesh), and every mortification of the deeds of the body; every travail of soul; every experience of loneliness, persecution and hatred of the world; every longing for and looking for a better country, are all confessions that Christ is come in the flesh and dwells among us.

There is but one God, and he is love. He cannot be divided, so whatsoever is begotten of him is love. To as many as receive him, the love of God is manifest, and the manifestation of this love is Jesus; for "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." "He that hath the Son hath life," and where life is, there is the unbroken law of God. What is the fulfillment of the law? Love. "Love is the fulfilling of the law." "God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect," "because as he is, so are we in this world." What then must be the inevitable conclusion? If the secret of the Lord is his dwelling-place, his tabernacle, then where love is, his secret is. Hatred of sin is the mark of that dwelling-place, for love of sin has no place there, and the fear of the Lord is to hate evil.

As no man hath seen God at any time, the evidence that "we have seen and do testify that the Father sent the Son to be the Savior of the world," is in that we love one another, for "hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." This is eternal life, the secret of the Lord, the fear of the Lord, the everlasting covenant of God, Love. This is the only begotten of God, for God is love, and Jesus Christ his Son is the only begotten: this is the true God, and eternal life.

Beloved, let us love one another. Even as we love God so shall we love one another, for the covenant is, "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of your flesh, and will give them an heart of flesh," "and they shall be my people, and I will be their God." "Out of the heart are the issues of life," so it is not a ministration of the stony law of Mount Sinai, but the ministration of a heart of flesh, "touched with a feeling of our infirmities," "made like unto his brethren that he might be a merciful High Priest in things pertaining to God, to make reconciliation for the sins of his people." "Both he that sanctifieth and they who are sanctified are all of one."

Now I am done. I have written long into the morning, and after all have failed completely to make clear what I had hoped to. Orderly thought has been far from me, as you will have discovered long before this, and if it was not that I fear your letter would remain unanswered, I would not send this disconnected, wandering epistle.

Remember me in love to all the dear ones in Salem Church. I long to see you all, and in my expected visit, soon, I anticipate much pleasure. It is probable I

shall not arrive until about meeting time on Saturday, so do not give me up if I fail to put in an appearance the night before.

Affectionately your brother, in the hope of life in Jesus,

JOHN McCONNELL.

LYNN, Polk Co., N. C., March 9, 1897.

DEAR BROTHER BEEBE:—I send this letter from our dear sister Hassell for publication in the SIGNS, because I feel that it will be read with great interest and comfort by all of our kindred in Christ. She has long been to us as a dear mother in Israel, and grows still nearer and dearer as we see the weight of years increasing upon her, and we cannot but be deeply interested in what the loving heart of one so deeply experienced in spiritual things prompts her to say. As I have told her, when she speaks of her unworthiness to write to such as I, and of taking up my precious time, I feel ashamed of myself, and I could not allow such expressions to be published but that it is the honest expressions of her feelings, and shows how wonderfully the grace and love of God work in the heart, and how the more of that grace and love is in the heart, and the more spiritual one becomes, the more meekness and humility are shown. As I read the spiritual and humble expressions from the pen of our dear, aged sister, whose sight is so dim she cannot read what she writes, and her reference to her trials and joys of former years, my heart is filled with love and reverence for her in the dear Savior, and swells with thankfulness and love to him on her behalf, that amidst all the trials and afflictions of her long journey he has graciously sustained her, and has been her comfort and her exceeding great reward; and I humbly thank and bless

his dear and holy name for the encouragement and comfort that such faithful witnesses, and such precious examples of the power of reigning grace as she are to the poor of the flock. Last spring I visited the home of our dear sister Hassell, and spent a couple of days with her and others of her family and the friends at Williamston. And of the day that I spent at the house of brother and sister Slade, her daughter and son-in-law, with her and them, and brother Sylvester Hassell, and sister Robertson, I can say as she said of it, it will never be forgotten. It was a rainy day, but there was a better light in that house, I hope and believe, than that of the natural sun, while we talked of our experience of the things of Jesus, of his love and grace, and of what he has done for our souls. The union meeting that I had the privilege of attending, and other appointments at which I met the brethren, some of whom I had met near thirty years before, I enjoyed very much, and I felt that the blessing of the Lord was with us. But there was a peculiar blessing crowned our visit in the pleasant home of our dear brother and sister Slade on that rainy day. I will now send the letter.

Your brother in the hope of the gospel,
 SILAS H. DURAND.

P. S.—I have been at this place with my wife and children three weeks, and expect to return to Southampton the last of this week. I expect them to return the first of May. Until then my post-office address will be 1723 Sydenham St., Philadelphia, Pa.

S. H. D.

WILLIAMSTON, N. C., Oct. 19, 1896.

ELDER SILAS H. DURAND—MY DEAR AND HIGHLY ESTEEMED BROTHER IN CHRIST:—I would most gladly write you,

did I know how to do so. I feel at times that it is almost presumption for me to address you as a servant of God, together with other of his servants and dear children, I feel so utterly incompetent, and so unworthy. I feel weak and helpless every way. My natural vision is so dim, and my spiritual light is very small, if I have any. I do humbly trust that the light of life has penetrated my poor, dark and sinful heart, giving me a little of "the light of the knowledge of the glory of God, as it shines in the face of Jesus Christ." In him dwells worthiness, righteousness, sanctification and redemption. In this almighty Savior I do desire to glory and rejoice, and hide behind his bleeding cross. Here all my deformity can be covered, and no place found to glory, only in him who is the Lord our righteousness.

My dear brother, your dear, good letter of July 29th was received and read by me with great interest and satisfaction. I do not see hardly how you can take your precious time to write to one like me. I feel that it is of the Lord, therefore I would praise him for such rich blessings bestowed on unworthy me. When the grace of God reigns in the hearts of his dear children, and his love abounds in their souls, they will not feel exalted, but when fellowship and confidence are extended to them by their dear kindred in Christ, it makes them feel lowly; and sometimes I think the tendency is to make them feel more lowly, and desire still stronger to hide under the banner of the cross of their precious, dying Savior. I felt, my dear brother, that I could not let your precious letter pass unnoticed, although my sight is truly so dim, and my poor heart so barren. I have written you many a letter in my mind since I received yours. I think

every letter that I write may be my last. I feel that you have such deep, spiritual views of the depravity of the human heart. It is blessed to be brought to see our lost condition, but if we were left without realizing the remedy, the fountain of the Redeemer's blood to cleanse from sin and pollution, would not the poor soul sink in despair? I feel that I am writing to a dear brother and child of God, who has been deeply led and instructed in divine things. I know and feel that I am nothing, and less than nothing, and vanity. I see more of my weakness, emptiness, sin and folly every day I live. Dear brother Durand, when I cast a retrospective view over my life, I seem lost. I have so many years professed to know Christ, and to follow him, and where am I? I have been so richly blest of the Lord, although amid trials and distresses. When I remember the rich privileges I have enjoyed, the companion of two gospel ministers, and thrown with so many of God's servants, and with hundreds of his dear people, I am led sometimes to inquire, May I not have learned from these, and not truly have a spiritual knowledge in my own soul? I find a great searching sometimes in my poor heart. To know God and the truth as it is in Jesus by an experimental knowledge is a wonderful and divine revelation. I feel assured that our being associated with God's servants, and his dear people, cannot give us an experimental knowledge of the truth as it is in Jesus, and make us love the discriminating doctrine of the cross. So if we do truly love these things, we must have been taught by the Holy Spirit, must we not, my dear brother? "For the carnal mind is enmity against God. It is not subject to the law of God, neither indeed can be." So we feel that we must still trust in Jesus as our divine

Teacher. He is my only hope now that I am old and gray headed. He was my hope in my childhood, and in my youth, and all through, even down to old age. My trials are yet many, and I feel dark and barren, yet I still hope in God, who is my refuge and strength. I find that there is nothing of an earthly nature that can satisfy my immortal mind. I have a tired feeling. I long for rest. I feel that I would like to meet you and your dear family altogether, but never expect to again in this world. But the time is short. If we are Christ's, and belong to that blessed family above, it will not be long before we shall meet in glory in that sinless land, where all will be peace and love. I tell you, my dear brother, everything that seems like jar and discord among the dear saints is to me extremely distressing, especially in these days of error and delusion. I trust the dear Lord will appear by the power of his Spirit and more abundantly bind the hearts of his dear children together in love, and in the fellowship of the gospel, so that they will be terrible as an army with banners to antichrist, and to an ungodly world.

Your visit is still remembered with pleasure. Cordelia often speaks of it. Your preaching and conversation was a great comfort to her. She complains of being low down much of the time. Mr. Slade has wonderfully improved, and hardly looks like the same person. He went with his wife through the country to the Kehukee Association. He and Sylvester left last Tuesday for the Toisnot Association. Sylvester has been very feeble for over a month. I think he is being taxed too heavily. The Lord alone can sustain and uphold all of his dear servants. They will all soon be discharged, and free from all their labors. Walter has had the hay fever quite

badly, but is better now. I have been quite feeble for weeks. Was not able to attend our association. I am troubled with shortness of breath, and am so tired all the while from the least exertion. So I am reminded all the while of my pilgrimage ending. Pray for me, dear brother, that my faith fail not. The dear brethren, and sisters, and friends are usually well, and always wish to be remembered when I write. My love to sister Durand. I am so glad to hear she is better. Also to sister Bessie and the children, and all the faithful with you.

If you can make this letter out, you will know that we remember you. I hope we may hear from you again some time, although unworthy.

Your aged sister, in hope of a better resurrection,

M. M. HASSELL.

THE GOSPEL OF CHRIST.

WHATEVER we know of things spiritual, comes to us by the revelation of the grace of God. "Ye must be born again," were words of authority and power, as they came from the lips of Jesus to Nicodemus. While it was necessary for us to be born into this world, in order to obtain knowledge of the things of this world, it is equally necessary for us to be born into the kingdom of Jesus Christ, that we may know the precious things belonging to Jesus and his kingdom. The knowledge of the things of this world are obtained by sight, and by research. Our natural life is a part of the natural creation of God; and the result of our natural life is thought and action. We learn, therefore, of our natural surroundings, because they are visible and accessible. Naturally we know that the world exists, but beyond that we know nothing. We have a natural conception of a supreme power that

created and formed all things, but our knowledge cannot attain unto it. When we are born, however, into the spiritual kingdom, the carnal, natural mind cannot follow us there, because it cannot reach out beyond its natural environment. The natural birth was of the earth earthy, but the new existence is that which is born of the Spirit. We that are born of the Spirit, are no more led by the carnal mind. Only as with our flesh we serve the law of sin, but not with our mind. It is in subjection to the higher powers. "With my mind [the apostle says] I serve the law of God." All that is embraced in the revelation of the grace of God to the conscious sinner is the gospel of Christ. For it is declared that "The gospel of Christ is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Belief of the truth of God is in direct opposition to all that is carnal and fleshly; for "The carnal mind is enmity to God." Unbelief of the truth of God fills the carnal mind, so that belief is an evidence of spiritual life, because it is a fruit of that life. "The gospel of Christ is the power of God," and when it is revealed to the children of men, it always comes with power; not only to make darkness light, but in the light to lay bare before us the knowledge of the total depravity of our carnal nature. It is this wonderful power of the gospel that brings into subjection all the powers of darkness. Jesus is appointed of the Father "Heir of all things, and by him all things consist." And as he is the power of the gospel, all things are under him, and made subject to his will. Just how revelation of the gospel comes to us, is a part of the mystery of godliness; but its power is never lacking. Mostly it comes as a glad surprise, as a sweet and precious token of promises fulfilled. One

of old expresses its silent, mysterious power in this way, "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 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. 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." Another tells it on this wise: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud that it may give seed to the sower and bread to the eater. So shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." This word of power is Jesus, which was in the beginning with God, and was God. In whatever way we proclaim the gospel of Christ, it is the power of his word which we proclaim, and is the good tidings of that precious life which was given for many. Then the power of the gospel is unto salvation to every one that believeth. Aside from the revelation of Jesus in our experience, his whole life, his death, his burial and his resurrection, proclaim him in the Scriptures to the believer as the Savior of sinners. For the love wherewith God loved the people whom he had chosen in Christ, and to accomplish their salvation, he sent his Son into the world. There was no other way possible to save them from their sins. The right of redemption was alone vested in Jesus; therefore he was the power of God unto salvation. His gospel was the accomplishment of all he came to do.

"His work is perfect." His plan of salvation was carried out and fulfilled to the very letter. And the way of that salvation is revealed in our experience as the spirit takes of the things of Jesus and reveals them unto us. Our eternal salvation therefore is secure by the power of the gospel of Christ. For by the appearing of Jesus, life and immortality is brought to light through the gospel, he having abolished death. Then again we experience a daily salvation through the same source. The apostle said, "I die daily," and we can testify to a like experience. Daily we die, (by reason of the lusts in our flesh, and our weakness thereof,) to the comforts and privileges of the gospel. And by the power and sweetness of the gospel we are daily saved and restored to the joys of God's salvation. Whenever (in the experience of the work of grace in the heart) the tempest-tossed child feels to be the least of all saints (if indeed one at all,) poor, needy, wretched, blind, naked and miserable, unworthy to be numbered with the Lord's saints, at that very moment he is rich in faith, abounding in grace, and very near to the feet of Jesus. The mysterious reigning power and richness of the gospel is shining in his heart. It is illumined thereby, and gives a clear view of his own vileness, and also gives "the knowledge of the glory of God in the face of Jesus Christ." If we would enumerate the wisdom and knowledge and understanding and faith and love, and every rich and precious treasure found, as each door of the temple of our God is opened unto us, we could say in truth that they are all embraced in the glorious gospel of the Son of God. If so be that our life is hid with Christ in God, then our life is the life of him who raised us from the dead. Therefore we live no more the old life in

the flesh, but we live by the faith of the Son of God; and the gospel of the Son of God is our gospel. We cherish it, and by faith we live in it, and by it. Is it then any wonder that the revelation of the grace of God, as it emanates from the gospel of our gracious Redeemer, is to us glad tidings of great joy? And as it is proclaimed by the watchman on the walls of Zion, and we hear it, do we not recognize it as the pure language of Canaan? And we know the joyful sound. It is the voice of the harpers harping on their harps, telling the good tidings to all people. "For unto you is born this day in the city of David, a Savior, which is Christ the Lord." If we could examine the inmost recesses of the heart of every believer in the Lord Jesus, we would see written there the declaration of the psalmist, "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, and to inquire in his temple." And now to sum it all up. The gospel of Christ is ours; we handle it, we eat it, we love it above all things else, and in one word it is all Jesus. The brightness of the Father's glory, the author and finisher of our faith.

B. F. COULTER.

PHILADELPHIA, Pa., Jan. 28, 1897.

NORTH BERWICK, Maine, Jan. 6, 1897.

ELDER J. G. EUBANKS—MY DEAR BROTHER IN THE FELLOWSHIP OF CHRIST'S GOSPEL:—I was glad to hear from you, but since the time that I received yours I have felt far from letter writing. I have been in desolate places, as an exile from the "delightful land." My own frowardness and vileness has been increasingly discovered, and in hardness and impenitency of heart my days and

weeks have been spent. During all this time I walked with such stiffneckedness, too hardened, too proud to bend down, and fall at the feet of him that sitteth upon the throne. I have felt myself as an incarnate devil. It is with pain and shame that I now confess this. Ah, well I know that salvation must be of the sovereign grace of God to save a miserable wretch like me. Carnal professors are well pleased with themselves if they make clean the outside of the cup and platter, but this only does not satisfy the child of God. Tokens of mercy, glimpses of the fair countenance of the Redeemer, at least a morsel now and then from the table of the King, a glance of love and the kisses of his mouth are what we crave, or else as in a land of banishment we dwell. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger for ever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him." So I have proved it. Last Sunday I assembled with the church feeling barren and desolate, and when I stood up to speak, there I stood like a fool, a perfect blank, turning over the pages of the Bible to see if my eye could not light upon some text to preach from. But it was all to no purpose: I pitied the people gathered together, but felt too stiffnecked, too vile to even pity myself. I told the congregation I had no text, but that I had, I thought, been learning during the past week that I was the chief of sinners. In a moment I was anointed with fresh oil. I felt the abounding grace, and tender mercy of the Lord flowed even unto me. His comforts and pardoning love overflowed my soul, my hardness and stubbornness was all

melted away, while utterance was given me to proclaim the unsearchable riches of Christ. My captivity was turned, my soul was filled with laughter, and sweetly resting by faith in the atoning sacrifice of the Lamb, I saw the enemy cast down, defeated and put to flight; then with the virgin, the daughter of Zion, I shook my head at mine enemies, and laughed them to scorn.—Isaiah xxxvii. 22. Christ Jesus and him crucified was my soul's hope of deliverance from my sins and temptations, and from all the power of the enemy. Who could now assail me? Who could rise up against me? Who is he that condemneth? Where were now my accusers? By the grace and exceeding power of the Lord toward me, I believe that Jesus died even for me, and rose again for my justification, and thus triumphant and joyful in praises to the Lord, how easy it was to speak of his mercy and grace, and to tell that "the Lord hath triumphed gloriously."

You speak about my being in a spiritual state of mind when I wrote that letter. It was truly a "time of love" from the Lord to my soul. The remembrance of that season as it now comes to my mind is very grateful. While in the midst of writing my soul went forth in contemplation of the love of Christ to the church, and to such an unworthy, sinful worm like me. Suddenly I was so overcome with the thought that the Redeemer loved even me, such a vile wretch as I am, that I burst into tears and sobbed aloud so overcome with the loving-kindness of the Lord. My dear wife sprang to my side, and throwing her arms around me said, "What is the matter? what is the matter?" All I could do was to sob as though my heart were breaking. I could not tell her, it was joy unspeakable and full of glory. When I received your letter I thought,

What would brother Eubanks think now? I am a very devil, worse than a devil. Devils have never tasted Jehovah's pardoning love; they have never been indulged to recline upon the bosom of the altogether lovely one; they have not been banqueted at the King's table. But how wayward I am! How forgetful, how ungrateful, how unbelieving am I. Shame and confusion of face belongs unto me, but so insensible, so hardened in so short a time have I become, that I do not blush (Ezra ix. 6; Jer. vi. 15,) over my inconstancy. Then I felt to sigh over my degenerate estate, but could scarcely beg one smile again from the gracious Lord. I felt it would be better to have frowns and chastenings. But I have learned that we cannot instruct the Lord our God how to deal with us. He deals most sovereignly with his people. In him all perfections reside. He is as perfect in his wisdom and holiness, as he is in his love and sweet mercy. When under affliction of soul I have smarted, then I have thought I have been chastened enough, but the Lord has not ceased for my crying. Then when I have feared severe chastenings, and I could see no escape from the rod because of my backslidings in heart, I have found our Lord had his own way to bring me in humbleness of mind, and in contrition at his feet. Some sweet promise has been spoken in my heart, some sweet vision of the sacrifice of Christ, a glimpse of his sufferings and agony when he smarted under our dreadful guilt, to purge it away. Like a flash, so unexpected, so undeserved has this mercy been, a glow of shame has gone over my soul, and in self-loathing I have bowed before the Lord, and have said within my heart, have I been so unmindful, so perverse? Have I so abused thee, thou lovely Savior? I felt the Lord loves me still, he has pardoned all my sins.

I have thought this is too much, I cannot endure it. Instead of falling on my neck and kissing me, I ought to be sent to the prison-house, and there shut up a long time, and fed with the bread of affliction.

“O that his bleeding form would rise,
His dying love most clearly shine,
And break mine heart, and burst mine eyes
With joys and sorrows all divine.

O that the sight of all his pains
Would rise devotions purest flame;
Work vast abhorrence to my sins,
And purest love to his dear name.

O that at last I might but die
In my dear Savior's bleeding arms;
Then sweetly mount to worlds on high,
Amidst his all-refulgent charms.”

You say, “the strife will soon be over.” What a comfort this is! The Son of God suffered the just for the unjust, to bring us to God. Then to our God we shall come. Christ's sacrifice secures to us an abundant entrance into the everlasting kingdom of God. And through grace all the ransomed church shall sing around the throne of God and the Lamb, “Thou hast redeemed us to God,” &c.

In the love and fellowship of the gospel, I am, I hope, your brother,

FRED. W. KEENE.

PINSONFORK, Kentucky, Feb. 3, 1897.

DEAR BROTHER CHICK:—I have often thought of writing you, and have had some impressions to do so, but a deep, heartfelt sense of my weakness and unworthiness has hindered me. I have been in the deep mire so much of late. I have been down in a horrible pit, where I could not look up, nor find rest to my soul, but must grind in the dark and loathsome prison until the set time of the Lord, who alone looseth the prisoners. “The Lord looseth the prisoners.”—Psalm cxlvi. 7. Therefore I have been led to

the conclusion that there is a set and appointed time to visit Zion, both collectively and individually, and that we can neither hurry nor hinder the arrangements of God, for they are settled and fixed, and must take place to a jot and tittle, as they are divinely arranged in the infinite wisdom of eternal Deity. Notwithstanding these things are as true as true can be, this does not in the least lessen our obligations to our duty, nor hinder us from constantly striving to get out of the horrible pit, for we know neither the day nor the hour, no, not the minute that God has set to favor or visit Zion, and bring us up out of the horrible pit. But we are bidden to strive to enter in at the strait gate, that is, to mortify the deeds of the body through or by the Spirit. Job said, “If a man die, shall he live again? All the days of my appointed time will I wait, till my change come.”—Job xiv. 14. This verse as well as the context demonstrates the fact that there is an appointed time for every change that we undergo from the cradle to the grave, and that we must wait until our change comes. We cannot go to it, nor bring it about when we choose to do so. “But all my appointed time will I wait, until my change come.” Jesus said to the murmuring Jews, “No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day.”—John vi. 44. Dear brother, my experience has long since taught me, if I am not deceived, that this text as fully applies to a regenerated person, as to one unregenerated. We can in no wise come to Christ, only as we are drawn to him. How often I have tried (none but God knows) in prayer and in preaching, and in all the religious services in which I have been led to engage, to draw near to Christ, but could not.

While I could say words of prayer, or talk the best I could in the way of preaching, I was far off from Christ in my feelings, and had a wretched, wandering mind, and could not resort to any means, either in word or thought, whereby I could come to Christ. Therefore I have learned to believe that no man can come to Christ, only as and when the Father draws him. What poor, dependent creatures we are, even worms of the dust! Yet we are precious in the sight of our dear Redeemer, who loved us and gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. But, my dear brother, I am so carnally minded now that I cannot write anything that will comfort you, I am afraid. I have thought even while writing, that I would not send what I have written; but as I have already said, there is a set time to favor Zion, and a set time to us individually, and we know not when. If it is my Master's will to ever visit me again, and bring me up out of the horrible pit, he will do so, and like Job I will wait "all the days of my appointed time, until my change come." I cannot bring it about; if I could, I would do so before.

I close this dry and lifeless letter. I much desire that it may contain one crumb of comfort for you, but fear that it does not.

Yours in gospel bonds,

W. J. MAY.

[BROTHER May could not have written a letter that suited our feelings better. We were touched, and made to rejoice while reading it. He is our dear brother and companion in the tribulations of the gospel. Such letters are not dry to us, but full of that wine which makes glad. His faith is our faith, and as he gets along in the journey, so do we.—ED.]

DWELLING TOGETHER IN UNITY.

"BEHOLD how good and how pleasant it is for brethren to dwell together in unity."—Psalm cxxxiii. 1.

The Holy Ghost, by David, calls the attention of the saints to the excellency of brethren dwelling together in unity. I feel to write a few thoughts on this beautiful sentence. He tells us, too, in the following verses, how good it is, what it is like, &c. It is good and pleasant for all persons to dwell together harmoniously, and to live peaceably, one with another; but only brethren can dwell together in "unity," for it is only brethren, the children of God, who being born of God are in possession of that "one Spirit," by which they are joined together in a tie that cannot be broken, and being thus united, can and do dwell together in unity. Having a common experience in all things, and being led by the Spirit, all travel the same way, and hard and rugged and wearisome though it be, it is proven in each case that it is the "right way," and leads to "a city of habitation," where they are cheered by the sweet companionship of those of like experience; of like precious faith. These are the brethren addressed by Paul in the letter to the Romans xii. 1, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Those Gentiles of Rome, being aliens to the commonwealth of Israel, strangers to the covenants of promise, a wild olive tree now grafted into the olive tree, partaking of the root and fatness of the olive tree, and standing by faith, having obtained mercy, are by the apostle exhorted to the performance of this reasonable service; the presentation of their bodies as a sacrifice; to deny themselves, take up their cross and follow Jesus, obeying his voice,

hearkening to his command, walking in love, as dear brethren forbearing one another, and forgiving one another, even as God for Christ's sake hath forgiven you. Jesus taught his disciples to pray, "Forgive us our trespasses, as we forgive those who trespass against us." We cannot utter this prayer in truth unless we realize the spirit of forgiveness in our own hearts; or so long as there is malice therein. When we experience the sweetness of a forgiving, loving spirit, we then truly come, and in truth can pray, "Forgive us our trespasses, as we forgive those who trespass against us."

As there is but one body, and one Spirit; one Lord, one faith and one baptism; one God and Father of all, who is above all, and through all, and in all his saints, they are enjoined to endeavor to keep the unity of the Spirit in the bond of peace. Thus being one, a unit, one body, having one Spirit, one life, bound together in one bundle, how necessary it is to their welfare that they do keep the unity of the Spirit in the bond of peace; that there be no schisms in the body. If it be divided against itself; one member against another; pain and distress is the result; all of its comeliness is marred, its beauty destroyed; and instead of joy and peace, is sadness and woe. But when all "dwell together in unity," behold how good, and how pleasant it is.

Brethren are those who are "born again," "born of God," born from above, by a new and heavenly birth, and thus have received the spirit of adoption, crying, Abba, Father, and are now of the household of faith, and fellow-citizens of the saints, and have all a common experience, the effect and evidence of a gracious work in them. If, when brethren meet, instead of inquiring, "What party do you belong to?" or what association? and de-

termining their treatment of each other according to their prejudices, they would say, "Tell me your experience;" "Tell me how you have been led," &c. I am sure they would realize that they do really dwell together more than they think, when they arrive at their conclusions by some other method. This dwelling together is outward or manifest, as well as in the experience. It is something to be seen, "behold," and it is good and pleasant; how good and how pleasant it is, is felt by all those who really dwell together in unity. They realize that "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." In the precious anointing of our great High Priest, and in the gently distilling speech of our God, is the command of life for evermore sweetly seen and felt.

Your brother in christian love and fellowship,

A. B. FRANCIS.

WILLARD, Va., March 13, 1897.

WHITMORE, Cal., Dec. 31, 1895.

EDITORS OF THE SIGNS OF THE TIMES—
DEAR BRETHREN:—(If I may use the expression). I have just read through the SIGNS dated December 18th, 1895, and was made to rejoice greatly as I read the letter written by Elizabeth H. Boggs, of Raton, N. M., which told of the organization of a church of the Lord Jesus Christ in the mountains. O! "Great and marvelous are thy works, Lord God Almighty!" is the exclamation I was made to utter. And I felt a desire to write some of my thoughts, as I have no one to converse with on the subject nearest

my heart. "Amazing grace, how sweet the sound! that saved a wretch like me," is my song at present. I love the doctrine of election by grace divine, as it is proclaimed by the writers of the SIGNS. In my estimation, the value of the paper cannot be computed in dollars and cents, for the news it brings each week of glad tidings has become meat, and bread, and water to my hungry and thirsty soul. It brings the only gospel preaching I ever hear, except in the letters from my father, away in Kansas. There was a time when I hated the doctrine which is now my only hope. There was a time when I felt that I was good enough, and that God would be unjust to save any one and leave me out. Though I always believed that there was a God, a future punishment and an eternal heaven, I hated the doctrine of predestination, and thought any one could be saved who would try to do right. In his own good time the Lord (I believe) opened my eyes and caused me to see my condition, and to feel myself justly condemned.

"If my soul were sent to hell,
His righteous law approved it well."

When I was twenty-three years old, (in the spring of 1889), I was taken very sick, and felt that I must surely die. I had two little children, one only a month old, and my natural mind first turned to them. I had heard so-called ministers of Christ tell in the pulpit of having made a covenant with God, and of feeling assured that their loved ones had been spared to them on account of their having promised to do better. So I thought I would try and make a covenant with the Lord. I felt for the first time my need of a Savior. I then tried to pray, and asked the Lord to spare me to my children, promising to join some church and to live and do right,

if he only would grant my desire. How far indeed I was from praying "thy will be done!" I then thought I had offered the right sort of prayer, and that I was able to do my part if the Lord did his. How blind I was! I grew worse, and all day as I lay on my bed, racked by pain, and whenever I was awake at night, I prayed to be spared to raise my children; and then wept because I felt so sure that I was to leave them. Then I had a dream in which I thought that I had forever left the earth, and could look on my body in a coffin, as I just entered a world of light. In my dream I looked back and saw my husband and little ones just looking their last at me, and heard some one ask, "How can you endure to leave them?" I answered, "They are in the hands of the Lord." "Lord Jesus, receive my spirit." And the sweet peace I experienced awakened me. It was but a dream, and I felt that it was not for me. My old misery returned; dread of death, and of leaving my children, but most of all a dread that I should never feel that perfect resignation to the will of the Lord, that I had experienced in my dream. I felt that I was on the very brink of a bottomless chasm, and that I had reached the end of all earthly help. I now felt certain that real christians must feel the presence of the Lord, as I had dreamed. So I felt doomed to utter destruction, but I did not tell any one. I ceased to pray, or try to pray. I thought no more of leaving my children; my grief took the form of watchfulness, (or a sort of despair), as one in a frail boat adrift in a tempest might watch for certain death. It seemed that I was already in torment; "in the belly of hell," and that I could not justly be saved. I recovered from sickness in the fall, but my great agony of soul continued through

the winter until in May, 1890. I was then called to the bedside of my mother, whom we thought was surely dying. I cannot describe my feelings, for besides the natural grief of a child for its parent, I had a feeling that my mother was just entering heaven, while I was lost beyond any hope. She spoke of being resigned to go, and it seemed to me she was experiencing the resignation I had dreamed of. She spoke of leaving us for just a little while, and then we would join her there; while I felt certain that she was leaving me for all time, both here and hereafter. I think it was the 27th of May. My agony became so great I was unconscious of everything else, and somehow I made my way out into the garden. I felt as if I must fall down and die, and that I could not live another moment. Unconsciously I fell on my knees, and was made to pray. My will had no part in it. The words, "Lord, save, I perish," "God be merciful to me, a sinner," was my prayer, and I seemed to hear not with my natural ears, but all through my being, "Whosoever hungers and thirsts after righteousness shall be filled." "Let him that is athirst come." And I seemed to see, not with my natural eyes, but with my whole being, a light, not only around me, but all through me, that exceeded any that I had ever imagined. I was stricken, as it were, dumb with joy. I went into the house and to my bed, but I did not sleep. Though I was upstairs in my father's house, I forgot why I had been called there; forgot my sick mother, and my grandma who lay very sick also, and felt no need of any earthly thing. I basked in the smiles of my Beloved, and felt that I had tasted that the Lord was gracious. I did not rise in the morning until after the others had breakfasted. Some one set victuals on the table, and

pressed me to eat, but I felt no need for earthly food. My mother was better, and my husband took me home; but I went over often, as we knew grandma could only live a little while, and she died the 8th of June. Elder Ring preached a short sermon from Romans viii. I felt that I had never heard the gospel before. I had read the SIGNS to grandma a great deal during the last twelve years she lived, but I had never understood them, and had hated what I thought was the doctrine they proclaimed. Now all was changed, or I was changed. I took some copies home to read, and the words were milk and honey to me. I read the Bible, and it became clear to me that the SIGNS contained the same doctrine set forth by the apostles and prophets of old. It did not seem to be the same Bible I had studied for years at Sunday School. Truly I felt, "The Lord is my Shepherd."

I began this over a year ago. Do with it as you think best, and all will be well with me, a poor sinner saved by grace, if saved at all.

In hope of eternal life,

CLARA M. ELSWORTH.

[THE truth of salvation by grace, which necessarily involves the doctrine of personal, unconditional election, effectual calling, and final glory, can be known only as we are taught it by personal experience; and by experience these truths become precious to us. In all true experience these principles are involved, and are in full harmony with it. The doctrine of election, and of full atonement and effectual calling, is but the experience of every child of God. All the children of God may not clearly see this at first, but they will grow up into clearer and clearer views of the doctrine. The above plain testimony to sovereign grace has called out these reflections.—ED.]

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1897.

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BRIEF REPLIES.

IF IT is not too much trouble, please give your views through the SIGNS upon "the sons of God," mentioned in Genesis vi. 2. The same expression occurs in Job. I do not recall that it ever occurs afterward. Also upon Jude 3. When was this faith delivered? Where? Under what circumstances? What was this faith? What is faith?

Your brother,

R. T. HASTINGS.

MARION STATION, Md., Dec. 4th, 1896.

In reply to the first request we would refer our brother to the SIGNS number five, current volume, where we have briefly replied to a similar request from brother Henderson in Texas. Referring to Jude 3, our brother asks, "When was this faith delivered to the saints?" We have understood that by the term "faith" in the text, Jude means the gospel itself, or the gospel plan of salvation. This was revealed or made manifest, or delivered to the saints, when Jesus the Son of God came in human flesh, and his gospel began to be preached in the world. Personally it is delivered to the saints when a revelation is made to them of mercy and salvation in Jesus Christ. Our brother, who testifies to a hope in Christ when he was seventeen years of age, and who is now nearly four score, can remember when the blessedness of salvation came to his own soul. It was

once delivered; it has been with him ever since. His hope and joy have been in it. It has upheld him through many deep waters. He can but testify to it, and contend earnestly for it. Salvation by grace is to him a precious theme.

Where was it delivered? We think that we have already in substance answered the question. Wherever Jesus is revealed, that is the place. "Jesus the sun and substance is of all the gospel scheme." Our brother can recall where this gospel was delivered to him. We ourself can recall where we first gained a view of the plan of salvation.

Under what circumstances was it delivered? "The people that sat in darkness saw a great light." Perhaps this might answer the question, without need of further remarks, but we will add that when the gospel was revealed in the first place, darkness covered the earth, and gross darkness the people. So in all individual personal experience, there is trouble and darkness in the soul before this faith is given. Our brother, no doubt, can remember under what circumstances of temptation and trial, the faith which he now holds dear was revealed to him.

What is this faith? As we have said, we understand Jude in this verse to use the word "faith" in the sense of the gospel, or scheme.

But lastly our brother asks, "What is faith?" To this we can give no better answer than Paul has done in Hebrews xi. 1, "Now faith is the substance of things hoped for, the evidence of things not seen." It seems to us that Paul means here just that thing which every child of God feels and realizes in his own soul, which overcomes in him temptations, fears, doubts and the world; which casts down evil, and makes him love holiness;

which stirs him up to all obedience, and which overcomes the world. Think about all this as we may, there is no better name to call it by than "faith."

PLEASE give your views upon 1 Cor. i. 21. The last part of the verse. Please tell in what way the believer is saved by preaching, when he is already saved by the atonement of Jesus Christ.

Your unworthy sister,

E. M. HOLLINGSWORTH.

WOODLAND, Cal., Feb., 1897.

It is manifest that the text named above must not be understood to relate to that redemption which was finished upon Calvary. That redemption which Jesus finished by his death cannot afterwards be completed by preaching, or by any other thing. It is not worth while to do more than state this fact. It is too plain to be disputed. But how, then, are redeemed sinners who have become believers to be saved through the foolishness of preaching? is a question of importance certainly. We will briefly suggest a few thoughts in response. As the people of God are all through this mortal life, in the flesh, and subject to the weaknesses of the flesh, to the allurements of the world, and to the temptations of the enemy, they need daily help, daily instruction, and daily admonition. This is all supplied by preaching. By it, therefore, the people of God are often saved from believing error to their harm; by it they are put in remembrance of the things which they are so prone to forget, and by it they are admonished to continue to walk in the narrow way. How many can speak of having been in deep trouble under a soul-humbling conviction for sin, and when ready to say, There is no redemption for me, they have been led to hear in preaching, the truth of a full and finished salvation in Christ set forth; and so comfort and hope have sprung up, and they

have been saved from despair. Again, how many times have the people of God been oppressed and distressed, and have felt that their hope was vain, and that their profession has been false; but through preaching, hope has been once more revived, and they have been able to again "read their title clear to mansions in the skies." And who can measure the good received by those whose privilege it has been to sit stately under a sound ministry? Such ones have grown up like plants fed with daily nutriment, and daily watered by the dews and rains of heaven. Who that has passed through any length of experience can fail to remember times also when the soul has almost been overwhelmed by some sore temptation, either to despair, or to do wrong, and just when needed the word of preaching has come with power, and the temptation has been driven back, and they have once more triumphed in the Lord? There are, it seems to us, untold numbers of ways in which preaching brings salvation to believers.

There is an eternal redemption. This is by the blood of Christ alone. There is a time redemption and salvation also. This also is by the grace of God, but it is wrought out through preaching, or teaching, by the word of the Lord. The first redemption satisfies divine justice in the sinner's behalf. The second salvation cleanses the way of the redeemed according to the words of David: "How shall a young man cleanse his way? By taking heed thereto according to thy word." The apostle calls it, "The washing of water by the word;" and this word of the Lord is presented through preaching; but let none of us forget that preaching, and the salvation wrought by it, is as much of the grace of God, as is final redemption through the blood of Jesus Christ. In

closing these remarks, we cannot do better than to quote the telling and solemn words of our dear and venerable brother, Elder Wm. M. Mitchel, in which he refers to this matter of time salvation. He says, "And now before closing this article, we will briefly say, that as there has been a great deal published in two or three of our Old Baptist papers of late, respecting conditional or time salvation, as it is called, we have only time now to say, that apart from that salvation that is in Jesus Christ, there is neither time nor eternal salvation for any child of God, or for any genuine believer in our Lord Jesus. In the gift of Jesus as a Savior of sinners, God the Father has given all things that pertain to life and godliness, either for time, or for eternity. The salvation that is in Jesus Christ is always with, but not without eternal glory.—2 Tim. xi. 10. Every deliverance obtained by an heir of God, whether we call it time salvation, or eternal, is obtained for Jesus' sake, with eternal glory to God the Father of all our mercies, and the God of all our comforts. Praise ye the Lord."

These are solemn and weighty words, and we would praise the Lord for them. We trust that what is here written may be found in accord with the word of truth, and that it may commend itself to sister Hollingsworth, and all our readers. We will add that some time since we received a request from V. A. Mercer, Chappel Hill, (State not given) to write upon the same words. We trust that what we have written may be satisfactory to this correspondent also.

C.

WE no longer send back numbers to the first of the volume, unless especially requested to do so.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

2 TIMOTHY I. 9, 10.

"Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

No subject has ever so much engrossed the attention of men as that of salvation; and if we had not some acquaintance with the blindness and ignorance of the carnal mind, we could not but wonder at the variety of, and conflicting sentiments of men in relation to it. But it must be admitted that God is of one mind, and none can turn him, and that his laws are immutably the same, and that the transgression of it in all ages is sin, and it condemns every transgressor of it, consequently there can be but one way of salvation from it. It is admitted, we believe, by all who admit the truth of revelation, that the way of life and salvation is taught in the Bible. But different men construe the same Scriptures in different ways. But the portion before us is so plain and intelligible, and so perfectly free from all ambiguity, that we cannot conceive how common candor can give it but one and the same construction. In this epistle Paul desires Timothy to stir up the gift of God which was in him, and which was communicated to him for the purpose of comforting and instructing the saints in this only way of life and salvation. Paul said to him, "God hath not given us the spirit of fear, but of power, and of love, and a sound mind. Be not thou therefore ashamed of the testimony of the 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 an holy calling." If we attempt to contemplate salvation in its true character, we must go back in our contemplations to the revelation which the eternal Jehovah has made of himself. And as nothing can have an existence without an origin, so must salvation have an origin, and that origin is God himself. And as we know nothing of him, only as he is pleased to reveal himself to us, may it be his pleasure to communicate that knowledge and wisdom unto us, that we may speak as becometh sound doctrine which cannot be gainsayed. If God is infinite in wisdom, and if salvation be his work, he must have known from eternity the whole arrangement, for it was his work, and so is the consummation of all the plan. We are told that all the works of God were known unto him from the foundation of the world. And in relation to salvation, we are informed that the whole arrangement was made before any human being who would need salvation was formed. Jesus Christ was set up as the Savior before the dust of the earth, from which man was formed, was spoken into existence. Said Christ, in speaking under one of his titles, (viz, wisdom,) "I was set up from everlasting, from the beginning, or ever the earth was." "Rejoicing in the habitable parts of his earth; and my delights were with the sons of men." This language carries our minds back to the utmost stretch of human comprehension. It throws our contemplations into the boundless ocean of eternity, and that ocean we can neither fathom nor explore. But as far back as our comprehensions can go, so far back we can trace the salvation of God; and we must content ourselves to roam within that scope which God has been pleased to allot to us. If we inquire for what purpose Christ was set up, we are met

with the answer, the Head, Mediator and Savior of the church. God gave him for a covenant of the people, a light to the Gentiles, and his salvation to the ends of the earth. Hence we read of the church being chosen in him before the foundation of the world. The elect of God, or those who were chosen in Christ, are those of whom Jesus said, "And my delights were with the sons of men." This truth is presented also by David, in that passage in which it was said by the Savior, "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. Whenever we approach the subject of salvation, we enter upon a theme as high as heaven, and as boundless as Deity itself. And the ever astonishing and wondrous plan of salvation which was established in eternity, and is fully developed and consummated in time, is what Paul in this epistle to Timothy is discoursing upon. But salvation cannot benefit any but the lost. None can be condemned by the law but those who have transgressed it, and none can be delivered from its curse but those who are under it. Hence Jesus came not to save the righteous in their righteousness, but he came to save his people from their sins. In the fullness of time, and after the creation of the world, God made man, and by transgression he fell, and in him all his posterity fell also, and they are all born into the world, yea, they are conceived in that depravity which Adam possessed after the fall. And let us here understand what it is that brings us into a state of condemnation. Some people tell us that

sinner are damned because they do not close in with overtures of mercy; because they do not believe the gospel, and improve the means of grace which God has spread before them. But there is not one word in all the Bible which will countenance this sentiment, but all the testimony of the sacred volume is in contradiction to it. Let us begin with the beginning of this subject, and endeavor to take our start in the channel of truth. What was it which caused the fall of Adam? Was it in consequence of his doing something which God had not commanded him to do? Certainly not, but it was his doing what God had forbidden him to do. It was what he had done which brought the curse. And so it is with all condemned sinners. They are not condemned for what they have not done, but it is for what they have done. They are condemned for sin, and sin is a transgression of the law. And this is the case also in law among men. No man was justly condemned by the law of his country because he had done nothing, but because he had committed some act which was a violation of the law of the land. And the sentiment called gospel condemnation, is entirely without foundation in truth, and in the Bible. But as all admit, Adam transgressed; he did that which God forbade his doing. And as his posterity were then all in him, and he had fallen under the curse, as he was, so are they all by nature, and are brought into their natural existence the degenerate plants of a strange vine. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Sin is the natural element of all the posterity of Adam, for they have descended from him since his fall, and they have his fallen nature, and like him

are sinful. They inherit his carnal mind, and his carnal mind is enmity against God. Hence the fallen state of man is a lost state, for by the offense of one, judgment came upon all men to condemnation, consequently all the elect of God are by nature under the curse and condemnation of the law, and are without hope in the world. "Without holiness and perfect righteousness, none can stand before God." All mankind are condemned, and the wrath of God abideth on them. Alas, how deplorable the condition of man. The earth is shrouded in the sable mantle of gloom, and man is cast out of Eden's bliss, and is groaning under God's awful curse. Was God taken by surprise through the development of this sad state of things? Is he discomfited and disappointed in his purpose in consequence of something having occurred which was unknown to him before the creation? By no means. It is true that sin entered into the world; misery and death are here, but let all heaven rejoice, and earth be glad; let the mountains leap for joy, and the inhabitants of the rock sing, a ransom is found. Before man was formed, or sin had entered the world, the God of wisdom and salvation had given his elect, grace in Christ, that where sin abounded, grace should much more abound. Jesus was set up before man was formed, to save him under the awful state of sin into which God was pleased to suffer him to fall, and from that dreadful death consequent upon it. Christ the Savior is declared, and of him it was said, He shall bruise the serpent's head. The serpent could only bruise the heel of the church, but Jesus shall bruise his head. The covenant engagements of Father and Son in the salvation of the family of God now begin to be developed. The great and eternal plan of salvation

begins to be opened, and by manifestations, types and shadows, Jesus Christ is presented to the people.

The offering of the lamb by Abel, pointed to that salvation and Savior which were provided before the birth of time. Salvation was ratified in the eternal counsel, and now God begins to make that salvation known to the heirs of it. God saved his people with an everlasting salvation; but it requires the entrance of sin into the world, and the fall of God's children in it, with rolling time, and transpiring events, to reveal that God, to man, who hath saved us and called us with an holy calling, and to fully manifest and apply this salvation unto them. The types and shadows all pointed to this, and prophets and righteous men desired to see the Savior. In the fullness of time, a multitude of the heavenly host was heard to announce his advent into the world. And as without perfect righteousness none can have peace with God, Christ himself is the peace of all the church. God has made him to be unto them wisdom and righteousness and sanctification and redemption. This is the salvation which is presented in the text. "Who hath saved us, and called us with an holy calling." We have touched upon salvation as an act of God before man was formed, and now pass to take some notice of it, in the personal manifestation of it to, and the volition of it in, the heirs of glory. And the first thing in this branch of salvation is the calling already described in the text. But as there are various opinions upon the subject, it may be well for us to examine the Scriptures of truth, and hear what they say about it. Many suppose that the preaching of the gospel constitutes this call. That sinners, who are dead in trespasses and sins, and who sit under a

preached gospel, receive this call, and that the volition of their will turns the scale whether they are benefited by it or not, or decides the event whether the call will be effectual or not. Now this position is not true, and finds no support in the Bible, for no man but he who has been regenerated or quickened by the Spirit of God, can hear the gospel. The sinner who is dead in trespasses and sins, possesses (spiritually) no living or spiritual capabilities. "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 preaching of the cross is, to them that perish, foolishness. Why is it foolishness to them? Because they possess no spiritual life which enables them to discover the Spirit and glory of it. The wisdom of this world can never attain to it, for God has hidden these things from the wise and prudent. The apostle, in his epistle to the Corinthians, has put this subject in a clear and decisive light, "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and wisdom of God." Here the most sluggish mind must discover that the same preaching had a different effect upon different characters. To one it is a stumbling-block, to another folly, and to the third it is Christ the power of God, and the wisdom of God. What makes the difference, for certainly the message is delivered irrespectively to them all, so far as the act of preaching is concerned? The different effects are caused by that grace and Spirit which has made the hearers to differ. The seed sown on the rock, where there is no earth, will remain inactive, while that which is

sown in good ground will germinate and bring forth fruit. Those to whom the gospel was Christ the power of God, and wisdom of God, had already been called with an holy calling, while those to whom the same sermon was a stumbling-block, and folly, had not been called. If this be not true, then the language of Paul to the Corinthians is contradictory in itself, and has no meaning in it at all, and is altogether abortive. Who will dare charge the Spirit of inspiration with this? This holy calling is a work beyond the power and control of man, and is one which God has never committed to the hands of man. Christ said, "He came not to call the righteous, but sinners to repentance." Yet he preached to those self-righteous pharisees, whom he came not to call, and on one occasion at least, those of them who heard him preach a sermon on sovereign grace, were all filled with wrath. If the preaching of any being could constitute this an holy calling, we should certainly suppose that the preaching of the Lord of glory would effect it, but this holy calling is the work of almighty power. "It is the Spirit that quickeneth, the flesh profiteth nothing." 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." The elect of God by nature are dead in trespasses and sins, and must be quickened; but preaching cannot quicken them. How then are they to be quickened? We will turn to Jesus Christ, for an answer: "For as the Father raiseth up the dead and quickeneth them, even so [by the same almighty power, and in the twinkling of an eye] the Son quickeneth whom he will." This is what we understand by an holy calling, a heavenly calling, or as men sometimes denominate it, an effectual calling. It is an holy calling because

it calls them to holiness; they are called to the Holy God through Christ, and the life communicated in it is a holy life. It is the life of Christ communicated to them. The reason why they are called is, they are the saved of the Lord, and they are now called into the enjoyment of that salvation. "Who hath saved us and called us with an holy calling." Salvation precedes the calling, and the calling brings the heirs of salvation to Christ, and they are put into the enjoyed possession of an existing, finished and eternal salvation. "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." This calling is not to make them the heirs of salvation, but it calls those who are already heirs, into a knowledge of their heirship, and the enjoyment of their inheritance.

Many contend that something must be done by the sinner; some preparatory steps are to be taken by him; some righteous acts are to be performed by him, or the Lord will never save him. If he be an heir of glory, he is already saved, and in his unregenerate state, he possesses neither the power nor the will to perform any righteous act, for his mind is a carnal mind, and is enmity against God. But let us hear what the text says: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us: [when we began to be religiously inclined, and to seek the Lord, and to get religion? Nay, Verily. No such language ever stained the pages of holy writ, or divided the crown of Jesus]. But, according to his own purpose and grace which was given us in Christ Jesus before the world began." This purpose is an eternal one, and this

grace was given to all the heirs of glory in Christ Jesus before the foundation of the world, when they were chosen in him, and blessed in him with all spiritual blessings, and which were to flow to them in time; and this holy calling is one of these blessings, and it reaches them in consequence thereof. These things are embraced in the expressions, purpose and grace. If we ever had grace given to us at all, it was before the world began, for there is no succession of grants from God. What christians receive from day to day, is the manifestation of the blessings of an original grant, or covenant. It was not in consequence of any goodness which the Lord foresaw in any of the children of men, that he established the economy of salvation, but it was according to his purpose and grace from eternity. His own sovereign will decreed it, and death and hell cannot disturb it. There is a fullness in it, and a certainty of its being all accomplished. That God, who has numbered the very hairs of our heads, has not forgotten one blessing which will be for our good, and he who suffers not a sparrow to fall to the ground without his notice or permission, has not failed so to secure these blessings, that the devil shall never be able to rob us of one of them. What can be more comforting to the tempest-tossed pilgrims than a knowledge of this heavenly truth? What submission and patience it produces in us while being rolled and tossed hither and thither, to know that the Lord rules and reigns, and guides and governs all our affairs; and that all things work together for our good, and that they flow unto us under the controlling hand of God. This is grace, not to be thought of but with tears of joy, not to be mentioned but with shouts of praise.

In inseparable connection with the fore-

going, is the appearing of our Lord Jesus Christ. What is this appearing for? Is it to effect some new arrangement, or to establish some new purpose, to render man savable, and leave the event at the volition of the will of man? Now this question is answered by inspiration, and the answer will outride and shine amidst all the opposition and rage of men and devils in earth or hell. Jesus came to make manifest that salvation, purpose and grace, which were given the heirs of glory in himself before the world began. He came to make manifest and apply the salvation of God to his children, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Savior Jesus Christ." The appearance of Jesus Christ was in accordance with this salvation, purpose and grace, and it presents a theme of the most devout contemplation. In this appearing it is made known to the church of the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. What is his appearing? If we visit the manger, we will find a babe wrapped in swaddling bands, and there, in the appearance of a helpless babe, we see the Conqueror of death and hell. We see him in whom dwells all the fullness of the Godhead. But we here behold him, who in his meditative character is meek and lowly in heart, just entering into his humiliation. He takes not on him the nature of angels, but the seed of Abraham, and unto us is born this day a Savior, which is Christ the Lord, and his name shall be called Jesus, for he shall save his people from their sins. Here is fulfilled that prophetic strain of Isaiah: "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." Jesus is made under the law to redeem them that were under the law. He delivered them from the curse of the law, being made a curse for them, as it is written, "Cursed is every one that hangeth on a tree." His people being entirely destitute of righteousness which would be acceptable to God, they being ignorant, unholy, and condemned, Christ was of God made unto them wisdom and righteousness, sanctification and redemption. Daniel had foretold that the Redeemer should make an end of sin, bring in everlasting righteousness, and seal up the vision and prophecy. Some people talk about Christ's working out the righteousness of the saints. The Spirit of inspiration has said, "This is the name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**" Our righteousness is Christ's righteousness, for he is our righteousness, and so far from his coming into the world to work it out, he came to bring it in. And as Daniel has said, he shall make an end of sin; prophetic annunciation! He has put away sin (from the church) by the sacrifice of himself. His people were under the law and he must go where they are, and as they are under the condemnation of it, and under the sentence of death, he must die to redeem them therefrom. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." If we follow him to Calvary we will there hear him cry, "It is finished!" It is done! He bowed his head and died, and through his death the law is forever silenced, and powerless over the church, and through his resur-

rection from the dead the church is everlastingly justified. "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." He was the plagues of death, and the destruction of the grave. This is the Lord and Savior Jesus Christ, who hath swallowed up death. This is the testimony which Isaiah bore of him, "And he shall swallow up death in victory." He did not swallow it up in merely falling; but in victory; in his glorious and triumphant resurrection from the dead. He has abolished death in bowing to its requirements, or in laying down his life, and then taking it again. He triumphed over it. In that he died, he died unto sin once, but in that he liveth, he liveth unto God; death has no more dominion over him. But why has death no more dominion over him? He has abolished it, triumphed over it, taken away its sting, and disarmed it of its power. At his command the massive bars retreat, and the grave gives way before him. Where was the life of the church when Jesus laid down his life? Is the life of the church in Christ? The apostle has told us that Christ is the life of every believer in him. In this light, we can easily comprehend him when he speaks of Christ's dying unto sin once, but now living unto God, and then turns his discourse to the saints, saying, "Also likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ." And again, "If we be dead with him, we shall also live with him." The bodies of the saints must die, but in Christ they triumph over death, and are enabled to sing, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Jesus has offered himself without spot to God, and by that one offering hath

perfected forever them that are sanctified. He was delivered for our offenses, and was raised again for our justification. He laid down his life a voluntary sacrifice, and took it again, and through his resurrection from the dead, life and immortality are brought to light through the gospel. The church lives in Christ's life, and her immortality is in his immortality, and because he lives she lives also, and because he reigns she reigns with him. Her all and in all, is in him, and where he is there she is also. She is the heir of God, and joint-heir with Jesus Christ in all things, and if she suffers with him, she will be glorified with him, for all things are hers, and she is Christ's, and Christ is God's. And if we seek the living among the dead we cannot find him, for there is no life in the law, nor in a dead savior, but the life is in him who was dead, but is alive for evermore; lives at the right hand of God, where he maketh intercession for the saints, according to the will of God, and heaven and earth are appealed to in vain, to lay a single charge to God's elect, for God has justified them, and who then can condemn them? Christ has died, yea, rather, is risen from the dead, and he was delivered up for their offenses, and raised again for their justification.

MIDDLETOWN, N. Y., Sept. 1, 1854.

VIEWS WANTED.

TACOMA, Wash., Feb. 2, 1897.

EDITORS SIGNS OF THE TIMES:—Would it be asking too much to have some one of your many able writers, or the editors, to give their understanding of the last clause of Hebrews iii. 6? "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Also part of the fourteenth verse, same chapter: "If we hold the beginning of our confidence steadfast unto the end."

Why does Paul use the word "if" in these instances?

Very truly yours,

INQUIRER.

MARRIAGES.

FEB. 17th, 1897, by Elder T. M. Poulson, near Warrenton, Va., Mr. Amon Miles, and Miss Anna Mitchel.

FEB. 24th, 1897, by the same, in the Baptist meeting-house called Nassaongo, Wicomico Co., Md., Mr. John W. Riggins, and Miss Lillia E. Sirman, both of said County.

OBITUARY NOTICES.

OUR sister, **Mrs. Rachel S. Moore**, fell asleep in Jesus at the home of her daughter, Mrs. Andrew J. Hobbs, on Friday morning, Dec. 4th, 1896, and was buried from there on the following Sunday. Our brother, H. Claude Ker, conducted the funeral services. Sister Moore was born in Harford Co., Md., Feb. 26th, 1808, and was therefore in her 89th year when she died. Her maiden name was Culver. She was married to Mr. Moore in 1835. He passed away in 1875, since which time she has made her home with her children. She was ill five weeks. It was simply the wasting away of old age. She was baptized in the fellowship of Ebenezer Church by Elder Wm. J. Purington about thirty years ago, and was one of the last three whom he baptized before resigning his care of that church. Ever since her walk and her heart had been with the church. In the nearly twenty-nine years that we served as Pastor there, we never knew her seat to be vacant in our assemblies, unless hindered by illness. In rain or sunshine, in heat or cold, if any were present she was among them. She said but little, but her life spoke louder than words. She commanded the esteem of all who knew her. She possessed the ornament of a meek and quiet spirit. She was clear in her view of the doctrine of grace, and Jesus' name was precious to her. She loved experimental religion. Her end was peace. On one occasion, when her family thought her almost gone, a dear friend kneeling by her bedside said to her, "Grandmother, you look so peaceful." With her hands clasped, and looking upward she replied, "All is peace." She then spoke of the home to which she was going, of the kindness of her children to her, and of her desire that they all might be gathered there. Six children were born to her, of whom five are living. They mourn their loss. The church will long miss her in their assemblies. O that every professed follower of the Lamb might lead the life of faith, patience and steadfastness in life, that it was given her to lead.

C.

My dear mother, **Drucilla Dyer**, died Feb. 2d, 1897. She was born in Indiana, near the Ohio line, October 18th, 1827, aged 70 years, 3 months and 15 days. She was raised a Baptist, and lived firm in the faith. Although she never united with any church, as she said she did not feel worthy to do so, she was a close reader and lover of the SIGNS, and took great comfort in reading the same. She said the SIGNS was her sermons. Her health was so poor she could not attend church to hear any preaching. I intend to renew my subscription to the SIGNS, as I know it would be her wish that I read them. I also take pleasure in reading them, although I am not a member. The SIGNS advocates my religious opinion.

Unworthily,

GILBERT BEEBE DYER.

LONE JACK, Mo., Feb. 24, 1897.

Brother Shadrach W. Jackson died at his home in Weatherford, Texas, Dec. 14th, 1896. Brother Jackson was born in Rutherford County, Tennessee, Feb. 11th, 1816, was married to Elizabeth Douglas Nov. 19th, 1840, in Chatanooga, Tennessee. Moved to Mississippi, and together with his wife joined the Primitive Baptist Church called Ebenezer, and was baptized by Elder Stuart, August, 1843. Moved to Texas in 1865, and joined the church called Willow Creek, his wife and himself handing in their letters at the same time, where they still remain. Brother Jackson served the church acceptably as Clerk for many years, until he became too feeble. His departure was very sudden and unlooked for. He had walked up town, a mile or more, and came home well as usual, and retired to rest. When sister Jackson was about retiring, she heard him make an unusual noise breathing, and looking she saw death in his countenance. He continued to breathe for some thirty minutes, and then passed peaceably away. Our sister, his aged companion, says that in all his church life she never knew of his having any difficulty with a member. I have lived in the same church with brother Jackson for more than twenty years, and always considered him a safe counsellor, and a man of more than ordinary firmness, and established in the doctrine of grace, as advocated in the SIGNS OF THE TIMES. I visited the family on the 15th, and on the morning of the 16th tried to speak some words of comfort to the relatives and sorrowing friends from the words, "If a man die, shall he live again?" After which his remains were laid to rest in the Weatherford Cemetery, there to remain until the resurrection morn, when this mortal shall put on immortality, and our vile body shall be changed, and fashioned like Jesus' glorious body.

Our brother leaves his aged companion, our sister, five children, three sons and two daughters, quite a number of grandchildren, and the church, to mourn his absence. But we sorrow not as those that have no

hope, feeling assured that our loss is his eternal gain.

JAMES STAGGS.

Deacon Alexander M. Townsend was born in Kentucky August 1st, 1813. He died at the home of his son-in-law, John Shearer, in Newberg, Ore., Feb. 2d, 1896, aged 82 years, 6 months and 1 day. When an infant his parents moved to Indiana, where he grew to manhood. He experienced a hope in Christ about sixty years ago, and joined the Primitive Baptist Church in Indiana. He was married to Mary A. Creighead May 6th, 1838, who died Nov. 29th, 1845. To them were born five children. He moved with his children to Missouri in 1846, where he was married a second time, to Mrs. M. E. Reynolds, March 7th, 1847. To them were born three children. His last wife died Jan. 15th, 1876. Brother Townsend moved with his family from Missouri to Atchison Co., Kansas, in 1856, where he joined Pleasant Grove Church by letter, and was ordained deacon of that church about thirty-seven years ago, which office he filled acceptably till death called him from time to eternity. He moved to Mendocino Co., Cal., in 1870, thence to Yamhill Co., Oregon, in 1871, uniting by letter with New Hope Church, in Washington Co., Ore., where his membership was at his death. He was the last of his father's family. The last thirty years of his life he was totally blind, having lost one eye by cataract when quite young, and losing the other by being struck with a stick while cutting wood; yet he enjoyed good health until two and one-half years ago, when he met with a fall, which rendered him helpless until death. Five of his children live to mourn their loss. They are: Mrs. John Trapp, of Topeka, Kansas, sister T. L. Butler, of Polk Co., Oregon, sister Elizabeth Shearer, of Washington Co., Oregon, Mrs. Sarah Foster, of Cavel, Cal., and Mrs. John Shearer, of Newberg, Oregon.

Brother Townsend was buried by the side of his last wife, in the Dundee burying-ground, where all that is mortal will sleep till the last trump shall sound. Brother Townsend had twenty-eight grandchildren living, and thirteen dead; twenty great-grandchildren living, and three dead. In the death of our dear old brother the children have lost a kind and loving father and grandfather, the church a worthy member, and the community a respected citizen; but we mourn not as those who have no hope. His faith was strong in the Lord, always giving honor to his great name for all good and perfect gifts, realizing that in mortal man there dwelleth no good thing. The last Scripture he was ever heard to quote was, "For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. iii. 11. Funeral latter part of May, or first of June.

Unworthily,

NEWBERG, Oregon.

S. B. MOFFITT.

DIED—At her home, one mile south of Zanesfield, Ohio, **Jerusha Shoots**, March 11th, 1897, after a lingering illness of about eleven years. Her disease was paralysis. Sister Shoots was born in Champaign County, Ohio, July 18th, 1818. She was the daughter of John and Mary Mackentire. She was married to Stilly McGill in 1836. To them was born three children, Jane, Christopher and Benton. Her husband, Stilly McGill, died in 1843. She was married the second time to Benjamin Shoots, in 1845. To them was born five children, Joseph, Benjamin, Nancy, Ellen and Botsey. She united with the Nettle Creek Baptist Church in about 1840, and was baptized by Elder Samuel Williams. She moved from Champaign County, to Logan County, in 1849. She took a letter from Nettle Creek Church, and joined Rush Creek Church, in Logan Co., Ohio, where she remained till December, 1859. She then moved to the farm, where she died. She was deprived of the privilege of attending her church, on account of her infirmities. In the last part of her life she was a great sufferer, but bore it without murmuring. The last four months of her life she was unable to talk, but part of the time seemed to be rational. Thus passed away a loving wife and mother, a devoted christian. Aged 78 years, 4 months and 7 days. Funeral services by the writer. Peace be to her dust.

WM. LIPPINCOTT.

Martha E. Ketchum was born in Crawford Co., Ohio, Feb. 28th, 1851. Came to Illinois with her parents in 1852. Married H. J. Stansell in August, 1870, by whom she became the mother of seven children, five sons and two daughters, who together with her husband survive her. She united with the Old School Baptist Church called Sandy Creek in 1870, together with her husband, and remained in fellowship to the day of her death, which occurred March 5th, 1897, at the age of 46 years and 6 days. A large portion of her life was embittered by intense suffering from a malignant form of what is known to medical science as gall stone. But thanks be to God, who giveth us the victory through our Lord Jesus Christ, she was enabled to triumph in death, and rejoice as she drew near the end of her sufferings. She was the youngest of a family of ten children of the late Deacon Eddy Ketchum, and a sister of the writer of this notice.

The funeral occurred on Tuesday the 9th from the M. E. Church, in the village of Fisher, Ill., when Elder Isaac Taylor preached to the sorrowing relations and friends. The affectionate esteem of the community was attested by the very large attendance which filled and overflowed the house, although the weather was most inclement, and the roads as nearly impassible as they ever get.

May we all be reconciled to say and feel, Not mine, but thy will O Lord be done.

SMITH KETCHUM.

CHAMPAIGN, Ill., March 11, 1897.

Richard M. Grafton, son of Nathan and Barbara Grafton, died in Baltimore city January 21st, 1897. Brother Richard was born June 9th, 1859. He was baptized into the fellowship of Harford Old School Predestinarian Baptist Church by our beloved uncle and pastor, Elder Wm. Grafton, on the first Sunday in July, 1886, where his membership remained until the summons came that called him home from a world of sin and sorrow, to the land of pure delight, where saints immortal reign. He leaves his wife, father and mother, one sister and three brothers to mourn their loss, which we hope is his eternal gain. But we feel to say, they mourn not as those who have no hope.

His funeral, which took place on Jan. 23d, was largely attended, when Elder Wm. Grafton preached an able and comforting sermon to the sorrowing relatives and friends. May the Lord, who is infinite in wisdom and mercy, reconcile us to all his dealings with us, and by his ever blessed Spirit,

“Fill us now with deep contrition;
Take away these hearts of stone,
And make all with true submission,
Meekly say, Thy will be done.

Though to-day we're filled with mourning,
Mercy still is on the throne;
With thy smiles of love returning,
We can sing, Thy will be done.

By thy hand the boon was given;
Thou hast taken but thine own:
Lord of earth, and God of heaven,
Evermore thy will be done.”

J. A. GRAFTON.

DUBLIN, Md., March 21, 1897.

DIED—At her home near Opelika, Ala., Jan. 16th, 1897, **Mrs. Eveline McCain**, consort of Mr. John McCain, and daughter of J. R. and Martha Stevens. She was born October 29th, 1830; baptized in the fellowship of Old Harmony Church (then Chambers Co., Ala.) by Elder Jeff Stringer, in the month of December, 1849, and was married to John McCain Dec. 26th, 1852. At the time of her death, she was a beloved member of Hephziba Church, Lee Co., Ala., and had been for a number of years. Sister McCain had been in failing health for some time, and was a great sufferer, but the immediate cause of her death was thought to be “la grippe.”

I became acquainted with deceased some five or six years ago in Opelika, and lived a door neighbor to the family some ten months, since which time I have had the privilege of being a member with the same church with her, and Pastor at the time of her death. I can say of a truth that she was an humble and devoted child of God, and a model christian in every sense of the word. She was of a “meek and quiet spirit,” rather retired in her disposition, kind and affectionate to all, but unyielding in her belief of the

doctrine of election and predestination, and salvation by grace. She rejoiced in Christ Jesus, and had no confidence in the flesh. Her house was a home for the brethren, and she was one of the best of neighbors. The writer has often shared her hospitality and liberality, and I feel keenly her loss, not only as a sister in the church, but I feel that one of my best friends is gone.

She is survived by a devoted husband, three daughters, to wit, Mrs. Martha Mays, Mrs. Ophelia, and Mrs. Ada Allen, together with several grandchildren and other relatives. Her three daughters are all worthy members of Hephziba Church. We have every assurance that this dear sister is at rest in the peaceful presence of God, and that our loss is her everlasting gain. Thinking that I was away from home, Elder W. M. Mitchel was requested to attend her burial, but owing to feeble health and bad weather, he could not attend, and she was buried in Liberty Cemetery without services being held.

May God abundantly bless her sorrowing husband and children for Christ's sake. Amen.

H. J. REDD.

My husband, **Hiram Elmendorf**, died February 27th, 1896, aged 66 years and 20 days. He was complaining of a cold for some time, and was confined to his bed nearly two weeks, yet was never heard to murmur a word. His disease was pneumonia. He was reared by Old School Baptist parents, and was a firm believer in their doctrine, although he never made any profession. Being by his bedside, I heard him raise his cry to Almighty God, asking him to receive his poor soul; then I asked him if he was willing to die; if he thought God would receive him to mansions in the skies? He said, yes. It seems sad that when people get old like us, that they must part. To think he should be taken first, he always being strong and healthy, and I right the reverse. But God knows best; his ways are not our ways. May we be so unspeakably happy as to be among the chosen number at the resurrection morn, when the last trump shall sound; then will we all join in singing praise to God for evermore.

Deceased was born in Olive, N. Y. He leaves two children—a son and a daughter.

Sleep on peacefully, my husband,
Where we laid thee down to rest;
I am 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.

CATHARINE ELMENDORF,

ROCK FALLS, Illinois,

POETRY.

A STRANGER'S WISH.

MAY he who ever keeps
Watch over all, nor slumbereth, nor sleeps,
Be near thee still with his supporting hand,
Thy cool rock shadow in a weary land.
So shalt thou in thy daily duties move
By the still waters of our Father's love,
And the true peace which he alone can give,
In the deep quiet of thy spirit live.
And when at last the summons shall be given,
Thine eyes shall open on the bliss of heaven,
And earthly pomp and earthly joys wax dim
Before the white-robed saint and seraphim.
Eye hath not seen it, nor the living ear
Heard the glad music of that wondrous sphere,
Nor mind of man in its extremest thought,
One glimpse unclouded of its glory caught—
The joys prepared, the infinite reward
Of those who love the appearing of our Lord.

JOHN WHITTIER.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 65. MIDDLETOWN, N. Y., APRIL 15, 1897. NO. 8.

POETRY.

UNTIL THE DAY BREAK.

A HUMAN soul went forth into the night,
Shutting behind it death's mysterious door,
And shaking off with strange, resistless might,
The dust that once it wore.

So swift its flight, so suddenly it sped,
As when by skillful hand a bow is bent,
The arrow flies—those watching round the bed
Marked not the way it went.

Heavy with grief, their aching, tear-dimmed eyes
Saw but the shadow fall, and knew not when,
Or in what fair or unfamiliar guise,
It left the world of men.

It broke from sickness, that with iron bands
Had bound it fast for many a grievous day;
And love itself with its restraining hands,
Might not its course delay.

Space could not hold it back with fettering bars,
Time lost its power, and ceased at last to be;
It swept beyond the boundary of the stars,
And touched eternity.

Out from the house of mourning faintly lit,
It passed upon its journey all alone;
So far not even thought could follow it
Into those realms unknown.

Through the clear silence of the moonless dark,
Leaving no footprint of the road it trod,
Straight as an arrow cleaving to its mark,
The soul went home to God.

“Alas!” they cried, “he never saw the morn,
But fell asleep outwearied with the strife.”
Nay rather, he arose and met the dawn
Of everlasting life.

CHRISTIAN BURKE.

CORRESPONDENCE.

WARWICK, N. Y., March 22, 1897.

MY DEAR BROTHER BENTON L. BEEBE:
—Inclosed I forward you two letters addressed to me privately, but which I think the readers of the SIGNS will find of interest to all who have obtained like precious faith with the apostles “through the righteousness of God and our Savior Jesus Christ.”

I have not been suffering so much from my recent attack of “la grippe” for the last two weeks, but my strength returns very slowly. I cannot confine my mind to continuous thought in writing, though I have missed but one regular appointment for preaching.

With fraternal love and fellowship, as ever, in the hope of life in Christ Jesus, affectionately your brother,

WM. L. BEEBE.

PHILADELPHIA, Pa., March 17, 1897.

DEAR BROTHER BEEBE:—I was so pleased to see your name in the SIGNS again. It was like shaking hands with an old friend who has been absent a long time. Familiar names and faces, whom we love, when brought before us, touch and bring into motion our heartstrings,

and we rejoice because we love them. It is a peculiar love that flows from heart to heart in the saints of God. I do not understand its secret working, but I would rather feel its sweet and exalting effects than anything this world can give. It far exceeds in virtue, purity and power the human fleshly passion which we call love; and like all things in the heavenly kingdom, it presents opposite characteristics to that of fleshly origin. The man that naturally loves his fellow-man, exercises every faculty of his natural powers to bring about a love in return, and the ruling question in his mind is, Have I gained his love? On the other hand we love God because he first loved us; and the ruling question in the minds of the Lord's faithful is not, Do my brethren love me? but, Do I love my brethren? How can my brethren love me? is a question that looms up before me day after day. Their love is the greatest boon I prize, and the most valued, because it is the love of my Master. The evidences of our acceptance in the Beloved are rich in assurance when we can lay hold of the promises of God in Christ Jesus in us. One of old has said, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Ofttimes I am encouraged in the evidence that I have, that this is true in my experience, for I do feel that my heart's desire seeks heavenly fruit in a Savior's love. But again, I wonder at my presumption in claiming as evidence the desire for things above when I discover a den of thieves within my sinful heart, money changing, and all manner of merchandizing in the lusts and passions of the flesh. Unfathomable mines of rich and boundless grace present to our spirit-

ual minds the church of Christ risen with him. And the entrancing beauty of such a scene, and the glory of it, cause us such great delight and joy, that when we return to the beggarly elements of this world, we realize how wide is the chasm between, and how great is the contrast. A risen church with her risen Lord is the secret of the Lord which our heart continually longs for. I often wonder how we obtain the secret. Like a summer's sigh of a gentle south wind, it blows upon us out of the garden of spices, and ere we are aware our heart is filled with the love of God. We have sought after, and have found the beauty of holiness, a complete redemption, a risen glory. The Bridegroom and the bride in the chamber of love, their whole affection centered in each other, and in the kingdom of the Father's glory. The "wise men" wandered dreary days and nights from the east, to where the star of Bethlehem stood over where the young child lay; of which the prophet wrote, "And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel." Out of the bleak, cheerless and dreary east, beaten upon by the east winds of an unsatisfied and violated law, shivering with the cold of many frosts, accumulated by many trials to appease an offended God, the church comes up through much tribulation into the light which reveals a risen Lord, a satisfied law, and herself lawfully delivered out of all her distresses by the blood and righteousness of him who is able to save to the very uttermost. Well may the apostle say, "If then ye be risen with Christ." How our heart leaps with anxious inquiry, Is this, can this be true in my case? I who am the vilest of the vile, the very chief of sinners. Yes, it

must be so, for only they who have been redeemed, and have entered into the light, can discern the risen church in her risen Lord. We behold the worm Jacob, (in ourself) totally depraved, polluted and full of sin, while in the divine light is revealed the precious declaration, "The blood of Christ cleanseth from all sin." How wonderful! And again the gracious words, "Thy name shall be called no more Jacob, but Israel." Now we see the risen church no more Jacob, the children of darkness, but Israel, "the children of light," and walking as the children of light in love, which is the perfect law of liberty. Where love reigns, therefore, there is where the affection is set. How pleasant it is to see a church walking in gospel order, the members all kindly affectioned one to another, each esteeming the other better than self. All wars and fightings ceased, because the banner of love is over them. And then how sorrowful we are made to feel when a little seed of discord is sown among them, and it takes root and grows and grows until it becomes (like the mustard seed of the parable) a great tree, and the fowls of the air lodge in its branches. So long as the true church is walking in gospel order, the world around respects it, although it abominates the doctrine. But the very moment discord creeps in, then they (the fowls of the air) pounce upon it, and are glad to find reason to say evil against it. When the lusts of the flesh temporarily gain the ascendancy in the hearts of the Lord's people, the affection (which was before so beautiful) fades, and like the sun going down behind the western hills, darkness comes, when the beasts of the forest creep forth and pounce upon their prey. The poor little sheep of the flock of the fold of God stand poor chances against their

wicked, relentless enemy. But when Jesus appears, and calls his sheep by name, how quickly the affection turns to things above, and not upon things on earth, for the Sun has risen again, and again they walk as children of light.

I just sat down, brother Beebe, to express my pleasure at seeing your name again in the SIGNS. I did not expect to run on this way. A rumor reached us some time ago that you had been visited by Mr. "La Grippe." I sincerely hope such an unwelcome visitor did not remain with you long. My health is greatly improved. We are all in usual health, and all unite with me in christian love to yourself and each member of your family.

Affectionately your brother,

B. F. COULTER.

HAZLETTVILLE, Del., Feb. 21, 1897.

ELDER WM. L. BEEBE—MY DEAR BROTHER:—My mind has often reverted back to the time of our last meeting, and the request you made of me to let you hear from me. I have thought of writing to you many times, but have put it off until now. To-day while reading the excellent letters published in the last number of the SIGNS, my mind again seemed to be impressed with a desire to write to you. But in making the attempt, the question arises, What shall I write? For I hope I know "that in me, (that is, in my flesh,) dwelleth no good thing." If I should say there was, you would not believe me; and if I should say evil, and only evil, and that continually, what good can that be to you? Then if there is no good in me (that is, in my flesh), and nothing but evil, what good can it do for me to write and tell you about it? But I am permitted to hope that there is a living principle, or life, dwelling within me that sometimes so

overcomes my natural feelings that I am enabled by the Spirit within me to claim and love you as a dear brother. And I am constrained to believe that it is not by reason of any natural tie existing between us that this is so. If this be true, then may I not hope that we are brethren, children of the same heavenly Father, having Jerusalem, which is above, and is free, for our mother? And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together, to an inheritance which is incorruptible, undefiled, and that fadeth not away. This inheritance is beyond the reach of our carnal and sinful nature, that would not only corrupt, but would squander it also, if given to us on conditions, as is taught and believed by the religious world. But thanks be unto his holy name, it is not so, but is reserved in heaven, and is sure to all the heirs of promise, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. O what a glorious hope is here brought to view unto all those who love his appearing the second time without sin unto salvation. Can it be that my name is written in the Lamb's book of life, and therefore an heir to that glorious inheritance which is the glorified fullness of the Lord Jesus Christ? It is not with me, my brother, as it is with you. The Lord has given you an understanding of the Scriptures, and placed you on the walls of Zion as a faithful watchman over the inhabitants of the inclosure; and I have no doubt but you have such glorious views of the city of God made manifest unto your vision, that for the time being you can say with the apostle, "That you knew a man in Christ Jesus, whether in the body, or out of the body, you could not tell;

God knoweth." But it is not so with me. The most of my time seems to pass in sadness and gloom, fearing even to claim any of the promises that belong to the children of God, and find myself down in the valley of mourning. But do I mourn as one that desires to be comforted? If I do, then I remember it is said that the valley of Achor shall be a door of hope.

I do not feel like closing without saying a few words about our dear brother Jenkins. I remember with a good degree of satisfaction the last time I ever heard him preach. I was very sorry when he had to stop for want of time, for his subject was full of interest to all those whose sins were atoned for by this Man, who, "After he had offered one sacrifice for sins forever, sat down on the right hand of God." It seemed to me that he was raised above the things of this world, and was permitted to enjoy the glorious presence of him who was the great Antitype of all the sacrifices made for sin under the law. But he is gone to be forever with his Lord, and to behold his glory at the Father's right hand. Amen. So let it be.

In love and fellowship, I am your unworthy brother in hope,

B. C. CUBBAGE.

STATE ROAD, Delaware, March, 1897.

BROTHER BEEBE:—There are things that accompany salvation, that never cease to be interesting to those who have any knowledge of them. They find it profitable to speak often one to another. I will now offer some reflections as they present themselves in the figure of a garden. "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed."—Song iv. 12. Everything presented in this Song of Solomon, and which inspired

in his heart such rapturous strains, evidently looked into the distant future, and to the events of gospel times. The time would come when there would be, "A little spot inclosed by grace, out of the world's wide wilderness." A garden comes from the hand of the proprietor as entirely the result of his work. Before, the soil may be given to thorns and briars, or may be utterly barren and waste, in common with the wilderness. There was no inclosure in the Jewish vineyard to separate between the precious and the vile; and so the psalmist complains in regard to the vines for which the Lord had a care, that "The boar out of the wood doth waste it, and the wild beast of the field doth devour it." But he evidently looked forward in faith to the time when the Lord would look down from heaven, and behold and visit his vine. In the recognition of relationship of sister and spouse it is the inclosure, evidently, and this alone that is so recognized. The inclosure is the work of the Lord, and owner of the garden, and is intended for the wellbeing of the plants for which he provides. There may be many lilies among the thorns, but there will never be a recognition of the wilderness as the Lord's garden. It seems to me that this inclosure shuts everything in that belongs within, and everthing out that appertains to the desert. Like the great gulf fixed between the rich man and Lazarus, so that gospel subjects could not carry living water to legalists; so they that are within cannot convey the wine and milk of the garden to those who inhabit the parched places of the wilderness, and those who are without cannot even see the things that God has prepared for them that love him. While beautiful for situation, the joy of the whole earth is mount Zion; yet the in-

closure is an impenetrable vail; all the fruits and fragrance, as well as the springs and fountains, shut in and shut up to the exclusive use of the family. Not only is an inclosure a necessary provision to a garden, but the soil must be thoroughly prepared, so that the vines, and lilies, and other garden plants, may flourish, bloom abundantly, and be fruitful. This inclosing of the garden does no harm to the world without. There is nothing shut up in this inclosure that the world needs, or would appreciate. The Lord honors his own cause, and shows his jealousy for his own name's sake, and for his glory, in inclosing the plants of his planting from the world. There is not a single plant in this garden that is a native of the desert. Every brier and root of bitterness, or poisonous herb that existed there, is destined to be rooted up. If these plants are to be understood of ourselves, we never are able to realize why the gardener should set such a value upon them. They are called trees of righteousness, the planting of the Lord, that he might be glorified. But he would not be glorified in them if the work that he has wrought in them was not a glorious work. Before they are planted as trees of righteousness in the garden, they are described as broken-hearted, as captives, and as mourners about Zion; yet owned of him as those to whom he will minister the healing and comfort they need. While they thus give evidence that they are righteous trees, and that the Lord has planted them, we go back to the time when we first find the Spirit of the Lord God ministering unto them, for more abundant warrant for faith in them that the Lord has designed them for his garden. I will not go into any argument here to prove that the ordinance of baptism is enjoined only upon

believers, and that unbelievers have no right to it, nor would it have any significance to those who have had no experience of what is set forth and represented by it. So there is an experience of death unto the love of sin, and of the world; and of life by faith in him who was raised from death unto sin to the glory of God; which is set forth and acknowledged openly in the observance of the ordinance; and hence a perpetual separation from the world, and from their former life, over which they had no control, and in regard to which they had no discretion. Churches may make a mock of the ordinances, but God will not be mocked. Here is a life union with those who have obtained like precious faith, and a communion with kindred spirits results. So the observance of the ordinance is but an outward exhibition of a living and enduring reality. Figures and emblems are nothing if they are not true and proper emblems of realities; and then their value and importance depends entirely upon the value and importance of the things represented. We have nothing higher, nor more sacred, ever to be represented by anything in this world, than the work of redeeming grace in the salvation of a sinner. If we do not discern the Lord's body as the offering for sin, and the experience of a sinner called to be a saint, there can be to us no life or meaning in the church ordinances. While those who have charge of the gates are ever ready to open them to the righteous nation that keepeth the truth, yet they know that holiness becomes the Lord's house forever, and that the place where they stand is holy ground. It should never be a cause of censure or reproach, to the inhabitants of the garden, that they appreciate its sacredness, and desire to adore and honor their Redeemer, by applying

the sanctified vessels of his house only to a sacred use. These plants are what the garden was intended for. But for these plants the world would never have any use for this inclosure. And the Scriptures abound everywhere with declarations of the faithfulness with which these plants are cared for and ministered unto. "Sing ye unto her, a vineyard of red wine. I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day." "Those that he planted in the house of the Lord shall flourish in the courts of our God." I hardly know why the world should not admire and rejoice in and for such a garden. Where plants through a long series of years give evidence that the Lord has planted them, and that he is glorified in them, and they see a love and confidence binding them in indissoluble bonds, that they can see nowhere else, I see not why opprobrious epithets should be cast upon them. The lilies do not result from cultivation. The life of a lily must first be there. A thorn planted in the garden would still be a thorn; and a lily among thorns is not in its proper place. It will neither bloom as luxuriantly, nor be as fragrant, as under the gardener's care, inclosed within the pales. There comes sometimes a time of singing for the garden, when the long and cold winter is passed away. There are flowers that do not bloom anywhere else in the world, and there are spicy beds that shed forth their fragrance and sweet odors unappreciated by any of the inhabitants of the desert. When I can realize the presence of the Redeemer walking in his garden, and feeding among, and gathering his lilies, it is there and then that I think I have glimpses of the King in his beauty, and crowned with his royal diadem.

E. RITTENHOUSE.

PHILADELPHIA, Pa., Feb. 1, 1897.

MY DEAR BROTHER CHICK:—I have been thinking of a remark that you made while preaching to us yesterday, and it comes to me with such force in a certain application of it to my own experience, that I feel like writing you concerning it. But first, I wish to say that though it may not be my privilege to be included among those who are favored with the teachings of the Spirit of God, I do believe what you told us to be the truth; and while listening to you I thought that I feasted upon it; but this morning I am thinking of the multitude that to-day cries "Hosanna," and to-morrow, "Crucify him." There are many clear illustrations in the Scriptures of the difference between the true and the false worship. Indeed, may we not say that such is the whole object and import of the Scriptures? Jesus has said, "They are they which testify of me." But just previously he had said, "Search the Scriptures, for in them ye think ye have eternal life." They think that they worship God in spirit and in truth, and that from their hearts they cry, "Hosanna;" but it only comes from the lips. But to-morrow, or at any future time, and I may say that even at the time that they cry with their lips "Hosanna," with and from their hearts they cry, "Crucify him; crucify him." In the Scriptures they think they have eternal life; that is, by fulfilling the things therein contained, as given by the law of Moses, they think they shall have eternal life, not realizing that "by the deeds of the law no flesh shall be justified."

Saul of Tarsus was one of the carnal Jews, and at that time verily thought that he ought to do many things contrary to the name of Jesus of Nazareth; but afterwards he became something

more than a carnal Jew, and realized that by the deeds of the law he could not be justified, though touching the righteousness that was in the law he was blameless. After recounting many things which were observed by the Jews in their legal forms and ordinances, he tells us the difference in his view, between those legal ordinances and the true worship. He says, "Yea doubtless, 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 my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Why this difference between Paul and Saul of Tarsus? Saul was the legalist, searching the Scriptures, because in them he thought he had eternal life. Paul is the child of grace, in whom is found the testimony of Jesus. The difference has been caused by the fact that the Spirit of God has taken of the things of his kingdom and shown them to Paul. The Spirit hath made known to him the riches of grace, and Paul now searches the Scriptures not because he thinks he has eternal life in them, but because he finds in them the testimony of Jesus, which witness he also finds within himself. "The Spirit itself beareth witness with our spirit that we are the children of God." In this manner we are given the true worship, and are shown the false. Thus God's purpose in salvation is carried out, his will is fulfilled, and his name receives all the glory. But Paul sums up the purpose for which the Scriptures were given in 2 Timothy iii. 16, 17, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correc-

tion, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

But why should I be writing to you of all this? If I know any of these things at all, I have but a limited view of them; here a little, and there a little, but not sufficient light to make plain even the beauty that I do see in the wonderful plan of salvation by grace. The primary question in my mind, when I began writing was, Am I one of that multitude who to-day cry "Hosanna," but to-morrow, "Crucify him?" Perhaps you may say that I cry "hosanna" with a different feeling from the multitude. I do not know about that. One thing, however, I do know, whatever may be my feelings when I cry "hosanna," there are times when I cry, "Crucify him, crucify him," "away with him." "I will not have this man to rule over me." But blessed be God, if I am one of his children he does reign in me. Now brother Chick, unless I may make this personal application to my own experience, I am shut out; for I do know that I cry, "Crucify him, crucify him." The manner in which I cry is the all-important matter, and the distinguishing feature between the false and the true worshipers. The false cry with their lips only "hosanna," but with and from the heart they cry, "Crucify him," while the true worshipers cry from the heart, "hosanna," though the lips may sometimes say, "Crucify him." The first is the exact opposite of the second, showing forth, and clearly illustrating, the opposition, the warfare between them. Paul calls it "the flesh lusting against the spirit, and the spirit against the flesh, in all the people of God. Have I that warfare going on in me? If so, then I am included in that everlasting covenant

which God hath made in his Son Jesus Christ. O, how sweet to be permitted to hope that this is true; that the precious blood of Jesus was shed for our sins, (and mine are many) according to the purpose of him who commanded the light to shine out of darkness. And I am permitted to hope that he hath shined in my heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. I cannot say more than this. I would have greater evidence if I could. But God knows what is best for us. We learn obedience by the things which we suffer. If we were certain regarding our interest in this matter,—well, I do not know what the result would be: but it has not been the will of God that it should be so. And if his will should fail in one thing, it is just as likely to fail in all things.

I am, I hope, your brother at least in tribulation, if nothing more,

SAMUEL T. CUBBAGE.

[THE christian warfare appears in manifold forms. Certain it is that we still have a nature within us that cries out against all that pertains to Jesus and his salvation. The revelation of Jesus in any man is crucifying to the flesh; and the flesh will strive against it. Yet the love of God is shed abroad in the heart, and love reigns. The flesh rebels all the time, but grace reigns. What reason we have to adore and praise God for reigning grace! Yet we find such a law of sin in our members, that we cannot do the good that we would. In the natural man, "Crucify him, crucify him," is the last and the prevailing cry, while in the believer "hosanna" wins the victory, in the heart and in the testimony which he bears. The victory is by grace.—ED.]

VAN BUREN, Ohio, Feb. 7, 1897.

VERY DEAR BRETHREN IN CHRIST:—Memory carries me back this evening to a period in my life when I was made to know what it was to be without hope, and without God in the world. I had read Paul's letter to the Ephesians many times, in which he tells them that they were in this condition, but until then I had never realized that this was truly my condition. I had thought until then, that by simply complying with certain conditions, I could appease the wrath of God, gain his favor, and at last be saved in heaven. But now all hope was gone, and instead of having grown better, I found that all my righteousness was but as filthy rags in his sight. I thought that God was angry with me, and had forever shut his ears against my miserable cries. My sins appeared so great, and my heart so ungrateful and hard, that I resolved never more to try to pray to the holy God for mercy. O, dear brethren, have you ever been in this sad state? If you have, you know how impossible it is to describe the agony of a soul who feels that he is forever lost. Every avenue of escape was cut off, and now I only waited to hear the sentence pronounced upon me, "Depart from me into everlasting fire prepared for the devil and his angels." I could only say, "The sentence is just, and O God thou art holy, but I am guilty. I am only fit to be taken and destroyed. I have no friend in earth or in heaven." While reason remains I never can forget that sad hour. But while bitter tears of repentance fell from my eyes, and a guilty conscience sunk me in despair, Jesus was revealed to me as my Savior, and a sweet peace filled my heart, and I clapped my hands for joy and cried, "Glory to God in the highest, peace on earth and good

will to men." Dear brethren, if you have known the Savior, if you have tasted of his love, if he has found you as he found Jacob, if he has taken you up out of the horrible pit as he did David, then you know how supremely happy I was at that hour. Now instead of viewing God as an angry being, I by faith viewed him as an ocean of love. I saw Jesus as my Mediator, and it seemed that I heard his cry upon Calvary, "My God, my God, why hast thou forsaken me?" O what wondrous love, that he should bare my sins in his own body on the tree of the cross! He paid the penalty of a broken law for me. Dear brethren, I felt that it was our cruel sins that nailed him to the cross. It was our sins that caused his grief, and now he has become our salvation, our wisdom, our righteousness, our sanctification and our redemption. Can we ever pay the debt of love which we owe him? "O, that men would praise the Lord for his goodness, and his wonderful works to the children of men." Dear brethren, if we believe that Jesus has done all this for us, must we not also feel that all that we are and have also belongs to him? We have been bought with a price; yea, the precious blood of Jesus must be shed for us. His birth in Bethlehem, his baptism by John in Jordan, his cruel mockings, his temptations, his agony in the garden, his trial before Pilate, his crucifixion, his burial, his resurrection and ascension, together with all that he said and did, was necessary to fit and prepare his people to meet God in peace. Then if God has granted us faith to claim him as ours, and to see in him, all our righteousness, our strength, our all and in all, should we not fall at his feet and give him all the praise for our salvation? Yes, we must, for his glory he will not give to another, nor his praise

to graven images. May he ever be with his people, giving them grace for every trial, removing from among them every spirit that causes strife and division, and may we all at last, through him be freed from this body of pain, to sing his praises forever, is my prayer.

The last number of the SIGNS pleased me very much. I received much comfort from its pages. Those who wrote to my comfort seem near and dear to me, though I have never seen their faces. I have been identified with the Baptists since 1877, and have been preaching now about six years. If I know my own heart, I loved the people when I tremblingly asked a place among them, and my association with them has not lessened my love for them. On the contrary I feel that I love them better each day of my life. They are the only people that I can live with. I want to serve them while I live, and pray God that he will keep me humble, and give me that wisdom which is from above, which is first pure, then gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. May God keep me from being exalted in the flesh, and from that evil spirit which leads astray from the truth God's little ones, for the sake of having followers, and for selfish gain.

Dear brethren, I know that I am human, and it is human to err, therefore I can stand only when God holds me up. I can be meek and humble only when Jesus is near. I can know how to conduct myself in the house of the Lord only as God gives me wisdom and understanding. How weak and sinful I am! Poor and sinful, I can only look to Jesus for all I need. I have been much grieved of late to see contention and strife in some sections, among our people, most of

which, it seems to me, to be disputing about unlearned questions, which genders strife. Would to God that those who write and preach, would write and preach more about Jesus, and his love, and less about minor points of difference which may exist among our people. We read that in the primitive state of the church believers were of one heart, and one soul. O, that it were so with us to-day. O, brethren, let us inquire for the old paths, and walk therein. Have any of us become so wise that the plain, simple word of God will not furnish us with all that we need to preach or write? Let us preach Jesus, and his power to save. Let us preach him as our Mediator, our Daysman, our great High Priest. Let us preach him as our strength in weakness, our joy in sorrow, our peace in trouble, our comfort in affliction, our life in death, and our song of praise in heaven. Surely this will be sufficient to keep us busy all our days. May he be our only theme. He is the balm in Gilead. He is all that the vilest sinner needs—he is all that the christian needs. And if we have Jesus, all things are ours; we are Christ's, and Christ is God's. O blessed Jesus! May we all ever love and adore him.

Yours in gospel bonds,

A. F. DOVE.

[We commend the earnest breathing of this letter, that Jesus be the theme of those who write or preach. There is no other theme so great, or so worthy. What an infinite field of truth that name reveals! We preach not a theory, or a bare form of doctrine, but the "One God, and the one Mediator, between God and man, Christ Jesus." "We preach not ourselves, but Christ Jesus the Lord." May we all watch, and watch unto prayer, lest we magnify a mere theory, or notion, and not Christ. If Christ be lifted up, he

draws all his people together. Vain theories scatter them. By this we may know when Christ is preached.—ED.]

STONEVILLE, Texas, Jan., 1897.

DEAR BRETHERN IN CHRIST:—You will find inclosed a letter from a sister who has not yet been baptized, but who has been received by the church. If you think it worthy a place in your valuable paper, and that it will be of any comfort to the readers of the SIGNS, please publish it. It has been a great comfort to me.

As ever, your brother in tribulation,

M. L. LILES.

HENDERSON, Texas, Jan. 16, 1897.

DEAR BROTHER IN CHRIST:—Should I address you thus? I think when we say brother and sister in Christ, we should feel that they are so indeed, which I do now feel. I have read and re-read your letter, which I have found great comfort in. And I now have a great desire to try to answer it; yet it is with weakness that I try to write. The first passage of Scripture that you mentioned in your letter is this, "The Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Well it must be as you say, that this declaration is written to those who have been quickened and made alive by the Spirit of God. I believe the first questions you asked me were these, "Did you ever see the church as you now see it? Did you ever see things as you now see them? Did you ever feel the impression to go home to your friends and tell them what great things the Lord has done for you, as you now feel it? My dear brother, I can answer you truthfully, I never did. Things look altogether different to me now from what they once did.

Things that were once darkness to me, are now light. Things that were once crooked, are now straight. The works of God that did not look right at one time, now look sweet and lovely to me. I was once blind, but now I see. I once enjoyed worldly things, and knew nothing of the goodness of God. But now I can see and realize that these worldly pleasures are nothing, and that they will soon fade away.

Now my enjoyment is in hearing the word of God preached, and the children telling of the hope and joy they feel, and of their impressions and experiences through life; how they were in the horrible pit and miry clay, and how they were taken out, which was by the good Spirit of the Lord. In Isaiah I read, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." My brother, I feel that this is the way I have been led. I can see that God's works are all for the best. I know that he will be with me in six troubles, and in the seventh he will not forsake. You asked me if I had ever felt the impression to go home to my friends, and tell them what great things the Lord had done for me. I never had until I heard brother Hill preach and tell his experience. Since then I have had a desire to be with the Primitive Baptists. They can tell my feelings so much better than I can myself. But I feel afraid that I am not good enough. I am afraid that I am deceived, and would deceive others. I feel my littleness so much. Yet I could not be satisfied until I went forward. This had become a burden to me, "Go to the church and be baptized." But I felt too little, yet I said that I would go the way I was directed.

The night that you and brother Adams stayed with us, I felt as though I wanted to talk with you all, and tell you my feelings, but I could not. I felt that I could not be satisfied until I went to the church, and told them my little hope which at times seems so weak that I almost feel that I have none. But I could not then talk. I felt as though you could not receive me. And the Primitive Baptists were the only church that I had any desire to talk to at all. Well, the night passed away. Sunday morning came and I was still burdened, and could not talk, as I wished to. It seemed that you all looked very solemn, and I felt sad and heavy laden. While brother Adams and brother Hill were preaching, I felt like bursting into tears. I felt that if I could not say what I wanted to say I would be miserable; but I thought, if it was the will of God for me to speak, he would enable me. I became very weak, and felt that I could not speak one word, when all at once light was spread around me. I was strengthened, and gave brother Adams my hand, and when the time came for me to speak, I have felt as though nothing could keep me from it. Yes, I had at last been enabled to go home to my friends and tell them what great things the Lord had done for me, though my little hope seemed the least of all. There were only three to tell it to, but I felt that God was with us. You know that Christ said where two or three are gathered together in my name, there am I in the midst. Brother Liles, when an apple gets ripe enough it needs no pulling off, but will fall off, as you said when you were here. So it is with every one who has the Spirit of God dwelling in their hearts. When the time comes for them to speak, they will speak and cannot help it. After I tried to relate my little hope to the church, I felt

relieved. And I feel satisfied now, except that I can hardly wait for the time to come for me to go down into the watery grave. I wish that I could express my feelings, but I cannot. I want all the people of God, who have an experience of grace, to tell me if I am deceived. When I came to the church I wanted you all to tell me if you thought I was mistaken, and if there were any questions to ask, to ask them, whether I could answer them or not. I had no desire to go into the church without all being fully satisfied that I knew what I was doing. But I could not stay when the bride said come.

I feel that I am the least of all that has a name with the people of God. You all understand so much of the Scriptures, and I so little. Yet I know that I love the brethren. The Scripture says, "We know that we have passed from death unto life because we love the brethren." And they say "Comfort ye my people." I know that I have been greatly comforted by the words of the Primitive Baptists, who, I believe, are the people of God. There are many professed comforters, but of what kind are they? I sometimes think they are as Job called them "miserable comforters." I have lain on my bed day after day, night after night, for nearly nine years, and in that time I think I have had both the good and bad comforters. I have been made to feel so badly by those who were enemies to the doctrine of election and predestination. But right then I have taken my Bible to read, and see if I was wrong, and I have opened it at, as it seemed, some of the most consoling places in it. While I have lain upon my bed, suffering more bodily affliction than tongue can tell, I have thought of Job, and that if I had the patience that he had, I could bear all things as a child of God should bear them.

O, the Scripture is so true which says, "The Spirit indeed is willing, but the flesh is weak." I have been made to rejoice in my afflictions. I can now say that I am glad that I have been afflicted. Paul says, "Our light afflictions which are but for a moment, worketh for us a far more exceeding and eternal weight of glory." And again he says, "We glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Christ says, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." My dear brother, it seems to me if we did not have the tribulation we should be without the promise also. I feel safe in the hands of God. If I was looking to man for help, I would be hopeless, but I know that I have a just and all-powerful God watching over me, who will be with me in trials and troubles, and never forsake me. I know that he will work all things out right in the end. "All things work together for good to them who love God, to them who are the called according to his purpose." I am often grieved over my evil thoughts. Some say that we can live without sinning, but I am further from believing that than I have ever been. I often think of the first time that I met you. You came, and what for I could not tell, but, ah it was to bring good news. And I passed the day altogether differently from what I expected. I was comforted so much by your words. You spoke in your letter of wearying my patience. Such letters will not weary me. I have heard but one sermon since you were here, and that was in a dream. I ask you to remember me, a poor sinner, weak unworthy and afflicted,

who desires to be with the Lord's people. Pray for me, that I may be patient in my afflictions.

Yours in hope of eternal life,

LAURA.

BROWN, Kansas, February 12, 1897.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I feel this evening like trying in my weak, humble manner to contribute something for the columns of your most valuable paper. The doctrine of salvation by grace, and grace alone, is the theme of the brethren and sisters. I am in a land of spiritual enemies, where no one wants to think that Christ is a complete Savior for sinners. My Bible says that the sinner is dead in sins, and must be made alive to his condition. And Jesus says, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."—John v. 25. My Lord says they shall hear his own voice and live. He does not say they shall hear the voice of the preacher and then live or not, as they choose. O no! The voice causes them to hear and to live at the same time. A sinner is as dead to spiritual things, as a temporally dead man is to natural things. They are already in possession of natural life, and when spiritual life is imparted to the dead sinner, it is eternal life. And Jesus says that he gives that life, and they shall never perish; for no man can pluck them out of his hands; for "My Father which gave them me, is greater than all; and none is able pluck them out of my Father's hand." He also says, "All that the Father giveth me shall come unto me: and him that cometh to me I will in no wise cast out." And when that comes to pass, the sinner does come.

Some one will say, "O, he takes the

sinner by the hair of the head and drags him into heaven, whether he is willing to come or not." O, no, dear friends. He takes them by their heart's affections, and by that means, they are made willing in the day of his power, and in the beauty of his holiness. The popular religionists of the day do not believe the language of the text, that the dead shall hear his voice and live. They teach that they shall hear the voice, but that it is optional with sinners whether they live or not. Little do they consider that Jesus said, my words they are spirit and they are life. That is why the poor sinner lives when he hears this voice. There is spirit and life in the voice of the Son of God. The prophet says; "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." But one people believe the above Scripture, and they are taught of God. The followers of a conditional salvation believe that his word does not accomplish his will. Whether it gives life or not is optional with the sinner himself. They hold to an offered salvation. Just think of life being offered to a man who is destitute in every sense of the word, of life. No, dear child of God, life is not offered to the dead sinner. But on the other hand, it is given unto the dead. This is the first time the poor sinner feels his guilt, and his distance from God. They then hear the voice of the Son of God, and live. The first evidence of life, is that the poor sinner feels his condemnation, and sighs and cries in spirit unto God for mercy. Sometimes they are in so much trouble

that they try to get rid of their trouble by resorting to vain places of amusement. But this can answer but a short time. Soon they will be found pleading again for mercy, though death be their just portion. What is the matter now? They have heard the voice of the Son of God, and are now alive to the guilty distance that they stand from him. Once they thought themselves good, but now they feel to be the chief of sinners. And what heightens their trouble is that they feel to be growing worse all the time. Such troubled ones are no worse, but more and more is being revealed to them. They now resort to secret places and try to pray, but it seems to them that they do not know how to pray. They can say nothing but "Lord have mercy on me a poor sinner."

Dear child, could you but know that this is the result of the working of eternal life in you, that moment you would be happy. But instead of believing that this was eternal life, you thought that you were eternally condemned; and confessed that your condemnation was just. In this experience, after awhile a revelation of salvation is made, and you think that your troubles are all over. But soon you find that your flesh is not changed, and begin to feel that you are mistaken in the whole matter; that you have only grasped the shadow, and missed the substance. Then we can hear such ones say, If I were only as good as such a brother or sister, I would have no doubts. But when they tell the reason of the hope that is in them to such an one they hear the same testimony in response. Then here are two of God's little children who have met, and each one thinks the other better than himself.

Dear child, you have eternal life, and you bear the image of your Savior; for you hate sin, especially in your own self.

You have your fill of sin, and like Paul you beseech the Lord to remove the thorn in the flesh. But our God says that his grace is sufficient for you. Rejoice dear child of God. You are now dead, and your life is hid with Christ in God, and when Christ who is our life shall appear, then shall you also appear with him in glory. Paul asks the question, "Who shall separate us from the love of God which is in Christ Jesus our Lord?" He answers it by saying "I am persuaded that 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."

I was talking with a Methodist preacher the other day, and he claimed that we could separate ourselves from the love of God. But does not this text cover the whole ground? I went over to see him to-day, to ask him what sort of life it was that could not separate us from the love of God? Did it mean that our mistakes in life could not separate us from his love? He said that he did not want to hear me talk. I told him to beware lest he make himself the character of whom Christ said that they loved darkness rather than light, because their deeds were evil. The same man told me that if he believed the doctrine that his salvation was sure, without a possibility of his being lost, he would rob and steal, and do everything else, that he could do to get along in the world. How different he is from Paul, who when he would do good, said evil was present with him. In the place of wanting to steal or to sin in any way, I can say that I would never sin again, if I could help it. The salvation of all the people of God is sure. I feel to say, bless the Lord that our salvation is in his hands, and not in our own hands.

There is no certainty in the doctrine of a conditional salvation, or in the doctrine of apostacy.

Brother Beebe, I have written a great deal more, and very differently from what I expected when I began. Do with it as you think best, and all will be well with me.

I feel much grieved over the death of our dear brother Jenkins. But the Lord's ways are higher than our ways, and his thoughts higher than our thoughts. And the Lord will provide.

I remain your brother in the hope of a home with the blessed,

J. M. DULY.

AUSTIN, Illinois, Feb. 17, 1897.

TO THE PEOPLE OF GOD, AND THE ELECT IN CHRIST JESUS:—This is the first time that I have ever undertaken to write anything publicly, to confess my belief, love and faith in Jesus Christ, who died for his people. As to how I have wrestled in my mind no doubt many brethren in the church, who are rich in Jesus' love, have known for themselves, in their past experience. I know that I am a terrible sinner, but by the grace of God I sometimes hope he has called me to him, and caused me to pray that in all things, his will and not mine, shall be done. And I have prayed constantly for light and understanding, that I may serve him in the truth, and have understanding. All the preaching that I have heard, except when a boy, has been Freewill doctrine, but by reading my Bible I cannot find that this is truth. And Jesus said unto them, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." And, "All that the Father giveth me shall come unto me: and him that cometh to me I will in no wise cast out." And again, "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." And again, "Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me." And once more, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."

Sometimes I think that I am such a sinner that I cannot be saved. Then love seems to permeate my whole being and gives me hope. And when I read these holy truths, how can I believe the doctrine of Freewill? And dear brethren, can I not call you brethren? For God has given me the hope that I am one of his children. Yet I am only a babe in the truth; and so fearful at times that I am too unworthy to be one of his. I want to walk in the narrow path, but I find as Paul says, that what I would, that I do not, but what I hate, that I do. I feel to pray, "Oh God deliver me from evil." I want to feel that all goodness comes from God. I want to give all praise to Christ, the King of kings, and Prince of heaven and earth, and all that is therein. But I cannot find this in Freewill. I cannot take away any power or praise from our Savior Jesus Christ. I find, as I read my Bible, that it is made up of sweet promises and assurances for his elect. Yet my mind at times gets so dark that I stand in awe and fear, thinking that such mercies do not belong to me. But I believe that God has given me light to discern the true doctrine. Now I want to ask a question of my dear brethren. I know that when God has implanted his love in the heart of one of his children (if I dare to hope that I am one) that we feel like fol-

lowing his example in baptism. Now is it right for me to be baptized in a church where the doctrine of Freewill is preached, or is it better to remain as I am and see if God will permit me, at some future time to meet the brethren with whom my sympathies and belief accord, and connect myself with them? I have prayed to God on this subject, and I trust he has taught me to study the Bible and gain understanding in a small degree. It seems to me that this is a partial answer to my prayer. O, dear brethren in Christ, have sympathy with me, and advise me, for I need advice so much.

With love to all, and with hope that God my precious Savior by his great mercy and grace has raised me from the dead in sin, and quickened me into a new life, I am a sinner saved by grace.

C. J. VREDENBURG.

[BY no means should our friend connect himself with a Freewill society. He would not only be giving aid and comfort to the enemies of truth, but he would be wronging his own soul as well, beside denying the Lord that bought him. Better worship God alone, than join with the multitude that worship the idol of Freewill. Freewill is the deadly enemy of grace. If our friend is trusting in grace, grace will keep him.—ED.]

MONTROSE, W. Va., March 1, 1897.

EDITORS OF THE SIGNS OF THE TIMES—
DEAR BRETHREN:—It is alone through the goodness and mercy of God that we are blessed to see this first day of March, 1897, while many of our dear brethren and sisters and friends, as well as our dear brother, Elder Jenkins, have been taken to their eternal home. And we are spared not because we are any better than they, but because the will of God has been so. Dear brethren and friends,

O, that we could live more to the honor and glory of God than we do. I am sure this is the desire and prayer of every child of God. I am not able to walk one step. My limbs are drawn into a sitting position with rheumatism, and I have been afflicted for many years; still this sore affliction does not hinder me from loving my brethren, sisters and dear friends. O, how I do love to read in the SIGNS OF THE TIMES the writings of my dear beloved brother, H. Cox. I hope that he will continue to write often. His writing is surely a feast to one poor old sinner in West Virginia. And if I am saved at all, it is alone by the grace of God; for it is written, "His name shall be called Jesus, for he shall save his people from their sins." Here is the Savior of the gospel. He says, "I am the good Shepherd, and I give my life for the sheep." We, his chosen people, were dead in trespasses and in sins, as well as all the rest of Adam's fallen race. And the blessed Jesus stood as a lamb slain for the people chosen in him before the foundation of the world; to redeem them from their sins. The sacrifice was chosen before man was fashioned out of the dust of the earth. The eternal love of God is made manifest in the obedience of his Son Jesus Christ in love, and in saving his people from their sins. Jesus said to his chosen disciples, "Ye have not chosen me, but I have chosen you." Jesus came to do the will of his Father. And this is the will of the Father who sent him, that of all who were given to Jesus he should lose nothing, but should raise it up again at the last day. The blessed Jesus cried on the cross, "It is finished." Right here, dear child of God, was your debt paid. Here the law was satisfied, and our blessed Jesus died for the sins of his bride. No wonder that John said, "We

love him because he first loved us." And again, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Therefore the world knoweth us not, because it knew him not."

I trust, dear brethren editors, that the Lord may bless you with a true understanding of the Scriptures, and of your duty, and give you grace to help in time of need. I trust that he may bless you with his Holy Spirit, to know and do his will. The Lord alone is our helper, and I pray God to be with you in all your writing, and preaching, and labors. "If God be for us, who can be against us?" The Lord was with the three Hebrew children in the fiery furnace, and he sent his angel and shut the mouth of the lions, so that they could not harm Daniel. The Lord delivered the children of Israel out from under the king of Egypt, who oppressed them when in bondage; and we also hope that he blessed us when bound in sin under the bondage of Satan. We hope that he sent his Son Jesus Christ to pay our debt of sin, and save us from eternal woe, and misery, which would have been our case without the love and mercy of God. But we hope that God for Christ's sake has forgiven our many sins, and that he has revealed unto us Jesus as our Savior, Redeemer, Husband and Prophet, our Priest and our King, and our all and in all. We hope that God hath done great things for us, whereof we are glad. We thank and praise his holy name for his goodness and mercy to us. O, dear brethren, how thankful we ought to be to our God for plucking such poor sinners as we are from eternal ruin. Dear children of God, I send my love to every one of you that love the Lord Jesus in deed and in truth. By this "We know that we have passed from

death unto life, because we love the brethren." I do hope that I love the Lord Jesus Christ and his children. If I am saved at all, it is by grace. Brethren, do any of you know of a remedy for rheumatism? If so, please let me hear from you. I should be deeply grateful for a remedy that would help me.

Dear friends, farewell. From your brother in Christ,

JAMES MURPHY.

MIMS, Tenn., Jan. 22, 1897.

ELDER F. A. CHICK—DEAR BROTHER:—Please pardon my long delay in responding to your letter. I wrote you over a year ago, asking some questions upon Matt. xxiv. 15. I have read, and studied a great deal, upon the subject. I have asked several other ministers the same question, and some agree with me, and some do not. I will in a word give you my view of it. I think that anything that is not according to the will of God is an abomination to him. Pardon me for not agreeing with you. Also pardon me for referring to myself. It has been my disposition to get all there is in anything, if I can. There are so many things practiced in the name of religion, that my mind has long been disturbed. I have been raised a Missionary Baptist, and I lived in that church twenty-six years. I thought all Baptists were alike, for a long time, but a few years ago it was my privilege to hear a Primitive Baptist preach, and it was so different from what I had been used to hearing, that it struck me very forcibly. And their brotherly kindness still more arrested my attention. They were, what it had long seemed to me christians ought to be. The more I read, the more I became convinced that they were right. I live a good ways from a Primitive church, and my family all be-

long to the Missionaries. As my understanding became more enlightened, and my eyes were opened, I was so wrought up on the subject, that some thought my mind was unbalanced. I do not take the SIGNS, but get them from a friend to read. I also sent and got an account of the division in 1832, and I delighted in the noble defense of the Master's cause, there recorded. And finally putting all my trust in that One who knows the minds, and hearts of all mankind; I felt, that if it was according to his will, and he would direct my steps, I would be willing to be anything for the honor and glory of the Master. It was a hard struggle with much opposition. I was received into the Friendship Church, but have not been baptized yet. I am ready and waiting for the Lord to direct my steps. I could write a great deal upon this subject.

I have no one to talk with in harmony, and so I go to my Bible daily. I would often feel like writing, if I could only pen my thoughts. It does my heart good to know that there is a people, who are contending for the faith that was once delivered to the saints. I have been made to bless the Most High, and praise and honor him that liveth forever, whose dominion is from generation to generation. I have long desired to find a people that delighted in the truth. Referring again to Matt. xxiv. 15, I cannot think the Savior meant the desolation of Jerusalem. If you will read verse 3, you will see that the disciples asked three questions. I think they were all answered in this chapter. As I read the connection, it seems to mean all that is contrary to the true worship of God; for there is but one true way. But I feel like I was intruding, for I am so unworthy to ask a place among the people of God; yet they look so humble, I could not

help wanting to live with them. Most of the brethren and sisters are unknown to me, but I love the Spirit of Christ, even in strangers; for the Savior said, Who is my mother and brother and sister? He that doth the will of my Father, the same is my mother, and my sister, and brother. Please pardon all mistakes. I desire the prayers of all the Lord's people. O for the faith of Abraham; for a heart like David; patience like Job, and endurance of persecution like Paul. I remain, I trust, your sister,

MRS. H. J. DORRIS.

[OUR sister needs to make no apology for differing from us. We are glad to see a spirit in any one to search the Scriptures for themselves. We are glad that our sister has found the people of God, and that she feels at home among them. May the blessing of the God of Israel rest upon her.—ED.]

CORRESPONDING LETTER.

The Little Zion Association, in session with the Zion Hill Church, Fulton Co., Ark.

VERY DEAR AND AFFECTIONATE BRETHREN:—We are blessed with peace and prosperity among ourselves, and with the glorious privilege of assembling ourselves in an associate capacity, where we have read with comfort and delight your correspondence, which we earnestly hope may continue. Dear brethren, pray for us, that our peace and prosperity may remain and rest upon us. May the blessings of our God rest and abide with his whole people, is the prayer of your little sister. Brethren, visit us when the Lord wills. We correspond with the Sugar Creek and Pine Forest, of Missouri, by messengers and letter, and with the Buffalo River, of Tennessee, and the Muddy River, of Illinois, by letter and Minutes.

WM. J. CORY, Mod.

J. C. JAMES, Clerk.

P O E T R Y . .

SALVATION IS OF THE LORD.

I SAW a trembling sinner
In christian garments dressed;
His soul seemed heavy laden,
For he was sore distressed.
Yet still he kept his journey,
Though rugged was the road,
And shouted to his comrades,
"Salvation's of the Lord."

Sweet songs of victory,
Shouts of glory,
Songs of victory,
To the Lamb.

'Twas early in the morning
Of realizing grace;
There seemed to be a halo
Shone o'er his troubled face.
He still was sorely groaning
Under a heavy load;
Anon his voice kept ringing,
"Salvation's of the Lord."

Chorus.

And as the day moved onward,
He realized 'tis true,
That he must ever wrestle
With sin his journey through.
That he must ever suffer;
The carnal road is broad;
Yet cries, the spirit's pleading,
"Salvation's of the Lord."

Chorus.

The evening of his journey,
Comes up before his sight,
And he is made to welcome
Death's ending his good fight.
For though he oft had suffered
Under the tempter's goad,
Yet sings he now through Jesus,
"Salvation's of the Lord."

Chorus.

Death now is slowly creeping
Upon his weary frame;
But still his soul rejoices
In his Redeemer's name.
His spirit now is leaving
Its cold and dull abode,
And shouts while on its journey,
"Salvation's of the Lord."

Chorus.

O, my dear blessed Jesus,
May I not courage take
From this dear blood-washed pilgrim,
Who suffered for thy sake?
And may I e'er be willing
To rest upon thy word,
And sing the saints' shibboleth,
"Salvation's of the Lord."

Chorus.

GREENFIELD, Indiana.

D. H. GOBLE.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1897.

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Middletown, Orange Co., N. Y.

JOHN XI. 37.

"AND some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"

A few weeks ago we were called to attend the funeral services of Mr. John Jay Smith, at the home of our brother, Mordecai Elston, near Mt. Salem, New Jersey, and our mind was led to use the above text as the foundation of the discourse; and afterwards brother Elston requested us to write it out for the SIGNS. We would say now that this we cannot promise to do, but yet we desire to comply with the request as far as possible, and will now present such thoughts as are in our mind, which may be along the general line of what we then said.

The circumstances narrated in this chapter are no doubt familiar to all Bible readers. Jesus was nearing the end of his earthly ministry. His true glory was shining forth with clearer light as he drew nearer his journey's end, while at the same time he felt the full force of the assaults of the gathering powers of darkness. In this chapter the power of Jesus over death and the grave is set forth as never before. Jesus had twice raised the dead to life before, but this was to be the crowning miracle of his whole minis-

try. At the close of the preceding chapter we are told that Jesus had departed from Jerusalem, and was now beyond Jordan, where John had at the first baptized. In his absence, at Bethany, sickness had entered the house of the sisters, and their brother Lazarus was like to die. In their fear and distress the sisters sent word to Jesus, "He whom thou lovest is sick." The message was brief, but it meant much. It was a message of faith, and hope, and love, and confidence, and entreaty. There was earnest prayer in it; and earnest prayer does not multiply words. But Jesus said in response, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." There was no mistake upon the part of Jesus in this matter. Yet Lazarus did die. What, then, did Jesus mean by saying, "This sickness is not unto death?" Simply this, as it seems to us, the ultimate end. The design of God was not to take away his life, but that by this sickness and death, the Father and the Son might be glorified. As it seems to us, the lesson is that all sickness, and affliction, and loss, are not meant to kill us, but that through these things our God and Savior may be exalted in us. Believing this, Paul could glory in his infirmities. Believing this, we can be patient under affliction. And when faith sees "the far more exceeding weight of glory," we can then count the severest affliction light, and the longest, momentary. Now Jesus loved the sisters and their brother, and therefore when he had heard that Lazarus was sick, he abode yet in the same place two days. He loved them, and yet he did not fly at once to their relief. Yea, because he loved them he delayed to come. Their hearts were breaking with anxiety and grief. Why then does he

delay to come? Yet he loved them, and he delayed to come for their sake, and for his disciple's sake, that they might see the power of God. As he said to them, "I am glad for your sakes that I was not there, to the intent ye might believe." How many hearts that were well nigh broken, have called out of their great trouble, and told him all their complaint, and yet he has not seemed to regard their plea. Their trouble is not stayed; and the questioning has arisen in their hearts, Can he love me? Would he so leave me to suffer if he did? In the midst of such questioning, how fitted to console are the words, "Now Jesus loved Mary and Martha and Lazarus," and, "He therefore abode yet two days where he was." And again, "I am glad for your sakes that I was not there, to the intent ye might believe." Because he loves us with a love supremely wise, he suffers the affliction to continue.

But now he prepares to take his journey to Jerusalem. The disciples endeavor to dissuade him, because of his enemies, the Jews. But he is not hindered; he goes to do the work given him to do. He will walk while it is day; for "the night cometh when no man can work." He must awake Lazarus from the sleep of death. The sisters come out to meet him, first Martha and then Mary; and both of them greet him with the same grief-stricken, half reproachful words, "Lord if thou hadst been here, my brother had not died." It is the cry of their grief and perplexity. They do not mean to censure, but they cannot understand why the Master must have been absent, and why he should so long delay to come to their help. They think of what might have been, had the Master only been with them. Why must he have been absent at this time of all times; this time

of their greatest need? They had not yet grasped the truth, that though he might be absent in body, yet he was always present in spirit. They had not yet grasped the truth of his omniscience and omnipresence. And so they utter these hopeless words, "Lord if thou hadst been here, my brother had not died."

Passing over the deep, mysterious meaning couched in the wonderful words of Jesus to Martha, when he declared himself to be the resurrection and the life, in this manner declaring that all the fullness of redeeming power dwelt in him, we come to consider the words of the text. "And some of them said." We do not know the secret thought of those who thus spoke. Perhaps there were among them a diversity of feelings and motives. Some may have spoken, meaning to imply reproach and doubt, while others may have well remembered the miracle, which but a little while before, he had wrought in healing one born blind, and from this exhibition of divine power, have also believed that he could also have healed this man. But none of them, not even the sisters, seemed to have believed for a moment, that he could now raise Lazarus from the dead. The height of their faith was, that had he have been present, he could have healed their friend; but now nothing was left but for him to join in their sorrow.

But now the question itself claims our attention, "Could not this man which opened the eyes of the blind, have caused that even this man should not have died?" It seems to us that the answer to this question might be both yes and no. Considered solely with reference to his infinite power, it must be said that he could have caused that this man should not have died. But considered with reference to all the purposes of wisdom, love

and mercy, which he had in view, he could not have caused that this man should not have died. He had purposed that to the faith of the disciples should be shown his power as the resurrection and the life. He had purposed that it should be known that he was the Lord of life, and that death could not hide its prey from his power to rescue and to save. The fullness of his power and glory could not have been shown so clearly, had not Lazarus been dead four days; and the faith of the disciples was confirmed, as it could not have been otherwise. Looking at the matter in this view, may we not say he could not have caused that this man should not have died? It seems to us that we may scripturally present the matter in this way. Our God withholds the lesser miracle, that he may perform the greater miracle. He does not grant the smaller blessing, that he may grant the greater. He does not bestow upon us our desire, that he may the more abundantly magnify his sovereign mercy. Our narrow desire and feeble prayer would restrict his bounty. His love, power and goodness, are much more than our largest wish can ever attain to. We only say, Could he not have caused that this man should not have died? But he will bring him back again from the dead. We can see no way in which the stream of mercy can flow, but to stay the hand of death, before he shall smite us, but he, through death itself, will display his power to save. He will abolish death itself, and destroy him that has the power of death, and so deliver them who through fear of death were all their lifetime subject to bondage. Our faith in him, and in his power, is weak, and so he by repeated instruction will lead us into larger views of his power and glory. If we have come to believe that

he rules in life, we must also learn that he rules in the region of death. If his arm has been made bare in the things which we have seen, we must also learn that his power rules even where we do not see it. If he causes some losses, sorrows, disappointments and trials, to work together for our good, it is to the intent that we may learn that all losses and trials also work together for good. If we cannot trace the workings of his will, we must not therefore believe that his will is not being done. As his will has sometimes been made clear to us in places and things where at the first we did not see it, so we ought to believe that his will reigns in all places, even where it has not yet been made clear to us. As Martha and Mary knew not the Lord's will in the sickness and death of Lazarus, until they received him again from the dead, and yet his will was done in all that had caused them sorrow, so we must learn to believe that the will of God is done in all our trials, and though we see it not now, we shall see it.

Instances and illustrations multiply in our mind of this truth, that our God often withholds the lesser blessing, that he may grant the greater. The Scriptures are full of them. We can allude to but two or three, which are familiar to all who read the Bible. Thus he did not preserve Joseph from being sold a slave into Egypt, that he might afterward save much people alive, exalt the name of Joseph, and glorify himself. Thus he did not soften the hearts of the Egyptians toward the poor captives, in order that he might deliver them in the end entirely from their bondage. He made their fetters iron and brass, in order that they might be finally broken. Thus he did not take the cup from the lips of Jesus, that he might win the glorious victory over death and sin, by

which millions should be redeemed unto God, and reign as conquerors with him. Thus he did not deliver Paul from his captors, in order that the gospel should be preached at Rome, and its triumphs be seen even among the Gentiles. He does not save the flesh from trouble, in order that the spirit may live. Thus he did not withhold sickness from Hezekiah, and afterwards the king could say, "In all these things is the life of my spirit, and by all these things shall men live."

As we trace the history of the church since the day of Pentecost, we see exemplified again and again this same truth. Often the hearts of the people of God have trembled with fear, and they have said with despairing cry, "How long, O Lord, dost thou not avenge us?" Persecution has seemed ready to destroy their name from the earth, and they have cried out for deliverance, when deliverance came not, save as it came to Paul, in the assurance of added strength and grace. Our God has withholden the blessing of peace and deliverance, in order that he might more gloriously display his power, in keeping his people steadfast in the furnace, in causing his church to grow, though hated and persecuted, and in developing in them more abundantly the richer and better blessings of faith, hope, love and patience. All the way along he has withholden the lesser miracles that he might bestow the greater. And had the lesser blessings, for which his people have prayed, been granted them, the greater blessings could not have been bestowed. And as regards our daily life, the same truth has appeared all the way along. To his people every disappointment has brought a richer gift. Every prayer for what they fancied good, which has been denied them, has but

opened the way for some richer good. What we think is best, may not be what God sees to be best. The temporal good which we crave, if bestowed, might have stood in the way of some greater good. O! brethren, it is always true, that when he withholdeth from us, it is that he may lead us into deeper and richer experiences of his divine life and power. And so every gift craved, but not bestowed, would, if granted, but delay and obscure the full revelation of the truth that Jesus is the resurrection and the life. What he withholdeth are the lesser things; what he grants is life from the dead.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

MATTHEW XVII. 5.

"WHILE he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."

Various indeed, grand and sublime beyond description, have been the manifestations of Jesus to his disciples; and perhaps none of them have been more glorious than the one now under consideration. In the preceding chapter the Redeemer had been warning his disciples of the doctrine of the Pharisees and Sadducees, and had therein revealed to Peter something of the nature of his kingdom here upon the earth. He then gave them some instructions relative to his death, and resurrection from the dead. And it is quite evident from the answer of Peter to him, that he was as yet in great ignorance of the true nature of the mission of Jesus into the world. The Lord was not pleased to let in the full blaze of the light of the knowledge of his glory upon the minds of his disciples at once, for they were not yet able to bear it. But he manifested the light

in proportion as he strengthened and prepared their minds to receive it, and thus step by step he led them on from glory to glory, in the knowledge of himself as the Son of God, and Redeemer of the church. And when he had told them that he must be killed and raised again from the dead, Peter began to rebuke him; for which rebuke the Savior reprovèd him sharply. Shortly after this Jesus took Peter, James and John up into a high mountain apart, when this most grand and enrapturing scene described in the text occurred. We read that Jesus was transfigured before them, and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. It was at this juncture that Peter proposed building three tabernacles, one for Jesus, one for Moses, and one for Elias. "While he yet spake, behold, a bright cloud overshadowed them." Whatever this cloud was in itself, we believe we are correct in saying it was the symbol of the presence of the glory of the eternal Jehovah. The Redeemer had on different occasions manifested himself in the cloud, and in a way that those to whom the manifestation was made, were made to know that God was with them. When God blessed Noah, and established his covenant with him, that he would no more cut off all flesh with the waters of a flood, the cloud was his chosen emblem, in which he set his bow, the token of that covenant. The declaration was, and "I do set my bow in the cloud, and it shall be for a token of the covenant between me and the earth." And I will look upon it, and remember my covenant for perpetual generations. The covenant was made with all the earth, and the token is that which all the earth can see. And all the ages which have passed and gone, the rising and

falling of Empires, with all the various and changing seasons and scenes, which have existed from that time until the present, have not removed the token, nor annulled the decree, and by it we are still assured that all flesh shall not any more be cut off with the waters of a flood, and to this day the token is seen, and through its soft and beautiful hues it is yet proclaiming to men the immutability, mercy and faithfulness, of the covenant and unchanging God. If we pursue this cloud a little farther, we will find it the emblem of another bright, merciful and luminous manifestation from the God of grace and glory.—We refer in this instance, to the cloud that attended the Israelites in their journeyings from Egypt to Canaan. And by it God led Joseph like a flock, and Israel by the right way, that he might go to a city of habitation. But the question naturally arises, How did he lead them? Is God a man, that he should take Israel by the hand literally, and lead them forth? What shall be their unerring guide, and their unfailing protection through the wilderness, and over that trackless path with which they are altogether unacquainted, and which alone leads to their land of promise? Will God do anything more than to command them to the land of promise? Will he not leave them to guess at the way, and search it out for themselves, and leave them subject to the misfortune of missing the right way, dependent upon circumstances, and the direction of mortals? By no means; God led them. But how did he lead them? The language of the inspired writer is more full and clear upon this point, than any other can be.—"And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Lord went before them

by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of cloud by day; nor the pillar of fire by night, from before the people." From the foregoing Scripture, we cannot fail to discover that Israel were led by the Lord their God. They were not only led by the cloud (the emblem of God's presence, power and glory,) but it was also a protection to them from their enemies. When they were pursued by their enemies, this cloud stood between the two companies, and the Egyptians could not have reached the Israelites until they passed through the pillar of cloud, and thus we see them completely protected from the wrath of Egypt's king. This cloud, called the angel of God, which went before the camp of Israel, removed and went behind them, and came between the camp of the Egyptians, and the camp of Israel, and while it was a cloud and darkness to them, it gave light to Israel. None, methinks, can fail to discover the fullness of the blessing of this cloud, for it was the leader and protector of Israel; the presence of their God with them, manifesting these mercies which could come from no other source. When God commanded Moses to make a tabernacle, he commanded him to make all things according to the pattern presented to him on the mount. The tabernacle was to accompany the Israelites in their journeyings through the wilderness, and on the day it was reared up, the cloud covered it, namely, the tent of the testimony; and at even there was upon the tabernacle, as it were, the appearance of fire, until morning. So it was always, the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then the

children of Israel journeyed onward, and in the place where the cloud abode, there the children of Israel pitched their tents. From the foregoing we cannot fail to see the wisdom and sovereignty of God, in leading his chosen people into the promised land of their inheritance, and they could not lose their way, for God was with them in the cloud as their leader; neither could the enemy destroy them, for the Lord was their protection, and very present help in every time of need. The cloud bade them to march onward, and it commanded them to rest, and whither it moved they went; when it rested, they rested, and it then passed around and stood between the two camps. But these manifestations to national Israel, were but feeble glimmerings of the revelation of the glory of God in his church in the gospel. They were but the shadow of things to come; the body or substance of which is Christ. Our Lord said to his disciples, "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." The legal ministration of the law was but a shadow, and all its glory was borrowed, as the light and glory of the moon are borrowed from the sun. And we are informed that the law made nothing perfect, but the bringing in of a better hope did, (which hope is Christ.) There was never a law given which could give life; the vail was over the law, and there was no looking upon it with open face. But in the gospel the apostle says, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Here

then, that superlative glory, the substance, that better thing, which God hath provided for us in the gospel, is revealed, and was declared out of that bright cloud which overshadowed the disciples at the transfiguration. But why did the cloud appear at this time, and at the ascension of our Lord to glory, and appear no more? To this, it may be answered, that Jesus was a minister of the circumcision, to confirm the promise made unto the fathers, and the types and shadows must remain until Jesus is glorified, and the substance comes in all its perfection, and swallows up all these things in its transcendent glory. When the cloud covered the tent of the congregation of Israel, the glory of the Lord filled the tabernacle, and Moses could not enter into the tent of the congregation. And there is certainly no room for the law of Moses, or a conditional covenant, in the gospel of Christ. There can be no room for the ministration of condemnation and death, in the ministration of life; for it is covered and filled with Christ, its living glory, its life, its all and in all. But it is said that this cloud is taken up, and has not been seen in that peculiar form and manner, in which it appeared to Israel, since the ascension of our Lord. And what is now to be the guide and protection of the church, and how are we to know what has the seal and authority of heaven, and what has not? How are we to know who the people of God are, that are walking in gospel truth and order, and what is the infallible rule by which we may distinguish them from those who are walking after the traditions and commandments of men? All claim to be right, but opposite directions and jargons assure us that some are wrong. And it is truly an important inquiry, how shall we distinguish between him that serveth

God, and him that serveth him not? The text affords us the infallible rule. That cloud prefigured Christ as its substance, and the last words heard out of it were uttered by the eternal God, and were, "This is my beloved Son; hear ye him." The cloud will no more guide the wandering Israelites, for the gospel kingdom is now to be set up, and Christ is King and Lawgiver therein; and he shall tell his subjects, not through the movable emblem of the vaporeing cloud, but with his own words, what the commands of the gospel are, and wherein they shall walk. Moses and Elias talked together with Christ at the transfiguration, but Moses and Elias are now lost sight of, and swallowed up in Christ.

The Patriarchal and Jewish dispensations bore testimony to Christ, but now he has come, the testimony is swallowed up in Christ, the substance. The prophets foretold his coming in the flesh, and now he has come and fulfilled all that was written of him, and here all types, shadows and prophecies, have come to an end. The law and the prophets were until John, but now the kingdom of heaven is preached, and Jesus himself declared, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning him. Hence we are not to take the law of Moses for our guide. The law of Moses has no power over a gospel subject, for Christ is the end of the law for righteousness to every believer. Yet we are not without law to Christ; and in relation to this, the apostle said, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." But to return to the language, "This is my beloved Son, in whom I am well pleased." We cannot receive the idea, that God has any sons

with whom he is not well pleased, or that there is any sonship out of Christ. But here, Christ the Mediator, (and the children of God were never without an elder brother and mediator,) is spoken of particularly. The prophet Isaiah spake of Christ, in his mediatorial character, as the cloud by day, the shining of a flaming fire by night, and the defense upon all the glory of Zion. He also spake of him as the Son and Lawgiver, and the one upon whose shoulder the government should rest. God also declared that he gave him, a commander and leader to Israel. Now, if the government is upon his shoulder, and he is the commander and leader, it certainly can be nothing short of idolatry to follow in any other way, or establish anything as religious institutions which he has not commanded. The eternal God declared himself well pleased in Christ as Mediator, Savior and Redeemer of the church, and he is well pleased also with his children in him, for they are all accepted together in the beloved, and it is Jesus whom they acknowledge as their only Lawgiver, Lord and Christ. Agreeable with this is the commission itself. In this the disciples are to teach all nations (or the saints among all nations,) to observe all things which Christ has commanded them, and they have nothing to do with Moses, for he is dead. The Lord buried him, and even his sepulchre is nowhere to be found in the gospel. When we listen to the command, "Hear ye him," (my Son) we are as gospel subjects to listen to, and obey God rather than men, and look to Christ, and turn away from Moses. And where can we find where Christ ever commanded a subject in the gospel to keep the law of Moses, and obey the conditions of the old covenant, as a means of salvation, or as having anything to do with

the children of grace, under the gospel dispensation? Did he ever tell any one that he had fulfilled a part of the law, and that the balance was to be complied with by man? Never. But he did declare that heaven and earth should pass away, but not one jot or tittle of the law should pass until all was fulfilled. He came to fulfill the law and the prophets; to pay all the requirements of the law; to die under its curse, and to redeem therefrom the bone of his bone, and the flesh of his flesh, and he was straitened until he had accomplished it. He bore the curse of the law for his brethren, and delivered them from that curse; he having been made a curse for them. Many people suppose that they have much to do to help Christ along in the great business of salvation. But all such have yet to learn the beauty and force of that saying, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." In the glorious plan of salvation, Christ does everything, and the church receives all things, and this excludes boasting, exhibits grace, exalts the Redeemer, and glorifies God. And all the commands of Christ are to the children of his kingdom. And these commands are simply to follow him. And how unlike they are to the commands of men. The subject is most beautifully illustrated in Acts xv. There were certain men which came down from Judea, which believed, and taught the brethren, saying, Except ye be circumcised, and keep the law of Moses, ye cannot be saved. And when the apostles had assembled, there rose up certain of the pharisees which believed, saying that it was necessary to circumcise them, and to command them to keep the law of Moses. And these pharisees were believers. In what did they believe? Just

what Arminians believe in now, and what they preach and contend for: that it is necessary for man to do something; which something will amount to an obedience which God will accept as conditions of his salvation. But what said that judge in Israel, even the one to whom Jesus gave the keys of the kingdom of heaven? Peter said unto them, Why tempt ye God, to put a yoke upon their necks which neither we, nor our fathers, were able to bear? Peter had received no authority from Christ to command the disciples among the Gentiles to observe these things. But what commandment had he received? We must now most certainly look for him to act in strict accordance with the authority and command given him by his Master. The apostles considered the matter, and sent a message to those brethren, whose hearts had been made sad by these false teachers. And it is still the duty of all the servants of Christ to lift their voice against every species of error, and present to their brethren the glorious consolations of the gospel. This consolation is found in the message already referred to, and which we will here transcribe, and will remark that the effect produced was the same that all gospel messages will invariably produce upon the entire household of faith. After the apostles had prefaced their message with a solemn declaration that they had given those judaizing teachers no commandment to lay this conditional system upon the disciples, they say, "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well." And when the epistle had been

read, they rejoiced for the consolation. The gospel of Christ is a message of consolation to the brethren at all times, and under all circumstances. It proclaims to them the fullness of their redemption, and the glory of that liberty wherewith Christ hath made them free. And all the commands of the gospel require nothing more nor less, than for its subjects to follow Christ, in the ordinances of it, through evil, as well as good report. They call upon none in heaven, or earth, to devise ways, make laws, or institute means for the salvation of men, or the furtherance of the glory of God. The eternal Father hath given Christ, a commander and leader to the people, and it is his to command, and theirs to obey. And in this obedience they are not to lead, but are to follow Christ. And he has said, "If ye love me keep my commandments." They have nothing to do with Moses. They left him on the Pisgah of the law, and were led by Jesus into the Canaan of the gospel, and to him they are to look, and from him they receive all the commands which they are to obey; and in all this obedience they show forth his praise, and acknowledge him as their Redeemer and Commander, and the Captain of their salvation. They know no other commander, they have no other leader; they acknowledge him alone as King in Zion, and it is he that they obey as the only Lawgiver in Israel. Let us then run with patience the race set before us, looking unto Jesus, the author and finisher of our faith.

MIDDLETOWN, N. Y., Sept. 15, 1854.

SISTER Louisa E. Turner, of Ieonium, St. Clair Co., Mo., desires our views upon the anointing of the feet of the Savior by the woman that was a sinner, recorded in Matt. xxvi; Mark xiv; Luke vii; John

xii, and referred to in John xi. We do not feel that we have any satisfactory view of this subject, and so we would ask some of our correspondents to write, if they feel so disposed.—ED.

RECEIPTS.

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

W. W. Money, Ind., 3; Mrs. E. M. Faulkner, N. Y., 1; J. C. Clark, Maine, 2.—Total \$6.00.

OBITUARY NOTICES.

DIED—At his home in Chester Co., Pa., Feb. 9th, 1897, of pneumonia, **Theodore Carlile**, in the 73d year of his age. Mr. Carlile never made a profession of religion, but was a lifelong attendant on the services at the London Tract meeting-house, near which his entire life was spent. His father and mother were David and Betsy Carlile, both of whom were faithful members of the London Tract Church. His wife, who preceded him to the grave, was also a member of the same church. He was born, always lived, and died, on the same farm. He was a good friend of the little church, and very many of the friends who have visited London Tract during the past years, will remember the genial and liberal hospitality of Mr. Carlile and his lovely family. For some years he has been failing, and it was apparent to his many friends that the end was rapidly approaching. But after all, it came with shocking suddenness upon the greatly bereaved sister and daughter, who were not prepared for it, naturally hoping that he would be spared to them awhile longer; but God willed that he should go. They are left very lonely and desolate, but we commend them to the care of the "Father of the fatherless," trusting that he will care for them, and that they may sweetly realize that "he careth for them," and that they are not left comfortless.

He was peacefully laid to rest in the old cemetery at London Tract on the 12th, after a funeral service conducted by the writer. May the Lord sweetly comfort the surviving sister, and the daughter, who alone is left of the four children of the deceased.

ALSO,

March 22d, 1897, at her home in the village of New London, Chester Co., Pa., **Miss Sarah B. Dance**, aged 69 years. Her disease was consumption, from which she had suffered for years, but her last illness was of ten weeks duration.

Miss Dance's father and mother, Josiah W. and Eliza A Dance, were members of the Old School Bap-

tists from early life; first of the Beulah Church, before the separation from the New School. When that took place, they, with several others, who could not indorse the new "isms," left Beulah, and constituted a church near New London, called Mt. Hope, which, after several years, having been reduced in numbers, and having no prospect of any additions, dissolved by mutual consent, and brother and sister Dance united with the church at London Tract, and continued faithful and devoted members thereof until called away, at a good old age, a few years ago.

Miss Sarah never united with the church, but showed unmistakable evidence of being a subject of grace, in many ways showing a love of the truth, and the cause, which makes us feel that our loss is her eternal gain. She was the last of her father's family, one brother and one sister having passed away many years ago. She leaves a foster sister, our sister Maggie Dance, a member at London Tract, and a niece and nephew, and numerous relatives, but their sorrowing is not without hope. She was laid to rest in the family plot at London Tract on the 25th, after a comforting discourse preached by Elder Wm. Grafton, an old friend of the family. Thus another devoted friend of the little church at London Tract has passed away, we hope, to the enjoyment of the fullness of the salvation of God. May we be reconciled to his will in all things.

Your brother in tribulation,

A. B. FRANCIS.

WILLARD, Va., April 3, 1897.

Mr. Edward Humphrey was born July 13th, 1859, and died March 15th, 1897. He was a son of Abner and Mary Humphrey, who died many years ago. He never made a profession of religion, but was a worthy and highly respected citizen in the community in which he lived, honest and upright in all his dealings with his fellow-creatures. He was married Dec. 12th, 1883, to Miss Emma Silcott, youngest daughter of sister Margaret E. Silcott, who died three years ago. Mr. Humphrey died of that dreaded disease—pneumonia, and said shortly after he was taken sick, that he was going to die, and said he felt that he was going to heaven. Why then, dear sorrowing ones, should we mourn, or wish him back? For if he has gone to that blissful place, let us not then weep for him, but weep for ourselves. O what a merciful God we have, who can make his people willing in the day of his power. Yes, he can give us a hope even at the last moment, if we never had it before. But O, it is so natural for us to want that dying grace and faith before it is needful for us to have it. It seems that poor old Job was made willing to wait until his change come. For he said, "If a man die, shall he live again? All the days of my appointed time will I wait, till my change comes."—Job xiv. 14. God is our only helper, a present help in every time of need.

It is he alone who can make us say from the depths of the heart, even in the saddest hours of our bereavement, "The Lord gave, and the Lord has taken away; blessed be the name of the Lord."

Elder E. V. White was sent for, and preached on the occasion, much to the comfort of the bereaved widow, relatives and friends, and used for his text 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." After preaching, the mortal body was conveyed to the Ebenezer burying-ground, and laid away to await the morning of the resurrection, when the dead shall awake in the image of Jesus, and be like him, and see him as he is, and be forever with the Lord. The deceased leaves a wife, three children, two sisters, and many relatives and friends, to mourn their loss, but we hope the Lord may comfort them, and make them bow in humble submission to his holy and righteous will, and say, "Thy will be done."

Your brother, I hope,

J. F. OLIVER.

HERNDON, Va., March 27, 1897.

Mrs. Olivia R. Trader, wife of Mr. J. H. Trader, of Salisbury, Md., died Dec. 1st, 1896, at the John Hopkins' Hospital, Baltimore, Md., where she had gone to be treated for cancer. She was born April 5th, 1840, and was baptized in the fellowship of the Old School Baptist Church, of Salisbury, April 15th, 1859, and remained a consistent member till her departure from this mortal state. She was one of the few remaining members who were in the church when I first visited here in May, 1865, of whom eleven still live, though but four are able to attend the meetings. Sister Trader was always held in very high esteem in the church, and in the community, and was dearly loved. In the midst of her trials, and in her great suffering of body, she appeared to rest in the Lord, and in the truth of his salvation, and to be sustained by his presence and grace. Her hope was indeed as an anchor of her soul, both sure and steadfast. She was never drawn away in any degree from the doctrine of salvation by reigning grace, and the order of the gospel, though often in the later years of her life prevented by ill health from attending the meetings of the church. Her heart was steadfastly with her dear kindred in Christ, bound up with them in the bundle of life. She had a good voice to sing, and in the early years of her membership she led in singing.

She was married Jan. 22d, 1868, and was a faithful, devoted, affectionate and dearly loved wife and mother. Her husband and one son were at her bedside when she passed away. One other son, and two daughters, survive her. She was brought home to Salisbury for burial.

SILAS H. DURAND,

THREE DAYS MEETINGS.

THERE will be a three days meeting held with the New Valley Church, Loudoun Co., Va., at Hughesville, commencing on Friday before the second Sunday in May, 1897. Trains leaving Washington city 4:30 p. m. Thursday, and 9 a. m. Friday, will be met at Hamilton Station, Southern Railway. All are invited to come, especially ministers of our faith and order. Come on Thursday train if possible.

Your brother, I hope,

E. V. WHITE.

A THREE days meeting will be held with the Needmore Church, Fulton Co., Pa., commencing on Friday before the third Sunday in May, 1897. Train on B. & O., leaving Washington city about 10 a. m. Thursday, will be met at Hancock. Trains from the west will be met at same place and day, Thursday before the third Sunday. A cordial invitation is given to all to meet with us, especially ministering brethren.

Your brother, I hope,

E. V. WHITE.

UNION MEETINGS.

A UNION meeting will be held with Friendship Church, at Acton, Texas, commencing on Friday night before the first Sunday in June, 1897, at early candle lighting. We cordially invite visiting ministers and brethren and sisters of our faith and order, to come and be with us.

W. L. MCPHERSON, Church Clerk.

ASSOCIATIONAL.

THE Delaware Old School Baptist Association will be held, the Lord willing, with the church at Bryn Zion, commencing on Wednesday before the fourth Sunday in May, (19th, 20th and 21st), 1897, and continuing three days.

THE Baltimore Old School Baptist Association will be held, the Lord willing, with the church at Black Rock, Baltimore Co., Md., beginning on Wednesday before the Sunday in May, 1897, and continuing three days.

THE Delaware River Old School Baptist Association will be held, the Lord willing, with the Southampton Church, Bucks Co., Pa., commencing on Wednesday before the first Sunday in June, 1897, and continuing three days.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the Warwick Church, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June, 1897, and continue three days.

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THEodosia Ernest.

OR THE

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“THE SWORD OF THE LORD AND OF GIDEON.”

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NO. 9.

CORRESPONDENCE.

REPLY TO MR. WALKER.

(*Concluded from page 168.*)

MR. WALKER says, “We believe in the doctrine of election and predestination, and that God loves the world with pity, and graciously invites the whole race of Adam to obey his law and live. And that the law of grace commands all men everywhere to repent.”

I am very sorry that any man claiming to be a Primitive Baptist, has no higher conception of the high and lofty One who inhabits eternity than this. He first says that we believe in election and predestination. Now, if any one will read the whole sentence, and find the doctrine of election and predestination set forth in it, he will have a more acute eye, and a more comprehensive mind, than I have. He next says, “God loves the world with pity, and graciously invites the whole race of mankind to obey his gracious law, and live.” Mr. Walker simply ignores the atonement, and bases salvation upon the works of the law; because he says that “God invites the whole race of Adam to obey his gracious law, and live.” What law does he have reference to?

Manifestly not the law of grace, because the whole world is not under that. The law of grace belongs to the church only. They only can obey it. Paul says, “They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.” A man must be translated from the power of darkness, into the kingdom of his dear Son, before he can be under the law of grace. Before the new birth, a man is under the law of sin and death; but after the new birth, he is delivered from the law of sin and death, and is under the law of grace. David says, “The law of the Lord is perfect, converting the soul.” And Paul says, “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” And also, “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.” And God himself says, “I will make a new covenant with the house of Israel, and with the house of Judah.” “For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write

them in their hearts; and I will be to them a God, and they shall be to me a 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 I will remember no more." Now these Scriptures plainly teach that unregenerate man is under the law of sin and death; that he is walking according to the course of this world, and is by nature a child of wrath, until the law of the spirit of life in Christ Jesus makes him free from the law of sin and death, or until the Lord shines in his heart, to give him the light of the knowledge of the glory of God in the face of Jesus Christ. But now he is delivered from the law; that being dead wherein he was held, that he should serve in newness of spirit, and not in the oldness of the letter. Paul also says, "When ye were the servants of sin, ye were free from righteousness;" that is, ye were not under the law of grace. "But now being made free from sin, ye became the servants of God," or the subjects of Christ's kingdom, and hence are under the laws and regulations of that kingdom. Will Mr. Walker point out one passage of Scripture where God invites the whole race of Adam to obey his law and live? God does not deal with man as though he were himself a man. "His thoughts are not our thoughts, neither are his ways our ways; for as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts. For as the rain cometh down, and the snow from heaven, and returneth not hither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the

eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Does this look like God was inviting all men everywhere to obey his law and live?

An invitation implies that a person can accept or reject; that is, it gives him the privilege of choosing either. If God gives man the privilege of choosing right, he also gives him the privilege of choosing wrong. If we invite a friend home with us, we mean that he is welcome, and that we desire his presence at your home; but if he refuses to come, he has done no wrong; he has committed no sin. So if God invites a sinner to repent, and he accepts the invitation, God will bless him; but if he rejects it, God will not punish him, because he gave him the choice to do as he chose. Suppose you were to prepare a great feast, and invite me to come. Would you have any right to punish me if I refused? But is this the way the Lord deals with men? Peter says, "Him (Christ) hath he exalted with his right hand to be a Prince and a Savior for to give repentance to Israel, and forgiveness of sins." Thus repentance is the gift of God, and not an offer that can be accepted or rejected. It is also given to Israel, or to the church, and not to the world. "And so all Israel shall be saved: as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob," not from the world. Thus we see that every one to whom the Lord grants repentance, shall be saved. Repentance follows regeneration. It is one of the fruits of the spirit. No man can say that Jesus is the Lord but by the Holy Ghost. How can man repent until he is thus taught by the Holy Ghost that Jesus is the Lord? "No

man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him." "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Hence we see there must be a revelation, or a divine calling of God, before a sinner can repent. Now let us examine the Scripture, and see what class of people are commanded to repent, and what brings about that repentance. Arminians say that every one is commanded to repent. If this be true, the unregenerate sinner has power within him to repent. But what does repentance in the Bible mean? It means a turning away from sin. Arminians say that any man can turn away from his sins. But how can a man turn away from a thing in which all his desires and affections are centered? "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The natural mind has no desire for the things of the Spirit. The things of this world are all that the natural mind delights in, because they are all that it knows anything about. Paul says, "They walk according to the course of this world, according to the prince of the power of the air." The same apostle also says, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Savior toward man appeared; 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." Paul here points out very plainly the things in which the natural man delights, and then says that salvation is not by works of righteousness which we have done, but according to his mercy that he has saved us.

If the natural man could of himself repent, it would be a righteous act. But Paul here says it is not by works of righteousness that we have done. But Paul, if it is not by works of righteousness, what is it by? He answers, it is by the washing of regeneration and the renewing of the Holy Ghost. Hear Paul again, "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God." Any reasonable man will admit that these persons to whom Paul was writing, were first dead in trespasses and sins; that they were natural men; that they were living after the flesh; that they had no spiritual life in them, and that they knew nothing of spiritual things, but that they were so dead that it was absolutely necessary that they should be raised from the dead, or quickened from the dead into divine life, before they could perform a single spiritual act. Life must always precede action. As a man must have natural life before he can act naturally, so also he must have spiritual life before he can act spiritually; or in other words, he must be translated from this natural world, into the kingdom of our Lord Jesus Christ. Here then are two kingdoms and two kings, one for each kingdom. The prince of the power of the air rules in the kingdom of this world, and Jesus Christ rules in his kingdom. Now it is impossible to pass from one kingdom to the other, without being translated from the power of the one, to the power of the other. This translation is by a birth. Being first born into this natural world, we are governed by the laws of this world, and even so when

born into the spiritual kingdom, we become subject to the laws of that kingdom. Now these two births have both taken place without any aid or assistance from the one born. In the first birth we are born of corruptible seed, and bring forth corrupt fruit; in the second birth we are born of incorruptible seed, and will bring forth good fruit. The fruits of the first birth are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like. But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. Now will Arminians tell me what a man can do in the first kingdom that will translate him into the second kingdom? If the natural or corrupt man can repent, then the corruptible seed would bring forth incorruptible fruit, which is contrary not only to the plain teachings of the Bible, but also to the natural reason. That which is born of the flesh is flesh, and it can bring forth nothing but that which is fleshly and corruptible, while the spiritual birth produces only spiritual fruit. If these arguments are true, we are forced to the conclusion that faith, repentance and belief, are all the fruits of the new birth. Paul says, "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." Here we are taught that repentance is the fruit of godly sorrow alone. But we might ask what brings about this godly sorrow in the sinner? Will repentance bring it about? No. Godly sorrow must come first, according to the apostle. No truth is more clearly stated in the Scriptures than this, that man is by nature dead in trespasses and sins, and that the first

work in the salvation of a sinner is to quicken him into divine life. Then for the first he realizes that he is a sinner, and that he needs a Savior. He then begins to realize that salvation must be by the imputed righteousness of Christ. All his intercessions are now unto God for mercy. And this godly sorrow brings about a repentance to salvation not to be repented of. It certainly would have been a great mistake or oversight in the God of heaven to demand repentance of every individual of the human race, and then not devise the means to carry his plan into execution. Man may talk about an unjust God; but when salvation is made to depend upon the obedience or repentance of the creature, he is declared to be the most unjust and partial being that the mind can conceive of. In the first place, by this plan at least three-fourths of the human race would be at once cut off from all hope of salvation, for they have never heard the gospel. And the conditions of those who live in christendom are not the same. Some have been reared by drunken and criminal parentage, while others have been reared by good christian parentage, and have had all the good moral teaching needful to the development of good moral habits. In fact a thousand things enter into the formation of the mind and character of men and women. The natural turn and training of some has been such as to render them very obstinate, and not easy to be persuaded or turned; or, as the Arminian says, they have become so hardened in sin, that the Lord himself cannot turn them. While the natural turn and training of others has been such that they can be easily persuaded or turned to any belief. Now in order that this theory may be true, and God just at the same time, all these influences and forces must

be made equal. The gospel must be preached to every creature, the moral and mental training must be the same, and their temperaments and dispositions must be exactly alike. Then the preaching of the gospel would have the same effect upon every individual, and God would be just in saving one if he obeyed the gospel, and condemning another if he disobeyed the gospel, because then each one would have had the same opportunities, the same influences would have been brought to bear upon each one, and the arguments presented would have come to each one with the same force. If one were to employ two men, would he be justifiable in requiring the same amount of work from each one, providing he furnished one with first class tools, and the other with very imperfect ones? Of course not. Then as God has made man, and placed him under such diversified influences and circumstances, would he not be unjust indeed to require the same thing of them (repentance and belief of the gospel?) If this theory be true, we could not pretend to say that a family that had been trained up to frequent the drinking saloon, the card table, and the gambling den, would have the same opportunity to obey the gospel, as would one that had been brought up by pious parents. Neither would we say that the Hottentot of Africa, has as good an opportunity to obey, as has the enlightened American. Education moulds a man. Take a child when he is young, and he can be trained up to be, or to believe, almost anything. It can be made an Infidel, a Roman Catholic, a Methodist; in fact its mind and belief can be moulded into almost any form we may wish. We see this exhibited in every day life. From this we can certainly see the inconsistency and injustice of such a

theory of doctrine as the above. In order to expose some of the inconsistencies of this theory, I have digressed somewhat from the subject.

Paul says to the church at Ephesus, "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." Now we must certainly acknowledge that those to whom Paul was writing were first dead in trespasses and in sins. You will also acknowledge that the first work in their salvation was to quicken them into divine life, and you will be forced to acknowledge that after a dead sinner has been quickened together with Christ, he becomes an heir of God, and a joint-heir with Jesus Christ. The following Scriptures clearly prove the above conclusions. You hath he quickened, who were dead in trespasses and sins. You who were dead in your sins, and the uncircumcision of your flesh, hath he now quickened together with Christ. "For God who commanded the light to shine out of darkness, hath shined in your hearts to give the light of the knowledge of the glory of God." "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." These quotations are too plain to need explanation. Any one who knows anything about the English language, and who will read and study the Scriptures for themselves, can certainly see that they testify that the work of regeneration, or the new birth, is wholly of God, and that repentance and obedience to the gospel follow. Paul himself furnishes a positive example of how conversion takes place. Did Paul repent and believe the gospel before he was quickened into divine life? No. He was persecuting the church, and striving by all means in his

power to utterly annihilate the doctrine of Christ, when spiritual life was imparted to him. Then for the first time Paul saw himself to be a sinner. Paul thought he was doing right while yet he was perpetrating the most foul crimes that man could be guilty of. Paul had heard the gospel preached, and was well versed in the Scriptures, but yet did not understand anything more about the plan of salvation than a child. Do you suppose that if any of the apostles had preached to Paul for a month, and had brought every argument available to bear upon him, they could in any sense have been instrumental in his salvation? Or do you suppose that Paul in himself had the power to change his mind, and his feelings of malice and hatred, against the church, into love and fellowship for her? Paul could change the law of gravitation just as soon as he could repent and believe the gospel. Why is it then that sensible, intelligent and well educated men will stand in the pulpit and declare that the law of grace commands all men everywhere to repent?

Another example of repentance is found in Peter's sermon upon the day of Pentecost. After Peter had charged upon the people the awful crime of which they had been guilty, in the crucifixion of the Savior, they were pricked in the heart, and cried out, "Men and brethren, what shall we do?" Notice they were already pricked in their hearts. Then Peter said unto them, "Repent and be baptized, every one of you." Peter never commanded them to repent until after they were pricked in their hearts, or until God had shined in their hearts to give them the light of the knowledge of the glory of God in the face of Jesus Christ.

Mr. Walker refers to but one Scripture in defense of his doctrine, viz: Acts xvii. 30.

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Does Paul declare one doctrine to one people, and the opposite doctrine to another? Must not the doctrine of the Bible harmonize? We have already proven that Paul teaches elsewhere that a sinner must be quickened into divine life before he can repent, and believe the gospel. Now if Paul has gone down to Athens and taught that repentance is the first thing required of a sinner, and that they all have the power in themselves to repent, it would be a flat contradiction. Paul teaches no such contradictions. Here is what Paul preaches: "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." To what class of persons does Paul preach? Unto those who are called, both Jews and Greeks. But Mr. Walker might say that they are all called. If so, Paul was mistaken. He declares that his preaching was foolishness to some, but unto all that were called, Paul declares that his preaching of the cross was the power of God, and the wisdom of God. Peter preached the same doctrine upon the day of Pentecost when he said, The promise (of the gospel) is unto you, and unto your children (the Jews), and to all that are afar off (the Gentiles) even as many as the Lord your God shall call. Paul did not mean that the Greeks could repent of themselves. He simply meant that they now enjoyed the same gospel privileges that the Jews did. When Paul says the times of this ignorance God winked at, he simply means that through the legal dispensation, God passed all these heathen nations by unnoticed, but now since the middle wall of parti-

tion has been broken down, they all enjoy the same gospel privileges. Now I will quote a few passages of Scripture to prove to what class of persons the gospel is to be preached, and then we will pass on to the last part of our subject. Paul says, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Take notice, it is not to the unbeliever. He also says, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." Christ speaking through Isaiah says, "The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings to 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 comfort them that mourn," &c. David says, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." And Isaiah also says, "But to this man will I look, even to him that is poor, and of a contrite spirit." And Christ said, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Mr. Walker also says, "And we further believe that God knew, and chose, and predestinated, the obedient, or the believer unto everlasting life, and the disobedient, or unbeliever, unto perdition, or eternal death." But Mr. Walker does not give us a thus saith the Lord for his belief. He does not even refer to a single passage of Scripture. And he has good reasons for not doing so, because there is not a single passage of the Scripture which sustains such a doctrine. Now if Mr. Walker had told us when the Lord foreknew, when he chose, and when he predestinated the obedient to everlasting

life, we could have understood his theory much better. Did he foreknow and choose and predestinate them from all eternity? If so, we have his theory thus, God foreknew and forechose and predestinated the obedient to everlasting life. If Mr. Walker's theory be true, then the foreknowledge, choice and predestination of God, had nothing to do with making men obedient. That is left entirely to man. Man can either obey or disobey. But God foresaw the choice that he would make, and chose him upon that condition. Now let us look at a few passages of Scripture in which election is taught, and see if they sustain the idea that God looked into the future, and saw all who would believe and obey the gospel, and then chose them unto everlasting life. We have already seen that the unregenerate sinner cannot obey the gospel; that the gospel is not intended for the alien sinner, and that the gospel is preached to the quickened sinner or the believer. We have also seen that man is dead in trespasses and sins; that the natural man receiveth not the things of the Spirit of God, because they are foolishness unto him, and that he cannot know them, because they are spiritually discerned. This excludes forever the idea that the unregenerate sinner can yield obedience to the gospel and live. And it also utterly annihilates the idea that God saves man because he foresaw that he would be obedient. Paul to the Ephesians says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, ac-

according to the good pleasure of his will." Here we have the doctrine of election and predestination fully set forth as taught in the Bible. Paul first declares that God chose us in Christ before the foundation of the world, that we should be holy, and not that we should be holy if we obeyed the gospel (there are no conditions in it.) The effect of the calling was to be such that it should bring about obedience to the gospel. He also says that God predestinated us unto the adoption of children. Does he say that God predestinated all whom he foresaw would obey the gospel? No. Paul says that we were predestinated according to the good pleasure of his will. Paul then goes on to say, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Paul sums up the whole matter when he says that we have been redeemed by his blood, and that this redemption is the forgiveness of sins. Now if Jesus Christ has actually redeemed us from all iniquity, if he has actually forgiven us all our sins, what reason would there be in saying that we should be lost if we failed to obey the gospel? Mr. Walker might say that our redemption is not complete or certain until after we obey the gospel. But Paul says that "Christ bore our sins in his own body upon the tree;" that "By that one offering he obtained eternal redemption for us," and that "he hath perfected forever them that are sanctified." I would ask Mr. Walker, when did he bear our sins in his body on the tree? When did he obtain eternal redemption for us? When did he perfect forever them that are sanctified? It was nearly nineteen hundred years ago. How did Jesus Christ accomplish so much for us? By paying all our indebtedness, and delivering us from all the penalties of a

violated law. Jesus Christ knew all our sinfulness before he came into the world, and when he came he took them all upon himself, and bore them in his own body upon the tree, and in this way obtained eternal redemption for us, and perfected forever them that are sanctified. And now it only remains that this redemption shall be made manifest to them in the dispensation of the fullness of times. It seems to me that the very idea that the redemption of Christ is the forgiveness of sins, and that this redemption took place nearly nineteen hundred years ago, would of itself exclude every theory of creature work, or obedience as a condition of salvation. Now in order to make this idea as emphatic as possible, Paul says that, "In whom also (Christ) we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, that we should be to the praise of his glory who first trusted in Christ." Now Paul positively declares that the saints at Ephesus and the faithful in Christ Jesus had obtained an inheritance in Christ, and that they were predestinated according to the purpose of him who worketh all things after the counsel of his own will; and that the result of this predestinated inheritance is that they should be to the praise of his glory. How could this predestination be according to the purpose of God's will, and at the same time be according to the purpose of man's will? Either the will of man, or the will of God, must govern. Now suppose the will of man should differ from the will of God. Your theory is that it is the will of God that every man shall be saved, and the word of God says that he works all things after the counsel of his own will. Now suppose that it is not the will of a certain man to

obey the gospel and live, but that he goes on in sin and wickedness, and dies and goes to hell, whose will has been defeated, the will of God, or of man? Do you not see what the theory of conditional election would lead to?

In the eighth chapter of Romans Paul unfolds and explains the plan of salvation until he reaches verse twenty-eight, when he says, "And we know that all things work together for good to them who love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." Now let us ask the question right here, Whom did God predestinate? Paul says that he predestinated all that he foreknew. Mr. Walker would say that he predestinated all that he foreknew would be obedient; but Paul says that he predestinated them to be obedient, or to be conformed to the image of his Son. That is, the object of God in predestination was, that all the predestinated ones should be conformed to the image of his Son. Now if any of those thus predestinated should fail to be conformed to the image of Christ, would not the God of heaven fail to carry out his predestination? But Paul does not leave us in doubt upon this question. He says, "For whom he did foreknow, he also did predestinate," and, "Whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." Here we have the whole plan, or chain of salvation, linked together, from foreknowledge to glorification. There is not one word said about obedience to the gospel. But the whole work is ascribed to the eternal purpose of him who worketh all things after the counsel of his

own will. In verse thirty-three Paul says, "Who shall lay anything to the charge of God's elect? It is God that justifieth." The "elect," in verse thirty-three, the "called" according to his purpose, in verse twenty-eight, and the "whom," in verses twenty-nine and thirty, all refer to the same people. We now have Paul's doctrine of election and predestination as follows: God first foreknew the election of grace; he then predestinated them; he then called them; he then justified them, and he then glorified them. Also read the ninth chapter of Romans. It is simply a confirmation of the same doctrine of election and predestination, and it also asserts the justice of God in choosing a portion of the human race to life and salvation, and in leaving the rest of mankind to perish in their sins. Then do not fall out with us for contending for this doctrine, and say, "It is a hard doctrine; who can hear it?" Rather fall out with Paul, for it is the doctrine which he taught in all his epistles. Why should Paul ask the question, "Is there unrighteousness with God?" He must certainly have been teaching the doctrine of election and predestination. Paul answers his own question, "God forbid." And then he gives the reason for the answer. "For he [God] saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Now if it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, how can it be by man's obedience? A man must certainly will to be obedient before he can be obedient. Paul then goes on in further support of his argument, and says, "Hath not the potter

power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" And again he says, "Nay but, O man, who art thou that replest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Thus Paul declares that God has the power (right) to make one vessel unto honor, and another unto dishonor, and we have no right to complain at him for it. Then he goes on and points out two classes of people. One he calls the vessels of wrath, and the other he calls the vessels of mercy. The one he says is fitted to destruction, and the other is afore prepared unto glory. I would like for some one to tell me who fitted these vessels of wrath unto destruction, and who afore prepared these vessels of mercy unto glory? Paul means these same vessels of mercy when he says, "Who shall lay anything to the charge of God's elect?" And these elect are not of the Jews only, but of the Gentiles. Esau and Jacob must evidently been representative characters. If so, what did they represent? I believe they represented the elect and the non-elect, as the whole context goes to prove. Read the previous chapter, and it will be seen that Paul's whole theme was election and predestination; and in this chapter he quotes, "The elder shall serve the younger, that the purpose of God according to election might stand." Jacob was chosen before he was born, and therefore it could not have been according to his will or works; and so Paul concludes that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. As further proof that Jacob and Esau represent the elect, and the non-elect, Paul says again, "And so all Israel shall be saved: as it is written, there shall come out of Sion a

deliverer, and shall turn away ungodliness from Jacob." Esau is not included.

Now let us see what Peter says about election. "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Comment seems unnecessary. Peter says as plainly as language can speak, that God elected these characters unto obedience. No one could possibly construe this language to mean that God elected them if they would be obedient. I think it unnecessary to say anything further in refutation of Mr. Walker's theory. In fact its very language refutes itself.

Now, in conclusion, I wish to add a few thoughts in a general way, regarding foreknowledge, election and predestination. First I will say, that in a divine sense there is no such thing as foreknowledge. God is the same yesterday, to-day and forever. He does not grow old as men do, hence there is no such thing as counting time with him. He is no older now than when he spoke this world into existence. His wisdom is not limited, because he is the embodiment of all wisdom. All things throughout time were ever present with him. These are some of the reasons why the prophet could say, 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." How could he declare the end from the beginning, unless he knew all things that would ever transpire from the beginning to the end? Paul says, "Known unto God are all his works from the beginning of the world." How could

God foreknow all things that would transpire in time or in eternity, unless he first purposed that such things should come to pass? In other words, how could God foreknow all things that should be created in time and eternity, unless he first purposed to create them? Can any part of God's predestination fail to come to pass? It seems clear to my mind that God first decreed in his mind what should exist, and this is what we call predestination and foreknowledge. If this be true, it would be just as impossible for any part of his predestination to fail, as it would be for God himself to fail. It seems equally clear to my mind, that if God foreknew all things that would come to pass, before he created them, and then created them, that he created them to fill the very purpose that they do fill.

Now let us examine the Arminian theory of foreknowledge. As a rule they admit that God foreknew all things, but contend that his foreknowledge does not govern and control all things. Now let our mind run back to a period prior to the creation of man, and then and there ask ourselves these questions. Does God see all things that will ever inhabit the earth? Does he know the exact number of men and women that will ever inhabit the earth? Does he know all the influences and circumstances by which they will be surrounded? Does he know the exact number that will yield obedience to the gospel and live? Does he know the exact number that will not yield obedience to the gospel, but will die in their sins and perish? If he foreknew all these things, is there any possible chance for any of those whom he foreknew never would yield obedience to the gospel, to be saved? And is there any possible chance for any whom he foreknew would obey the gospel to be lost? Does not

this conditional theory of election, fix the number to be saved just as definitely as does the unconditional theory? Now suppose an Arminian was preaching to a congregation of unbelievers, and that God foreknew that a portion of the congregation would never yield obedience to the gospel, would that minister be telling them the truth when he said to them that they all could obey the gospel and live? Yet many will declare from the stand that God foreknew all things, and then almost at once declare that all men can obey the gospel and live. They must give up this Arminian theory, or deny the foreknowledge of God, because the very fact that God foreknew a thing is full evidence that that thing must be.

ROTEN HURST.

PATTONSVILLE, Va.

THE NEED OF JESUS.

WHILE singing some of the songs of Zion to-night, my mind was forcibly arrested with these words,

"I need thee, precious Jesus,
For I am very blind;
A weak and foolish wand'rer,
With dark and evil mind."

I do not know who composed these words, but I can call him brother, and I think Peter could fully realize the same truth when he was beginning to sink, and "cried saying, Lord save me." The winter weather, together with bad roads, has kept us much at home this winter, and my wife and self have read much to each other from the Bible, and our religious periodicals, but from some cause my mind of late has been much of the time enshrouded in darkness. To-night how forcibly I feel, "I need thee, precious Jesus," for I am full of sin. My soul is dark and guilty. My heart is dead within. With David I think I can pray, "Restore unto me the joys of thy salva-

tion." The words spoken by the dear Savior to Peter, comes forcibly into my mind as I write, "O thou of little faith, wherefore didst thou doubt?" Peter had seen the literal wonderful works performed by Christ, and yet, it seemed, doubted. I have now been a member of Christ's church fifty-four years; nearly twenty years of that time have been trying to preach the unsearchable riches of Christ. Yet to-night what am I? Nothing but a poor, doubting creature; not doubting God's perfect work, not questioning the full and finished salvation of sinners by Jesus Christ; O no. But the question so all-important with me is, Am I one of the redeemed? If I am, O may God give me grace to say to the tempter, "Get thee behind me, Satan." David said, "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." With David I can say, "I have been young, and now am old," and I sometimes feel an assurance though I fall, I shall not be utterly cast down. The final perseverance of God's people through grace to glory, is to me a sweet assurance. If it were not for that glorious truth, I should surely give up in despair; for I know by experience the truth of the Scripture, "It is not in man that walketh to direct his steps." But it was left on record for our learning and comfort, such words as Paul used where he said, "I know that in me (that is, in my flesh), dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do."—

Romans vii. 18, 19. My nature and my thoughts are inclined to think and do evil; yea, as the sparks ascend upward, so is my nature to sin. I know that nothing but the grace of God can do such as I am, any good. I hope then with the apostle I may say, "If I do that I would not, it is no more I that do it, but sin that dwelleth in me." I have recently read in some of our religious periodicals, some letters written where the writers seemed to be, as the poet expressed it,

"On the wings of his love
I was carried above
All sin and temptation and pain;
And I could not believe
That I ever should grieve,
That I ever should suffer again."

I am glad to know that any poor soul can feel this; but where it is expressed like this, it seems to meet my case.

"Sure there was ne'er a heart so base,
So false as mine has been;
So faithless to its promises,
So prone to every sin."

It may be I better stop my poor wailings, lest I discourage some poor, trembling child of God. But it is written, "Out of the abundance of the heart the mouth speaketh." Paul to Timothy said, "If we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself." With God I desire to leave my all; knowing that he doeth all things well. With the poet I sometimes ask, when I think of the end,

"Will the Lord on me have pity?
Will he bid me come
To that dear, dear home,
In that beautiful, that blessed forever?"

If so, with the chorus I can say,

"No matter what the world says,
No matter for its frowns;
No matter for its storms; no, never."

Tremblingly in hope of that beautiful, blessed forever, I close.

JAMES M. TRUE.

KANSAS, Ill., Feb. 28, 1897.

WAVERLY, Kentucky, Feb. 8, 1897.

ELDER F. A. CHICK—MY DEAR BROTHER IN HOPE:—Once again I make the attempt to write you, because my mind has been greatly impressed at times, for a long time, to do so; but feeling my unworthiness so much, and knowing my inability to write anything that would interest you, and also that your time is all taken up in a more profitable way, I have put it off from time to time until now. Now I feel that I must write you a few lines any way. It may be the last time that I shall bother you with my scribbling, for I know that my time here is short. I am now past seventy years of age, and very feeble, especially at times. I have been an invalid forty years, and still I am here, a living monument of God's mercy and grace. I often wonder why I am kept here, when so many younger than I, and more useful in life, are called away from time. Yet I know that God governs all things, and has a purpose in all that he does, and when his purpose is accomplished with me, then he will call for me. O, may I be prepared for the hour when the dear Lord will call me—hence! O, dear brother, I sometimes feel weary of life, and at those times feel that I would welcome the call. But I cannot say that I am in this frame of mind all the time. I wish I were. I can say this world has no charms for me, but I have some family ties that are very near to my heart, as well as some friends who are also dear to me, and who sometimes visit me. But it is only now and then that one comes in who is of our faith, and with whom I can have a talk about religion. There is no enjoyment to me in talking with one upon this subject, who opposes the Bible doctrine. I had rather the subject were not named. I would much rather hear one reject the

Bible entirely, than profess to hold the Bible sacred, and yet contradict it openly, and pervert its teachings, as some do. We still read the dear old SIGNS. It contains all the preaching that I get. I do not know what I would do without it. I like the editorials very much, but I have always enjoyed your letters in the SIGNS. A good many of them have almost seemed to have been written expressly for me. Dear brother, excuse me for repeating what I have written before. It was from reading one of your letters, that I was induced to write to you first, years ago, and tell you as nearly as I could my condition, and the impressions of my mind, and what I felt I had experienced, but that I did not yet dare to claim a hope in Jesus. I was in trouble, and I do believe, my dear brother, yes, I do believe that the dear Lord directed me to you. Else why should I, a stranger in the flesh, go many hundred miles away? You gave me the first encouragement that I ever received, and while reading your reply, my eyes and my understanding seemed to be opened in such a way, that I could grasp a little hope and call it mine. A precious hope in a precious Savior. Unworthy and sinful as I am, that little hope has ever remained with me; and though many times it seems small, yet still I cling to it; often feeling to say, How dare I claim it? But I cannot give it up. It is more than everything else to me. Living the lonely and afflicted life I am, with fears within, and foes without, what would I do without my Savior? He says, "Come unto me all ye that labor and are heavy laden." O, is that for me? If so, then I am safe.

We are very sorry indeed to hear of the death of Elder Jenkins, but feel to hope and believe that the Lord will comfort all that mourn, and raise up another

of his servants to fill his place. I firmly believe that the Lord ordained the publishing of the SIGNS for the comfort of his people. And if so, he will support it until his purpose is fulfilled. O, dear brother, the Lord is good to us. When I look back all the way along the long road that we have traveled, I can plainly see that the dear Lord has been leading us; guarding us through dangers seen and unseen by us, though we knew it not. And we feel to praise his great and glorious name for all his gifts and benefits to us, my husband and myself. O that he would give me a thankful heart to praise him as I should! But I often have to lament a cold, hard heart, so averse to all that is good. When I would do good, evil is present with me, and the good that I would, I do not. I seem a contradiction to myself. My husband is seventy-six years of age, and very feeble at times; but I feel to thank the Lord that he is able most of the time to wait on himself, as well as me. We have been traveling along life's journey together for fifty years. We often talk about how we have been blessed of the Lord. We have both suffered afflictions in many ways, yet the dear Lord has been gracious to us; upheld us by his almighty arm, and given us to hope in his name.

Now, dear brother, lest I weary you I will close. I felt that I must write one more letter, if it was only to ask you to write me again. Now I will close by asking you to remember me and mine in your prayers. And may the Lord in the future, as in the past, uphold and direct you in your arduous labors.

With love to you and yours, I am, I hope, your sister in Christ,

PAMELA R. BARKER.

[How good it is to note the daily travel of the Lord's aged pilgrims! "They

bring forth fruit in old age." And the fruit is to the praise and glory of the grace of God. Such words as give praise to God, rejoice the hearts of the Lord's children. Words from the aged cheer the hearts of the younger who are following the same pathway. The above letter has greatly cheered us. We doubt not it will be a comfort to others.—ED.]

MALACHI III. 6.

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them." Here we have the language of Balaam to Balak. He would have cursed Israel, for he loved the wages of unrighteousness. But he could not curse what God had blessed. He is God, and changes not, the same yesterday and to-day and forever. He loved Jacob with an everlasting love, therefore, as he knows no change, so his love knows no change. He speaks and it is done, he commands and it stands fast. He says, "I am the Lord," "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 Lord rules in heaven and in earth, and in the hearts of kings. The hearts of all men are in his hand, and he turns them as the rivers of water are turned, and they go into the great deep, and to the deep he has said, Thus far shalt thou go, no further, and here shall thy

proud waves be stayed. Dear brethren, I can see no change in our God. He made man and put him in the garden of Eden, and gave him a law, for he 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: for in the day that thou eatest thereof thou shalt surely die." In this I see no change in our God; for it is also declared that "He is in one mind, and who can turn him? Dear brethren, if one thing might pass without his notice, then might two, and if two, then might three, and so might ten thousand. But it is not so with our God. For there is neither foreknowledge nor after knowledge with him, but all is one eternal now. He has made all things in heaven and in earth, whether they be thrones, or dominions, or principalities, or powers, visible or invisible, they were all made by him, and for him, and in them all he will rule till he shall put all things under his feet, him only excepted which did put all things under him. John said, he made all things for his own purpose and glory, and he shall be glorified in all of his works. And, brethren, if we could take the wings of the morning, and fly to the uttermost parts of the earth and of the sea, God is there, and if I make my bed in hell he is there. I must close by saying such knowledge is too wonderful for me, I cannot attain unto it.

Your brother,

J. F. DALE.

NAVAJOE, Oklahoma, Feb. 10, 1897.

[It is true that there can be no succession of knowledge with God. If there could be, then he is not infinite in knowledge at this present, or at any other moment. In this sense all is present with him. There can be no contingencies with him. What he foreknew must be. Otherwise

his foreknowledge is but supposition. Foreknowledge fixes all things as unchangeably as does predestination. No man can avoid doing what is infallibly foreknown by any being. Why then should any man object to the predestination of God, when they fully believe in his certain foreknowledge? To whatever extent the events of our life are contingent to that extent are they unforeseen of God. It seems plain, that if God has predestinated any one wicked act of any man, and yet that man is held guilty and blameworthy of that act, there can be no logical argument urged against the predestination of all wicked acts of all men, while at the same time those men are held blameworthy in committing those acts. There can, as it seems to us, be no half way ground here. Either God has predestinated no one wicked act of men, or else he has predestinated all the wicked acts of men. Whatever difficulty exists in believing in the predestination of all things evil, lies also against believing in the predestination of any one evil thing. We are not concerned in the inquiry as to how man can be judged guilty for doing what the hand and the counsel of God determined before to be done; we are only concerned to inquire whether our God has declared in his word that he has predestinated the actions of men, and yet holds men guilty for their wicked acts. It is sure that in some instances he has in his word declared both. We are content to believe both, without inquiring how these two things can be reconciled, according to principles of logic. So long as we read that men crucified the Savior with wicked hands, and yet only did what God had determined before to be done, we shall be unable to admit that his predestination of evil, destroys the accountability of men. —ED.]

MORRISON, III., Feb. 24, 1897.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—I send inclosed the experience of my dear niece, Sarah Elmendorf. I have not asked her consent, but do not think that she will object to its being published. It has been of great comfort to me, to read it, and if you think it will be of any comfort to any of the humble followers of Jesus, you may publish it in our dear family paper, the SIGNS OF THE TIMES.

Your unworthy sister,

L. S. ELMENDORF.

OLIVE, N. Y., Feb. 17, 1897.

MY DEAR AUNT:—You have asked me to write my experience. I have at times had an impression to do so, but on account of the knowledge of my weakness, ignorance and imperfection, I have been kept from writing to those whom I esteem much better than myself. But knowing as I do, that they can and do sympathize with the weakones of the household of faith, I will now make the attempt. I do not feel that I have anything good to write you about myself, for I have for a good while, realized that in my flesh there dwells no good thing, and if I am saved it is by the grace of God, and not of myself. I will now in my weakness tell you some of the Lord's dealings with me, if I am not deceived, and have grasped the shadow and missed the substance. It is now nearly seventeen years ago since I first met with a change. It was at night, when Lizzie was a baby, but two months old. She lay in bed asleep, and the moon was shining brightly on our bed, and I was perfectly happy, I thought that she was so sweet and wise, and I had all that I wished for. Then, all at once it came to me, you are not happy, you are a sinner of the deepest dye. I could not sleep,

I was so unhappy. And it went on so for weeks and months. I seemed to have such a heavy burden bearing me down. I did not then know it was the dealings of God with me, but was made to say often, "What will ever become of me?" It seemed to me that I did not have a friend in the world, and no God in heaven. Every one and everything, condemned me, until I was willing to exchange my life with any dumb beast of the fields. I could see others enjoying themselves, but there was no joy for me. I would often go away somewhere to find relief, but found none. I saw myself the worst of all beings and things. This went on for nearly a year. I was not at all times so much troubled in mind, but more at other times. But one day I had been at my baking and other work, and I felt as though I could not stand my grief much longer, and I should die or lose my mind. I took up the paper and sat down upon the doorrock and tried to read, but found I could not. I was feeling so bad that I stopped, when all at once these words came to me, "Trust in the Lord," and then and there I did trust in him; and everything around me seemed so bright, and I thought again, "Trust in him, and he will save you." I felt as though I could go to the very end of the earth trusting in him alone. I felt so very happy, and all my grief and trouble was gone. I thought, how blind I have been, but now I see. I came in again, and finished my work with a light heart, and happy mind, and a new light. I went to bed that night praising God for all his goodness and thanking him for delivering me from such a burden. I prayed that he would never leave me nor forsake me again; that he would be near me and guide me. Things of the world, that I once enjoyed, were now abhorrent to me.

It was all new to me. I could now put all my trust in him forever and ever. But years went on before I had any desire to unite with the church. Then my next trouble was which church was right. I had always thought, when young, that if ever I united with any church, it would be the New School Baptists. So my first thought was toward them. I went with them steadily for a year, and then became dissatisfied with them, for they believed altogether in works, and that one could be saved or not as he pleased, and that did not agree with what I had experienced. They baptized five one Sunday, and then the water looked so good to me, that I could hardly refrain from going forward, but I thought that I could never make my home with them; but the water looked so good to me that afterwards I always had a peculiar feeling for it. I would sit by the brook, and think if I were ever fit, I would be glad to join a church, and be baptized. So time went on until one night I had a dream. I thought I was going up a large hill, and all at once I saw a large drove of sheep coming down the hill. All looked so white, and all were walking close to one another, and all with their heads up. And such a peaceable and happy look each one had. And a marvelous light was shining upon them. I looked up to see where it came from, and there I saw the shepherd with his staff, and on his head was a crown, and it shone so bright that it caused the light. He was looking very mild and pleasant, and I thought it was our Savior. And I saw many more following him. I stood one side of them and the light. And then I awoke full of wonderment. The dream was on my mind all the time nearly, and it came to me that the Old School Baptists were the sheep, and the shepherd was their Savior, leading them in his light.

This was the first that I was interested in them, and then I went to their meeting, and found that I had an ear to hear, and a heart to understand. I knew that they were right in their belief, but felt myself too unworthy to ask a place among them. It worried me much, and I had no rest. I kept thinking, must I go or not? One night I had another dream. I dreamed that I was baptized, and I felt so happy that I awoke. I made up my mind then, that I would go and tell them of my troubles, and leave it to the church. But something would say, you are trying to deceive them, and this kept me fearful. I made up my mind not to go. One day I was sitting and meditating over all this, and these words came to me, "Fear not, trembling one, it is I." "Take up your cross and follow me." So I had no more doubts and fears about it. I went and told some things, that I have written here, and was received, and baptized the next Sunday, by Eld. J. D. Hubbell. I felt as I came out of the water, to praise the Father above for all his blessings. The brethren and sisters all looked so good to me, and have ever since, that I feel as though I could do anything to help one of them if in trouble. They are all so near to me. I would that I were as good as the least one of them. It is a great comfort to me to meet with them, and a great blessing. Still I am made to feel humble, and unworthy to be with such good people. This morning I picked up the Bible, and the first thing that I read was, "The Lord is a stronghold in the day of trouble; and he knoweth them that trust in him." While reading this text it came into my mind to write you about my experience, but I did not intend to write so much as I have. From your loving niece,

SARAH ELMENDORF.

DRY CREEK, Iowa, Feb. 6, 1897.

EDITORS OF THE SIGNS OF THE TIMES—
 DEAR KINDRED IN CHRIST:—I have read the word of God to-night in our highly esteemed paper, and my heart goes out to you all in that love which I hope is from above, and I want to say, in my feeble way, how much I love to read from those that can tell my own feelings so much better than I can. I feel very lonely in these low grounds of sorrow. All the preaching I hear is through the SIGNS. Well, while there is so much said about our paper in its new form, I will put in my little mite. I think it pretty and handy. But any way, while it preaches Christ and him crucified, the form is not of so much matter. O, how I would like to be where I could meet the people of God, and hear the dear under-shepherds preach the truth as it is in Jesus. What a comfort it would be to me! But as such is not my lot, I must submit to my heavenly Father's will, and be content to read the SIGNS OF THE TIMES. It is impossible to get subscribers here among the worshipers of the do and live system. They say that God is powerless to save a soul, unless that soul will come to him first. But if ever they are born again, then they will know the truth, and then they will give all the power to God, and none to man. This is a poor, imperfect scribble, but it is like the writer,
 MARY J. CONNER.

153 E. 10th St., RIVERSIDE, Cal., Feb. 26, 1897.

ELDER GILBERT BEEBE'S SON—DEAR BROTHER IN THE LORD:—I am in receipt of the SIGNS OF THE TIMES Feb. 15th, current volume, containing request of "subscriber," "to know if there are any Old School Baptists in the neighborhood of Los Angeles, Cal., or in any part of Lower California, and if so let it be

known through the SIGNS OF THE TIMES." In answer I would say, that if there are any about Los Angeles, I have no knowledge of them; but at this place there are seven baptized believers, and others not baptized, and the North Fork Church, Fayette Co., Ill. Little Wabash Association have extended an arm here, and there is room for more. Come on, brethren, if you desire to enjoy our mild climate. I am much pleased with the SIGNS in its new dress and form. You have my sincere sympathy in your great loss of brother and helper, and good counsellor, Elder Jenkins.

In love of the truth, I am, I hope, your little brother,

A. H. HAGANS.

VIEWS WANTED.

MAXWELL, Cal.

BROTHER DURAND:—Will you be so kind as to grant a poor old sinner a request? That is take up the subject which you will find in Gen. ix. 25-27. Tell us how this servant becomes a servant of servants to his brethren? Then take the blessed Shem, and place him where he belongs; and tell us how Japheth dwells in the tents of Shem, and Canaan shall be his servant?

Dig it out, brother Durand, and hand it to us through our dear old medium of correspondence.

Your poor, old brother in hope of eternal life, if a brother at all,

D. KENNARD.

MARRIAGES.

MARCH 10th, 1897, at Delmar, Md., by Elder A. B. Francis, Mr. J. Burton Cannon, and Miss Iva E. Windsor.

APRIL 21st, 1897, by the same, at the same place, Mr. Robert H. Lowe, and Miss Emma E. Cannon, all of Wicomico Co., Md.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1897.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITORS:****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, to
GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

THE WHEAT AND THE TARES.

"ANOTHER parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."—Matthew xiii. 24-30.

In response to a request, we will present a few thoughts upon this parable. Much has been said and written about it, and there have been many different interpretations of it. We are not so presumptuous as to think that we can satisfy every one, or that we can tell all the truth that the parable contains. Our object is to write briefly, and to present but two or three things concerning it. And first, the phrase, the kingdom of heaven itself, as it seems to us, ought to be understood before we can expect to at all grasp the meaning of the parables concerning it. Many of the parables are expressly said to relate to the kingdom of

heaven, and we do not doubt that even where this is not expressly said, the kingdom of heaven is meant in some of its many aspects. The parable of the wheat and the tares is plainly declared to relate to the kingdom of heaven; so that this at least needs no further discussion.

And first, the phrase, "the kingdom of heaven," is a frequent one in the Scriptures of the New Testament. And in all the New Testament it has a definite meaning. Sometimes the expression, "the kingdom of God," is used, but, as has long seemed to us, meaning the same thing as the kingdom of heaven. The Old Testament also has frequent references to the same thing, although the peculiar form of expression is not used which occurs so frequently in the New Testament Scriptures. Two or three quotations from the Old Testament will suffice to show that they predict the coming of this kingdom which the Savior and the apostles declared had come. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." "Behold a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding-place from the wind." "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." All, in fact, that was contained in the Old Testament economy, looked forward to, and had its fulfillment in the coming of our Lord Jesus Christ, and the setting up of his kingdom on earth. In the coming and power of the Son of man was the fulfillment of all prophecy and of all types. This is according to the words of the Savior, "Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Whether this

relates to the scene of the transfiguration, as we do not doubt, which took place six days later, or whether, as some have thought, his words related to the scenes which transpired upon the day of Pentecost, after his ascension to glory, one thing is at least manifest, viz: that this was to be the manifestation of the kingdom, which had been predicted during all the past ages by holy men, who spoke as they were moved by the Holy Ghost. One thought we wish to especially emphasize, viz: that this kingdom was never set up on earth until the coming of the Son of man. It had no place in the old covenant dispensation, except as a thing pointed out and prophesied of, as something that was yet to be. All the prophecies relating to it, point it out as being yet in the future. In the Old Testament it is not spoken of as being present or past, but as something to be expected. In like manner, when John the Baptist came, preaching in the wilderness of Judea, as the forerunner of the Messiah that was to come, the burden of his preaching was the near coming of the kingdom. He did not once speak of it as something already here, but, as at hand. "Repent ye: for the kingdom of heaven is at hand." It was not yet fully come, but was at hand. So also when Jesus sent his disciples out two and two, into every city whither he would also shortly come, he bade them go, preaching, "The kingdom of heaven is at hand." Thus, if anything is settled in the Scriptures, it is this, that in the New Testament sense, the kingdom of heaven did not exist on the earth until after the coming of the Son of man. Now, as this parable relates to the kingdom of heaven, and nothing else, it is worse than folly to look for its meaning and application any further back than the time when it was set up on earth.

All those theories that would carry this parable back to the creation of man, and seek to see its application in Adam, and in the results of his transgression, wholly falsify all that the Scriptures have declared concerning the time of the coming of the kingdom. Let it not be forgotten that the kingdom of heaven is the theme of this parable, and not something that took place thousands of years before. Any explanation of this parable that carries the mind back of the coming of Jesus, is a false interpretation, and must be rejected. There is then, and we would say it most emphatically, no support here for what is commonly known as the two seed theory, which would make a difference between men in their very creation, and forever destroy the doctrine of personal and unconditional election. What is known as the two seed theory, arose out of hatred to the sovereign choice of God in election, and it is as much the enemy of election as is Arminianism itself. Both theories are based upon the assumption that it would be injustice in the God of heaven to unconditionally choose a part of the clay of the same lump to glory, and leave the rest to destruction. The teaching of the Scriptures of the old and New Testaments, both, is that the only reason that God has mercy upon some, and not upon others, is that he wills it so. It is not because Jehovali saw that some would be better than others, that he chose them rather than others, and neither was it because some held, by nature, a relation to him that others did not, that they were chosen, and the rest left to perish. If there be any good works wrought by any, or if any man holds a relation to Christ that others do not, both of these things are the result and not the cause of election. As we have seen, the parable under consideration does not in any way teach to the contrary.

It is said at the beginning of this chapter that Jesus spake many things to the people in parables. The people were gathered together to hear him. Many of them believed him to be the long expected Messiah. The disciples, with others, thought that his kingdom was now indeed come. In that kingdom they might expect to see righteousness flourish. As they read the prophecies concerning it as a kingdom of righteousness, they would think in their hearts, here is a kingdom wherein can enter nothing that can offend. Jesus knew what was in man, and he knew their thoughts, and so he gives utterance to parables, which when opened to them by the Holy Spirit, should teach them the truth, and correct their misapprehensions concerning his kingdom on earth. First, we have the parable of the sower, which teaches that all ground is not the same ground, and that for that reason the results of the sowing of the seed could not always be alike. They need not be surprised therefore if the preaching of the kingdom should be received in diverse ways by different men. Then he utters this parable of the wheat and the tares, to show them that even in his kingdom, as long as it should have a place upon earth, there should be seen that which was evil, and which should offend the spiritual mind. Perfection must not be expected here. The parable as a natural event could be plainly understood by all who heard. A man sows seed in his field. He sows good seed, and desires a good harvest. But he has an enemy, and his enemy while he sleeps, sows in his field tares, to his injury. His servants, when the blade of wheat has sprung up, discover the tares also. They bring him word, and he tells them that an enemy has done this. When they ask him if they shall gather out the tares, he tells

them what we would all know to be true, that if they gather out the tares they will also root out some of the wheat, and that the only thing that they can do is to let both grow together until the harvest. Then he says he will see to it, that there shall be a separation made. Now all this is plain and simple as a narrative of a natural event. It is what might take place at any time and in any place. And this, the Savior says, sets forth the manner of things in his kingdom. Further on in the chapter he himself explains what we are to understand by the parable. We will quote the language. He said, "He that soweth the good seed is 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 soweth 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 with fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of the Father. Who hath ears to hear, let him hear." From this we are taught that in this new kingdom the people of God, who are born of him, and possess his spirit, are meant by the good seed, while the tares are meant to represent those who, in the dark, creep in, whom Jude calls spots upon your feasts of charity, who profess godliness, and say Lord! Lord! but who yet are enemies of the cross of Christ, and whose God is their belly. As Jesus sows the true, so the devil sows the counterfeit. Evil men and evil deeds do

creep into the kingdom of heaven. Evil men are there, and so evil deeds and all that offends, spring up and thrive even in the kingdom. Many of the children of God are grieved and cannot see why this must be so. To such this parable speaks, and speaks with comfort. By it they are taught first of all, that the Master is not ignorant of this that troubles them. God still has them all in remembrance. Though they did not know when the tares were sown, nor that they were sown until the blade appeared, the Master was not ignorant. He is not surprised. If the question be asked why he suffers evil to grow in his kingdom, we do not know. We know only this, that it is in his kingdom, and that the servants cannot root it out, and that it will not be rooted out until the end shall come.

It seems to us that we need only to look at the history of the early churches, as given in the New Testament record, to learn just what this parable means. Immediately after the day of Pentecost, when God had wrought such wonders among his people, and the church had been so wonderfully revived, and all were of one heart and one mind, and the spirit of love reigned, so that they had all things in common, and each one submitted himself, and all that he had, to the apostles' direction, we see the evidence of the sowing of the tares in the case of Ananias, and Sapphira his wife. Here were those in the kingdom, who were not in heart and spirit, of the kingdom. They were tares, and their work was among the all things that offend. And how many tares were growing in all the churches to whom the epistles were written. False professors were among them all. Evil practices, contrary to the doctrine they had learned, and false doctrine abounded; calling out reproof and warn-

ing from all the apostles. Among the holy seed and the holy things the enemy had straightway sown that which was evil. We recall that we used to wonder why it should have been so. We do not know yet why it must be so; but we have in a measure learned, we think, that both the good and the evil must grow together until the harvest. It is not ours to remedy the evil. We have learned that we cannot cast out the evil in our own nature, much less have we power to heal the evil that is elsewhere. But the parable teaches, if it teaches anything, that the time is coming when all that is evil will be done away. This shall be at the end of all earthly things. This the power and coming of the Son of man shall accomplish. We do not understand that any part of this can relate to the old covenant, for the reason already given, that the kingdom of heaven was not spoken of as embracing the Old Testament economy; but was always under that economy spoken of as being in the future. We see no evidence that the Jewish people, or the Jewish sanctuary, were ever considered as a part of that kingdom that was to come. It seems evident to us that the time is the gospel day, and the people are gospel subjects, and those who profess to be gospel subjects. It is in the kingdom of God, as now existing upon earth, that we must look for the fulfillment of this parable. To-day evils exist in the churches. No church is pure. In some, false doctrine is advocated; in some, evil practices are tolerated. The tares are growing among the wheat. But the Lord knows his own. How solemn and weighty is the thought to each child of God, Where do I stand? Since tares are among the wheat, how may we know where we stand? What a comfort that the Lord knows. If we can-

not cast out the tares that trouble us, what a comfort that the Lord will do this work himself.

There we must leave the matter, working out the salvation which God has wrought within us, with fear and trembling.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

GOD'S CHILDREN STRENGTHENED.

"STRENGTHEN ye the weak hands, and confirm the feeble knees."—Isa. xxxv. 3.

It is difficult to conceive of language more sublime, or of metaphors more striking, to set forth the glory and prosperity of the kingdom of Christ, than those made use of in this chapter. It is a precious cluster of sweet things, and one which the christian loves to approach, and in which he rejoices, while he is enabled to pluck and feast upon its heavenly fruit. And we cannot but admire with all our powers of admiration, that perfect fullness, and fitness there is in Christ for his church. The saints of God are in themselves poor, weak, dependent and helpless; but the gospel of the blessed Redeemer presents full supplies for all their necessities. The church in her militant state is surrounded with Satan's intrigues, and opposition powers. None of the powers of earth can fortify her walls, nor strengthen her gates. Her walls are salvation, and her gates praise. Hence she is invulnerable to all the attacks of the enemy. Her prosperity is in her king, and in him alone, and it is to this end that the chapter is dedicated, and its living and refreshing streams will never cease to flow into, and refresh the Zion of God. What was to be made manifest as the church of Christ, was at the time

when this prophecy was written, a wilderness and solitary place, reference being had to the Gentile nations, in connection perhaps with the children of God among the Jews. The Lord had made promises concerning this church, and had said that not one of them should fail, and it is added, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." But upon the adversaries thereof sorrow and destruction are poured upon them. The promises referred to were not only in regard to the blessings which God had in reserve for his chosen people, but they embraced also the destruction of his enemies, through which his elect should be delivered from their rage and oppression. And it is in the development of this truth that the weak hands are strengthened, and the feeble knees are confirmed. None but the regenerated children of God can know how weak man is. Nature, in the pride of her towering glory, may boast of beauty, power and strength; the wicked may spread himself like the green bay tree, and flourish in his place; he may say, I have increased in goods, and have need of nothing; but the christian realizes that God hath said, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches." "All flesh is as grass, and all the godliness thereof is as the flower of the field," which passeth away. The church of Christ early learned where her strength is. And God in his wisdom has been pleased to lead his church in that way, that they shall know that by human strength no man can prevail, and that the strength of the christian is made perfect in weakness. If we look no higher than earth for support, we cannot fail to discover that the church, and the children

of God, as it relates to their strength, have the most fearful odds against them. It will appear in the light of nature that a worldly religion will swallow up, and exterminate from the earth, the doctrine of the cross of Christ. And how often has it been said by self-sufficient and presumptuous man, that in a few years more that bigoted and uncharitable sect, who will receive nothing as a gospel observance, or as being in any way connected with the church of Christ, that has not positive authority in the New Testament, and cannot fellowship as orderly members of the church those who do, nor those who do not walk by the rule laid down in the New Testament, will become extinct, and exist only among the things that were. And in these very things there is a radiant evidence that this sect, which is everywhere spoken against, is the true church of Jesus Christ. For nothing but the real church of God could exist year after year, and age after age, and remain in her unsullied glory, surrounded and beset as she is, and ever has been, by so formidable machinations, and so powerful an adversary as the adversary of the cross of Christ has ever manifested himself to be. The power of wealth, the influence of the mighty and noble ones of the earth, the strong arm of human legislation, the power of kings, and the power of empires, have all been marshalled, and have marched forth in an untiring crusade against the remnant, the poor and afflicted people, the little flock, the helpless and dependent ones, who constitute, and are known by the God of heaven, as his church, and the sheep of his pasture. And yet they exist with strong hands, and grow and thrive, and God's honor still has a place upon the earth. Nature often wonders, and is astonished that the strength of the saints

does not fail them, and that they are not destroyed from off the earth. But their strength flows from a living and immortal fountain, and it is treasured up in Christ, proportioned, and communicated to them according to their day, as the Lord hath said, As thy days, so shall thy strength be. Take from them the promises of God, the consolations of the gospel of his grace, and the strengthening influences of the Holy Ghost, and they would faint at once. Deprive them, if it were possible, of the presence, protecting power and the covenant mercies of their God, in a word, separate them in their vital union with Christ, their living Head, and the enemy would make them an easy prey. But of this union, the adversary is totally ignorant, and through this ignorance, and stimulated by a vain ambition, and an unparalleled hatred to the doctrine of the cross, he hopes for final success and triumph in his unholy warfare. But in this he is doomed to final disappointment, and everlasting shame and contempt. The final event, as well as passing ones, will demonstrate the truth, that all the power, strength, artifice and malignity of the enemy, have proved perfectly abortive in destroying the church of God, and in overcoming his saints. And the business of the ministration of the gospel is to present to all the subjects of it the fullness of Christ as Redeemer, Prophet, Priest and King, and the strength and perfection of all the church in him. This will comfort, strengthen and edify them, and redound to the declarative glory of God. To this end the Lord is still, from his lofty throne, commanding his ministers to cry unto his people, and say unto them that their warfare is accomplished, and their iniquity pardoned. And through this the weak hands are strengthened, and the feeble knees are confirmed.

By the term hand, as it occurs in the text, we understand that member of the body which is very necessary in the performance of certain offices for which God has both designed and formed it. It is also an important member of the body, and belongs to, exists, and is nerved, and made active and efficient, only by a vital union to the head. We could do but little in wielding the sword amongst our enemies, without a hand, in which to hold it. And these hands need strength to grasp the sword, and they need exercise to enable us to wield it. But this strengthening and teaching comes from the Lord. And if (advocating as we do) the ministration of the gospel, possesses strengthening and confirming qualities for the saints, we cannot impute those qualities to the preacher, but to Christ alone, the sum and substance of the gospel, and whom the gospel, or the preach- of it, brings forth as the strength and portion of the church, or as the children of God, whom David said taught his hands to war, so that a bow of steel was broken by his arms. Of Joseph it is said, "The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob, from thence is the Shepherd the stone of Israel."

While the temple was being rebuilt, the workmen wrought with one hand, and held a weapon of defense in the other. And in the gospel day, the children of God should never be found without the sword in their hand. And he that hath no sword, let him sell his garment and buy one. We have powerful enemies to contend with, and though they are spiritual foes, and our weapons are not carnal, but mighty through God, to

the pulling down of strong holds, yet they are compared to the carnal and deadly weapons of the warriors of this world, and in this light, Paul delivered the following exhortation to his brethren at Ephesus, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And take the helmet of salvation, and the sword of the spirit, which is the word of God. The sword is God's, and he made and gave the hands that hold and wields it. And with it one soldier shall chase a thousand, and two shall put ten thousand to flight; and David like, by his God he can run through a troop, and leap over the wall. By his God he can enter their fortification, and drive them therefrom. The Scriptures of truth, the testimony of Jesus Christ, who is the Word of God, which was made flesh and dwelt among us, will slay, and utterly demolish all the principalities, powers and systems of men and devils, and he will ride triumphantly in the radiance and power of his own glory, the world over. In bringing forward the true character of Christ, and the promises of the gospel, the hands are strengthened, or the christian is encouraged and emboldened to wield the sword. But some very charitable ones, or at least professedly so, say that we must let the sword be in its place, and not use it in these times, but use entreaties. But what has the Almighty God said by David about it? "Let the saints be joyful in glory." "Let the high praises of God be in their mouth, and a two-edged sword in their

hand; to execute vengeance upon the heathen, and punishments upon the people, to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all the saints. Praise ye the Lord." Thus we can clearly see, that while men may, and do wrangle with a plain exhibition of the doctrine of Christ, vilify and traduce those who faithfully proclaim it, God owns and honors them for it. This honor have all the saints. Let us then, dear brethren, endure hardness as good soldiers of the cross, knowing that all who live godly in Christ Jesus (they who contend earnestly for the faith once delivered to the saints), shall suffer persecution. The weak hands are not only to be strengthened, but the feeble knees are to be confirmed. The children of God are, in one sense, travelers, and on a journey, and if their knees fail, they are unable to walk. And while their only strength and soundness is in Christ, the gospel, the substance of which is Christ, strengthens and confirms them. The apostle was engaged in exhorting and confirming the souls of the disciples, and exhorting them to continue in the faith, that we through much tribulation must enter into the kingdom of God. We here learn what is meant by the prophet in confirming feeble knees. Many of the saints are feeble in these things, and fearful under them, and they need confirming or strengthening. And whether the expression be used, knees or souls, we understand the same general principle or truth to be embraced. The saints are not only travelers, but they are wrestlers. But their wrestling is not against flesh and blood, but against those institutions, doctrines and commandments, already referred to, and which have no authority in the command of Christ. And if they at-

tempt to wrestle like Jacob in his own strength, like Jacob they will not prevail until it is taken from them, and they learn that so far as human strength is concerned, the lame man takes the prey. The gospel of Christ presents the only strength the christian has, and that strength is Christ himself.

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" The ministration of the gospel feeds, strengthens and confirms the souls of the disciples; cheers and edifies them, and it ever exhibits before them Christ in his almighty fullness, as their all and in all; and while others contend that it is ordained as a means of regenerating sinners, we need it as a cheering and refreshing stream from the great fountain, and it is the river of the water of life which flows into the Zion of God. It saves believers (not unbelievers) from the things already referred to; for it has pleased God, by the foolishness of preaching, to save them that believe. The leaves of the tree of life are for the healing of the nations; not for their creation, but for their healing. The fruit of this tree (Christ being the tree) and the fruit, or the ministration of the gospel, which comes from Christ, is for meat, and the leaf thereof for medicine. Thus we discover that we need much, and all we do need is in Christ, and the meat shall not be consumed, neither shall the leaf fade.

MIDDLETOWN, N. Y., Oct. 1, 1854.

CHANGE OF RESIDENCE.

ELDER J. M. Thomas, having changed his residence from Orrsburg, Mo., to 133 W. Michigan St., Indianapolis, Ind., requests his correspondents to address him at the latter place.

ORDINATION.

PURSUANT to a call by the church at Little Creek, Sussex Co., Delaware, a council convened at the meeting-house at Smith's Mills, on Saturday and Sunday, April 17th and 18th, 1897, consisting of the following brethren:

Little Creek—Elder A. B. Francis, Deacons Levin Hastings and B. B. Hastings, and brethren Handy Culver, H. C. Ker, T. J. Hastings, C. W. Hastings, John Wingate, Samuel Benson, John Benson, Thomas Benson, Minos Hastings, Ananias Hastings, W. N. Hearn, W. S. Marvel, S. W. Kenny, P. D. Lecates, Edward Gordy, C. C. Tomlinson, Charles Lynch, Elijah Jones, James Morris, John Davis and C. J. Morris.

Broad Creek—Deacons H. D. Plummer, D. H. Boyce and J. H. Messick, and brother J. W. Hastings.
Salisbury—Brother R. T. Hastings.

Nassaongo—Deacon John L. Morris.

Messongoes—Elder T. M. Poulson and brother M. D. Fisher.

Rewastico—Brethren Wm. F. Donoho and F. J. Bradley.

Snow Hill—Deacon J. H. Truitt.

Indiantown—Deacon M. Hastings and brother L. A. Hall.

Forest Grove—Deacon L. W. Hastings and brethren Geo. W. Adkins, J. M. Bethard, D. J. Perdue, John Tyer, J. R. Layfield and G. J. Workman.

Wilmington—Elder E. Rittenhouse.

Cow Marsa—Jacob Meredith.

For the purpose of considering the propriety of ordaining brother W. W. MEREDITH, a licentiate of said church, to the full work of the gospel ministry.

On Saturday the 17th the council organized by choosing Elder A. B. Francis Moderator, and brother Handy Culver Clerk.

The candidate was presented to the council, by whom he was requested to relate his christian experience, call to the ministry, views of Scripture doctrine, and gospel order. The council being satisfied, decided to proceed with the ordination on the following day.

Sunday, April 18th. The ordination was attended to in the following order:

Ordination sermon by Elder A. B. Francis, from 2 Tim. iv. 2. Laying on of hands by the presbytery. Prayer by Elder T. M. Poulson. Charge and right hand of fellowship by Elder E. Rittenhouse. Hymn and benediction by the candidate.

A. B. FRANCIS, Moderator.

HANDY CULVER, Clerk.

DEAR BROTHER CULVER:—I have received your letter sending me the invitation of the church at Little Creek, to meet with them in council on the third Sunday in April, to consider the propriety of ordaining

brother W. W. Meredith to the work of the gospel ministry. In reply I have to say that I cannot be present with you on that day, as I have arranged to start that evening, after preaching at Southampton, to attend appointments in Kentucky. It is seldom I can be present on such occasions with sister churches, unless they are appointed on week days. It is my desire and prayer that the Lord will give to the church and brethren who may meet in council at that time, the spirit of wisdom to guide them in that important matter, and the spirit of knowledge and discernment concerning the gifts of Christ to the church. Any gift which the dear Savior has bestowed upon the church, will make room for the one in whom that gift is found, and will bring him before the men of God in its profitable exercise. Where there is not such a gift, it will be of no avail for good to ordain a man, however beneficial he may be to the church in other respects. I am not writing now with a view to intimate any judgment in this case. That will be for brethren in council to render, after having duly considered the subject. Nor would I influence the judgment of any brother by anything in this letter. And were I able to meet with the brethren, I would endeavor to keep my mind free from the influence of any former judgment of my own, that I might freely join with them in the consideration of the gift, and seek at that time to know the judgment of Christ. I am not conscious of any feeling of a personal nature that would affect my judgment, and if such a thought has been entertained by any brother, it has been unwarranted. In the case of any brother I should be able, I am sure, to exercise my poor judgment as to a gift calling for ordination to the work of the ministry, as in the sight of God, looking only to those things in my knowledge of the brother which indicate to my mind whether he has, or has not, such a gift. Should a council properly called and organized according to the direction of the Scripture, as understood by churches of our faith and order, agree in the judgment that such a gift is in brother Meredith, it will be manifest to me as of the Lord, and no one would more rejoice in the manifestation of such a gift, and in the setting of him apart to the work, than I. My desire is to express some thoughts upon the subject for the consideration of the church and brethren in council, which I think will be kindly received and considered by them. I am sure they will not regard me as out of place for doing this.

And first, I would impress upon the minds of brethren the most important duty of each one to plainly express his own judgment, when he has one, which ever way it may be. After having heard all that each has to say, and having thus received help from each other, each one owes it to himself, his brethren and his God, to plainly express his own mind, if it is clear to himself. He may give up his own judgment, and yield to that of others, if he feels that he can con-

scientiously do so; but he does not have the right, in my view, to withhold his understanding of the subject from the council, nor to join in an action which his conscience does not approve.

Second. "Be of one mind and of one judgment" before taking a step. It is better to stand still than to go forward when all are not agreed in the movement. If some of the brethren in council should not be able to see the gift calling for ordination, it would be contrary to the spirit and letter of the Scriptures for a part of the council to ordain, for that would cause division, and would work injury to the churches, the candidate and the cause. In all cases of difference of understanding among brethren, it is better to stand still till the Lord brings them to see eye to eye, than to break up the peace of the church. I will remind you here of what you know, that a gift of God will be exercised. It cannot be hid or prevented. It will be seen, not in the pulpit merely, but every day, in all the life and conversation. The God-called preacher preaches the gospel wherever he may be. When one has been ordained by a church and brethren from sister churches sitting in council, and acting as one body, in unity, it is the duty and custom of all churches of our faith and order to recognize that act, and receive such ordained minister in fellowship. One who is not recognized as having such a gift, is not held in less esteem and love and fellowship on that account.

With love to you, and to the church and brethren in council, to whom I wish this to be read, I am

Your brother in hope,

SILAS H. DURAND.

OBITUARY NOTICES.

At Otego, N. Y., April 9th, 1897, **George M. French** died at the home of his daughter, Mrs. R. R. Guernsey, after a few hours' illness from pneumonia. He had been around town the day before about as usual, and retired to rest about 9 o'clock, after taking some remedies for a cold, and was found very ill in his room early Friday morning. He was conscious during the forenoon, went to sleep apparently, and breathed the last gentle breath about 1:30 o'clock. His death was so very sudden and unexpected, the nearest neighbor did not know of it till the undertaker was seen going to perform his duties.

Brother French was one of a family of seven children, five of the number being members of the Otego Church. Two sisters are now left, the oldest one being nearly 87 years of age. He united with the church in August, 1871, and was baptized by Elder S. H. Durand (who was the pastor at that time.) He was chosen for the office of deacon, and served the church for twenty-four years. Scarcely ever was he absent from any meeting of the church, and he proved by his orderly walk that he was indeed sincere in his

profession. He was united in marriage to Christianna L. Taylor, Sept. 28th, 1848, and two daughters were born to them, who survive their dear parents. Sister French was called home over four years ago, since which time brother French has made his home with his daughters. While he is greatly missed by his dear friends and kindred according to the flesh, so will the loss of his presence and usefulness be keenly felt by the church that he had so long and faithfully served; and we all (by the grace of God) can say, as Herod said concerning John, that he feared John, knowing that he was a just man and an holy. May the Lord of heaven and earth reconcile us all to his divine will, and enable us to say, "Thy will be done."

His funeral was attended Monday afternoon, April 12th, and a short service was held, the writer addressing the many friends gathered together on the sad occasion. His remains were borne to their last resting place in the Bundy Cemetery by four of his dear brethren, followed by relatives and friends. While we sorrow not as those without hope, yet we are sad.

Your brother in hope,

BALAS BUNDY.

DIED—Sept. 23d, 1896, of congestion of the bowels, at his home in Newton Co., Ga., brother **S. H. Lunsford**, aged 45 years, 6 months and 8 days. He was a son of Reuben and Jane Lunsford. On Dec. 19th, 1869, he was married to Bettie A. Adams, daughter of the late Elder Wm. Adams, who together with five sons and four daughters, survive to mourn his death. He joined the church at Harris Springs in 1873, and was baptized by Elder Isaac Hamby, now deceased. From the time he united, till death, he remained a consistent and devoted member. In the death of brother Sammie, as he was familiarly called, not his family alone, but the church and the community in which he lived, has suffered great loss. It can truly be said of him, that he was not a forgetful hearer, but a doer of the work. Where duty called he answered, "Here am I."

His funeral services were conducted in a comforting manner by his pastor, Elder J. T. Jordan, in the presence of a large concourse of friends, testifying to his merits more than anything which might be said.

"It is not death to die—

To leave this weary road,

And, 'midst the brotherhood on high,

To be at home with God."

ALSO,

Deacon J. J. Adams, the subject of this notice, was born in Jasper Co., Ga., Oct. 17th, 1838. Moved to Newton Co. about the year 1860, where he lived till death from pneumonia, Jan. 17th, 1897. The space usually allotted for obituaries is too limited to speak of the many noble traits of character, and christian virtues which he possessed. He was married Dec.

21st, 1865, to R. Emma Marks, who together with six sons and two daughters, survive to mourn his death, and cherish his memory. He united with the church at Harris Springs, July 14th, 1866. Ordained deacon August 19th, 1876. He was a devoted Primitive Baptist, untiring in his efforts for the things which make for peace. While he lived to a fairly ripe age, we little thought his work was so nearly finished, and that we should so soon be left without his watchful care and good admonition. On Saturday before his death, I said to Elder J. T. Jordan (our pastor) that we hardly knew how to begin service without uncle John. In his family, in the church and in his neighborhood, his place can never be filled.

His funeral was conducted by his pastor, who spoke words of comfort from 1 Cor. xv. 55, 56, to the bereaved family, relatives, and a large circle of sorrowing friends, using the hymn, "Asleep in Jesus," &c. O that the Lord might enable the bereaved family, and especially his devoted widow, on Jesus to repose; for he careth for her.

D. J. ADAMS.

COVINGTON, Ga.

Mrs. Christina Petersen TenEyck was released by death from long and severe suffering on Tuesday, Feb. 9th, 1897, at the home of her husband, Mr. George W. Teneyek, near Lawton, Orange Co., N. Y., that being her 70th birthday. She was one of the oldest members of the Warwick Old School Baptist Church, having been baptized by Elder Philander Hartwell, in June, 1845. Through the half century of her membership, her devotion to the church was manifested in unwavering trust in the doctrine of the gospel, and a walk and conversation consistent with her profession. Through more than ordinary trials and sufferings she was enabled by divine grace to endure to the end with that patience which is only wrought by faith; and when the time of her departure came, she passed quietly away, realizing the strength of grace which conquers death, and secures eternal victory to those who are kept by the power of God through faith unto salvation.

A large company of relatives and friends attested their love for her by attending the funeral, which was held at the residence, Feb. 10th, where the writer, her pastor, spoke for the comfort of the bereaved ones, from the text recorded 1 Cor. xv. 19, 20.

WM. L. BEEBE.

WARWICK, N. Y., April 15, 1897.

DIED—March 21st, 1897, at her residence at Dorchester, Westmoreland County, N. B., our dearly beloved sister in Christ, **Mrs. Phebe Elizabeth Buck**, wife of our highly esteemed brother, Deacon James Buck, after an illness of several weeks, aged 59 years and 18 days. Although death is the end of all sorrow and pain to the afflicted saint of God, by this

sad stroke our dear brother and his children are plunged into grief and sorrow untold, and the church has met with the loss of one of its worthy members. Our dear sister left her husband, three daughters, one son, three brothers and one sister, Mrs. Albert Cook, and many other relatives, to mourn their loss. There was exhibited in her a monument of God's saving grace. The writer spoke on the occasion, from the words which seemed so suitable to her life: "Blessed are the dead which die in the Lord."—Rev. xiv. 13. The immense crowd of friends which gathered at her funeral, showed the high esteem in which she was held.

May God in his infinite wisdom, mercy and power, bless this dispensation of his providence to the good of his little ones, is our prayer.

A. BARNETT.

EDGETTS LANDING, N. B., April 13, 1897.

DIED—Dec. 24th, 1896, brother **William Bariger**, in the 79th year of his age. Brother Bariger had been suffering from a severe attack of "la grippe," but had partly recovered, and had stepped out on the veranda, where he fell, hurting, as is supposed, his spine, from which he never recovered, gradually growing worse till released by death, the relief of all our woes and suffering. Blessed death, God's gift and wise decree. Who would have it changed? Surely none that have felt the privations, suffering and trials of this life. No, "I would not live away; I ask not to stay." Brother Bariger joined the church at Bethel by letter in 1858, where he lived a faithful, consistent member. He loved to hear the sweet notes of gospel truth, and many have been the times when the tears of joy could be seen running down his furrowed cheeks, when the cup was filled to overflowing. He died as he had lived, in the faith of the gospel of Christ. One by one, the old faithful members of old Bethel are passing away. How we miss them that have gone before. He leaves six children, twenty-one grandchildren, together with the church, neighbors and friends, to mourn their loss. May the Lord sustain, and give grace in time of need. I attended his funeral on the 26th.

Yours in hope of a better resurrection,

P. W. SAWIN.

NEW CASTLE, Ky., April 9, 1897.

PLEASE publish the death of my wife, sister **Frances Sayers**, who departed this life Feb. 22d, 1897, aged about 65 years. She was born in Williamson County, Tennessee. Her maiden name was Frances Crocket. She was married to Alfred Owens, who only lived about a year. Then she moved to W. Va., and was married to Andy Smith. Then she moved to Kansas, and he died, after which she married Elder David Sayers, in 1882, and was baptized in the fellowship of Little Flock Church by the writer, and lived a faith-

ful member until death. She was a lover of the truth, and always ready to give a word of comfort. She was always talking of her future home, perfectly reconciled to the will of God. Little Flock has lost a faithful member, but our loss is her gain, for we mourn not as though we had no hope.

Her funeral was largely attended, and Elder A. L. Darden preached to a large and attentive congregation. She leaves an aged husband, the church, one daughter, five step-children, eight grandchildren, four great-grandchildren and eight step-grandchildren, to mourn their loss. I ask the sympathy of all the brethren.

Your brother in Christ,

DAVID SAYERS.

SPRING HILL, Kansas, April 9, 1897.

ASSOCIATIONAL.

THE Delaware Old School Baptist Association will be held, the Lord willing, with the church at Bryn Zion, commencing on Wednesday before the fourth Sunday in May, (19th, 20th and 21st), 1897, and continuing three days.

Friends will be met at Clayton, on the Delaware division of the Penn. R. R., on Tuesday afternoon, the day before the session commences. I presume the afternoon trains from both ways will be met. I have procured orders for excursion tickets to go and return at reduced rates. They will be good from all stations on this Maryland Division (as it is called) and its branches. I will furnish them to all parties expecting to attend. We hope that a goodly number of lovers of the truth will feel inclined to meet with us, and share the privileges that we hope await us.

E. RITTENHOUSE, Pastor.

THE Baltimore Old School Baptist Association will be held, the Lord willing, with the church at Black Rock, Baltimore Co., Md., beginning on Wednesday before the fifth Sunday in May, 1897, and continuing three days.

THE Delaware River Old School Baptist Association will be held, the Lord willing, with the Southampton Church, Bucks Co., Pa., commencing on Wednesday before the first Sunday in June, 1897, and continuing three days.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the Warwick Church, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June, 1897, and continue three days.

THE Siloam Association of Regular Predestinarian Baptists of Oregon, will be held, the Lord willing, with the Pleasant Grove Church, at Goldendale, Washington, commencing on Friday before the third Sunday in June, 1897, at 10 o'clock a. m. Those com-

ing by boat will be met at North Dalls, will have to be there on Wednesday evening, June 16th. Those coming by rail will get off at Grants, cross the river Thursday morning, June 17th, where they will be met by teams to convey them to the place of meeting. Should any miss the private conveyances, there is a daily stage from each place to Goldendale.

N. J. SHANKS, Clerk.

THREE DAYS MEETINGS.

THERE will be a three days meeting held with the New Valley Church, Loudoun Co., Va., at Hughesville, commencing on Friday before the second Sunday in May, 1897. Trains leaving Washington city 4:30 p. m. Thursday, and 9 a. m. Friday, will be met at Hamilton Station, Southern Railway. All are invited to come, especially ministers of our faith and order. Come on Thursday train if possible.

E. V. WHITE.

A THREE days meeting will be held with the Needmore Church, Fulton Co., Pa., commencing on Friday before the third Sunday in May, 1897. Train on B. & O., leaving Washington city about 10 a. m. Thursday, will be met at Hancock. Trains from the west will be met at same place and day, Thursday before the third Sunday. A cordial invitation is given to all to meet with us, especially ministering brethren.

E. V. WHITE.

THERE will be a three days meeting held with the Sidling Hill Church, in Fulton Co., Pa., to commence on Friday before the third Sunday in May, at 10 o'clock, and to continue over Sunday. We extend a cordial invitation to all who may feel it in their hearts to meet with us. Those coming by rail, will come on the Baltimore and Ohio railroad to Hancock, Md., on Thursday, and pass over the bridge to the Hancock side, where they will be met. Please be there as early in the day as possible, as the distance to place of meeting is about twenty miles.

AHIMAAZ MELLOTT.

UNION MEETINGS.

A UNION meeting will be held with Friendship Church, at Acton, Texas, commencing on Friday night before the first Sunday in June, 1897, at early candle lighting. We cordially invite visiting ministers and brethren and sisters of our faith and order, to come and be with us.

W. L. MCPHERSON, Church Clerk.

PERSONAL.

If there are any Old School Baptists living in or near San Antonio, Texas, I would be pleased to have them call on me at 329 East Commerce St.

L. J. HICKMAN.

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SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 65. MIDDLETOWN, N. Y., MAY 15, 1897. NO. 10.

CORRESPONDENCE.

JOHN XIII. 7.

“WHAT I do thou knowest not now; but thou shalt know hereafter.”

The full significance of what Jesus was doing while thus washing his disciples' feet, was hidden from them; the lesson taught in his example, and which is ever to be the rule of our behavior one to another as disciples of the Son of God, was veiled from their understanding. After Jesus “had washed their feet, and had taken his garments, and was set down again; he said unto them, Know ye what I have done to you?” They might have readily replied, “Why, thou hast washed our feet.” Jesus had certainly done this, but in this act there was that done by him which far transcended in signification the mere outward act. The washing of their feet was simply the external form, or that in, and by which, Christ was pleased to illustrate that which he did for an example that we should follow. O the graciousness, the condescension, the willing ministry of the incarnate Son of God, who verily is meek and lowly of heart. O the amazing grace, the surpassing condescension thus seen in Jesus our dear Savior. What was it then that

Jesus did while washing the feet of the disciples which caused him to say, “What I do thou knowest not now, but thou shalt know hereafter?”

While at Capernaum on a certain occasion, the disciples came to Jesus, saying, “Who is greatest in the kingdom of heaven?” This subject seems to have been one that caused trouble in the hearts of the disciples. The teaching of the grace of God in the hearts of poor sinners, is that which humbles them in their own sight, and according to the motions of this grace given them, they will be found fulfilling the royal law of King Emmanuel written in their hearts.—James ii. 8; Jer. xxxi. 33. “In honor preferring one another.”—Romans xii. 10. And the longings of their very souls will be to be found giving heed to the words of our Lord by his apostle Paul: “Let nothing be done through strife and vain glory, but in lowliness of mind let each esteem others better than themselves.” But the true disciples of the Son of God find another law in their members warring against the law of their mind, and bringing them into captivity to the law of sin which is in their members. This captivity often casts the dear child of

God into the depths of wretchedness, so that in his pangs he will cry out, "O wretched man that I am, who shall deliver me from the body of this death?" He finds he cannot extricate himself; creatures, and creature appliances, all fail, but when God shines, though it be but a ray of light in his heart, piercing the terrible gloom of his dismal prison, giving to his soul the light of the knowledge of Jehovah's glory that shines forth in the face of the Mediator of the new covenant, hope revives, our mourning is turned into joy, and being thus cheered, in a song of triumphant praise we sing in melodious strains, "I thank God through Jesus Christ our Lord." He is our Deliverer. The disciples were subjects of this warfare between 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. These are so contrary the one to the other, that the child of God who is the subject of them, must and does experience conflicts and warfare raging within. How precious was the reply of Jesus to the question of his disciples: "Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."—Matt. xviii. 2-4; Mark ix. 33-35; Luke ix. 46. We should think that such explicit teaching would quiet and set at rest any questionings as to "who is the greatest?" We journey on with Jesus and his disciples, and come to that memorable night in which the Son of God was betrayed, and in that large upper room where he partook of the passover with the twelve dis-

ciples, it is recorded, "There was also a strife among them, which of them should be accounted the greatest."—Luke xxi. 24. What, at it again? Had not the example, and the decision of Jesus, to whom they had before appealed, already settled the point now again in dispute? Had each one been so humbling himself as a little child, and were all so abased, so insignificant in their own sight? If so, why this strife? Had they been so, they would, in the honor of being the greatest, have preferred one another; but at this time there was sad proof that they needed to be converted from that hateful spirit of Lucifer (Isaiah xiv. 12), that spirit of Diotrephes, "Which loveth to have the pre-eminence," (3 John ix.), and to be brought in lowliness before the Lord, and to be mindful "by love to serve one another." "Loveth to have the pre-eminence." Are we tinctured with this spirit, or are we exempt? I confess with shame that I am not exempt. There have been times when to others there may have been no manifestation of such a thing, but in secret I found it was there, known only to my soul, and to my God. And to the praise of God I feel I can say, where my sin abounded, grace did much more abound; and I have been humbled and covered with shame, and have blushed before my God on account of the discovery of such sinfulness. I have loathed myself in my own sight, and have cried unto the Lord that he would give me the victory, and grant me his abundant grace, that I might still be a follower of Jesus, who says, "Learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls." "Loveth to have the pre-eminence." This vile affection, inherent in our carnal nature, the old man which is corrupt according to the deceitful lusts, seemed to

have the sway in all the disciples. Sometimes this spirit in us, that lusteth to envy, appears to slumber, to be so hidden, to have so subsided that we may become that easy upon the subject, that we judge ourselves free from such a shameful disposition, and we may be ready to say within ourselves, There is not a spark of it in me. We think, though, we can see it raging fiercely in some other one. We may really have settled it in our minds, that we are so meek and lowly of heart, that it could not be that we could be envious, or in any way aspiring to have the pre-eminence. Have you been in this path? If you, dear reader, have not, I can tell you I have; and well do I remember the time, and the trouble and confusion of face when the Lord discovered to me that I was guilty of that which I thought I could not be guilty. O, beloved ones of God, I am a sinner; and in ten thousand ways and shapes I am finding it so. O, how very precious is Jesus to my soul. "He shall save his people from their sins." The flames of this vile spirit that loveth to have the pre-eminence were raging within the breasts of the disciples; there was a strife among them which should be accounted the greatest. Now the flames of this fire are not easily quenched. Indeed nothing can quench them, no matter what any religionist may say, or think to the contrary. Nothing can quench them but the precious blood of Christ. O, poor sin-stricken, mourning sinner, the tidings of the gospel are notes of sweetest joy. Our old man is crucified with Jesus Christ, that the body of sin might be destroyed; that henceforth we should not serve sin. Our Jesus is the destruction of sin. He made an end of it, purged it away, made his people free from it, and has so completely annihilated their sin

that it cannot be found: there is none.—Jer. 1. 20. Who then shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Glory be to the name of the Lord. We have seen how Jesus, in teaching his disciples who is greatest in the kingdom of heaven, illustrates his teaching by putting a little child in the midst of them. The child thus in the midst would see them all above him, and to see the faces of the disciples he would have to look up. In the eyes and conception of the child, the full grown men would all have the pre-eminence. The Son of God also at another time had taught them, saying, The Scribes and Pharisees "love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."—Matt. xxiii. 6-12. While washing their feet Jesus said, "What I do thou knowest not now, but thou shalt know hereafter." They knew he was washing their feet; but what he did far exceeded, was of far deeper signification than the external act of washing their feet. This they knew he had done, but that which he taught them in this act, and which teaching they were ever to follow, they knew not. "Thou know-

est not now." "Ye call me Lord and Master, and ye say well, for so I am." They had ever been ready to give Jesus the pre-eminence. They acknowledged him as their Lord and Master; they had no thought of questioning his authority, for they readily submitted themselves unto him as willing servants.—Psalm cx. 3. Christ Jesus is the greatest, the chiefest among ten thousand. He has the pre-eminence.—Col. i. 18. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. This same Jesus, the Word made flesh, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, but took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. That pre-eminence, for the possession of which there was such unseemly strife at the passover table, was that in which the greatest, the pre-eminent One, would be able to lord it over God's heritage; but the dear Savior had in his doctrine told them, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." This pathway to honor and greatness in Christ's kingdom, does not accord with our carnal thoughts and ways of becoming great. Jesus, therefore, our Lord and Master, humbled himself for our example, and took upon him the form of a

servant.—1 Sam. xxv. 41. "Know ye what I have done to you? Ye call me Master and Lord, and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you. Verily, verily I say unto you, the servant is not greater than his lord, neither is he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." Jesus abased himself; he ministered to these striving disciples; he washed the feet of these unworthy worms. He was their servant, and served them. "Whosoever will be greatest among you." Is that what we are aspiring to? Let him be servant of all. Let him be one to minister to others. Does some one say that would be too humiliating, that is not the pathway to greatness that I have mapped out for myself? I want to be looked up to, to be in high reputation, to have some authority, to have some under me. If this be our mind, we need not deceive ourselves; we can never attain to greatness in the kingdom of God. "Whosoever will be great among you, let him be your minister." "If ye know these things, happy are ye if ye do them." "Ministering to the saints." This is indeed happy service; the sweetest pleasure is felt when we are found serving one another in love. When our Savior was washing the feet of those disciples, it was as though he had said, "Let my mind be in you, learn of me, for I am meek and lowly of heart," instead of striving for the dominion over one another, the ascendancy, the pre-eminence. Whosoever among you will be greatest, let him be your minister. I am your Lord, I am your Master, I am the greatest, I am the pre-eminent One, yet I am among you,

not to be ministered unto, but to minister. I am among you as one that serveth.—Luke xxii. 27. "I have given you an example, that ye should do as I have done to you." The glorious gospel of Christ makes known to believers in our Lord Jesus Christ the many channels in which they can "serve one another in love." How precious is the record in Romans xvi, "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also. Greet Priscilla and Aquila, my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles." The apostle Paul says, "Ourselves your servants for Jesus' sake."—2 Cor. iv. 5. Does thy brother need a cup of cold water? give it to him. Is he in need? shut not up the bowels of thy compassion from him. If ye say unto him, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Bear ye one another's burdens, and so fulfill the law of Christ. Warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. The Scriptures are full of heavenly precepts, that we may be perfect, thoroughly furnished unto all good works. The feet of the disciples were defiled, Jesus the pre-eminent One, the Lord and Master riseth from supper, and laid aside his garments, and took a towel and girded himself; after that he poureth water into a basin, and washed and wiped his disciples' feet. Jesus did not merely go through the

form of serving them; he washed their feet, he really served them. Washing another's feet was the occupation of the lowly of servants. "And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife. And she arose and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord."—1 Sam. xxv. 40, 41. Jesus said, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I, then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." "By love serve one another."—Gal. v. 13. If I can serve my brother by washing his feet, it is my privilege to do it. To merely assume the attitude of a servant will not suffice. To say with my lips, I am your humble servant, is of no account. Our Savior's instruction is that in humbleness of mind, and in love, we serve and minister to one another. It is that we are truly servants to the saints in all the channels of service required of us one toward another in the blessed gospel of Christ. It is our sacred right to be found serving each other in love. "If ye know these things, happy are ye if ye do them." While we are thus servants to each other in the gospel, there will be none of that bitter, fleshly strife among us, as to which of us shall be accounted the greatest.

May the gracious Lord bless us with the mind that was in Christ Jesus.—Phil. ii. 5.

FRED. W. KEENE.

NORTH BERWICK, Maine.

LEESBURG, Va., April 27, 1897.

EDITORS OF THE SIGNS OF THE TIMES—
DEAR BRETHREN:—I send you a letter from a beloved sister. If you think it worthy, please publish it. She has not given me the privilege of having it published, but I am sure she would not object if one of the Lord's children is comforted thereby. Judging from what I have experienced in reading it, I feel there will be.

Your brother, I hope,

E. V. WHITE.

GUYMARD, N. Y., Feb. 8, 1897.

MY DEAR BROTHER WHITE:—I received your very kind and comforting letter, and while I cannot feel it is right for me to trespass on your valuable time, I cannot refrain from thanking you for it. Surely the Lord directed your pen. Such sweet consolation it gave me, and I trust stirred up the pure mind by way of remembrance. It brought to my recollection things I had, in our common sorrow, lost sight of.

Indeed, who is like unto our God, who rideth upon the heaven in our help, and in his excellency on the sky? The eternal God is our refuge, a very present help in time of trouble. "Therefore will we not fear, though the earth be removed, and the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God." "God is in the midst of her; she shall not be moved: God shall help her, and that right early." The God who can make a dead sinner like me hear his voice, and rejoice in his love and mercy, can raise up one to go in and out before us. I think I know in whom I trust, and on his promises I rely. He

knows our needs, and will in his own good time supply all our wants.

Do you remember, my dear brother, you once asked me to tell you my experience, and I could not open my mouth? You took in the situation, and kindly said, After you get home you will sit down and write it for me. While I know we ought always be ready to give a reason for the hope that is in us, my experience seems so small, when compared with others, I often feel a hesitancy when asked to speak of it; yet it is worth more than all the world to me. I feel just now, small as it is, I would like to talk to you about it.

I was born an Arminian, and grew up developing all the traits of a boasting pharisee. My grandparents, and my mother, were members of the Old Baptist Church, at Salem, N. J. My great love for them caused me to have a respect for their religion, and sometimes to go to their meetings. But for myself, I had no use for it. I had it in my mind to some day become a Presbyterian. O! how hard I tried to be one. One day, in 1866, my parents called for me to go with them to the association, which was held at New Vernon. I told my mother I did not care to go, as there would be nothing done but the reading of some dry letters; that I would go the next day. She said there is always an introductory sermon, and generally two other sermons in the afternoon. Thinking it would please her, I went, and strange to say, I listened attentively to each letter, and they did not seem at all tiresome. During one of the sermons, the preacher said, one of the first signs that a sinner was alive, was the silent tear stealing down the face. I did not know why, but all at once the tears would come, and to hide my emotion I leaned down my head. A kind lady sitting beside me

asked if I was sick? I said yes, my head aches. I felt so glad I came, but I could not have told why. Before leaving the house I learned one of my friends had died, and was to be buried the next day. O! I was so sorry he had not lived a few days longer, for of course I must attend the funeral, and while one of the Old Baptist ministers was to preach, there I could hear but one sermon, and at the meeting I could hear four. When I reached home I found my husband sick, and the next day I could neither attend the funeral or the meeting. I felt then, that is a judgment on you for your rebellious thoughts. It will make this letter too tedious if I go into detail, so will not try to speak of but just what I cannot leave out. For a long time I could not imagine why I was so depressed. Then the thought came, O! I am such a sinner. I felt I must do something to better my condition. I went to work in all confidence that I had the ability to make my peace with God. I made resolutions, but found I could not keep them. I prayed, but my prayers seemed to go no higher than my head; and the thought would come, The prayers of the wicked availeth nothing. Many nights, in sorrow and in tears, would I say, "If I only knew this was God's work." In the month of February, I was laid on a bed of sickness. It was considered serious for a time. O! the anguish of my mind, God only knows. I felt I was without God, and without hope in the world. One never to be forgotten night, my self-righteousness all left me. I felt I could do nothing,

"And if my soul was sent to hell,
God's righteous law approves it well."

I went to sleep with these lines on my mind, "Here, Lord, I give myself away, 'Tis all that I can do." Some object to the sentiment there expressed, but as they

came to me that night, I cannot. While asleep I dreamed I saw a black cloud coming, carrying with it destruction, and as it came near me a voice said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." I was lifted above the cloud, into a congregation of people, and awoke with these words in my mind, "I am the life, and the light." O! what sweet peace I enjoyed—no more trouble about dying. I improved rapidly from that time. I had a great desire to read the Bible, but promised the girl I would read but little if she would only get it for me, when all were out. I wanted to find the words that were in my mind. I soon found, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." I was perfectly satisfied. One day, shortly after that, my mother came to the bed with the SIGNS in her hands. She laid them down to do something: I hid them under the pillow. How I enjoyed reading them I can never tell. I had never read them before. Time passed pleasantly till our next association. I did not need to be coaxed nor invited to go, but was fearful something might hinder. I only remember one sermon. Elder Hartwell preached from the words, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." He dwelt on experience of the saints, and remarked, if any one had an experience of what he had said, they had passed from death unto life. I was struck with astonishment; why I had felt every word of it. Could it be possible that I was a subject of God's grace? I had never thought of such a thing. While from that time I had a hope in

God's mercy, I was not an Old Baptist by any means. I would not think of such a thing. Truly nothing short of the almighty power of God can make any one believe his truth. The following winter there was a great revival held among the Presbyterians. I was anxious to go, but came home in rather a confused state of mind, far from satisfied. Still I wanted to go the next night. The preacher took for his text, "Now is the accepted time," &c. I was no more satisfied than on the preceding night. After preaching they sang the words, "Now I can make my heaven secure, salvation now is mine," with the request that all who could echo the sentiment expressed, to rise. As far as I could see, every one got up but myself. After awhile the preacher came to me, and asked if I was a christian? I told him no. He said, "I should take up my cross and follow Jesus." I asked him what was my cross? It will make this too long to tell all he said, but among other things one was, If I had any habits that were not right, I should leave them off. It is impossible to tell what my feelings were. Suffice it to say, I was filled with my idols. I felt that if what they said was true, I had no hope. It took every bit of Presbyterianism out of my system, and to this day I have no use for the religious denominations of the world. In the following June, I heard Elder J. L. Purington preach from 1 Cor. xxvi. 27, 28. Then I was convinced that if God had a people on the earth, they were the Old Baptists, and I was one of them. From that time my mind was exercised on baptism, but I did not feel I was a fit subject. One day my mother said, she would love so much to attend the church meeting at New Vernon, if she only had some one to go with her. I

carelessly remarked I would go with her. I had, I thought, carefully concealed my feelings from every one. I never said one word to her, neither had I ever heard any conversation among old Baptists. So you can just imagine my surprise when I heard one after another give expression to their feelings during the church meeting. At the close of the meeting Elder Beebe asked me if I had enjoyed the meeting? I could but tell him, that if I knew my own heart, I had, and before I knew it, I was telling, or trying to tell, all the way the Lord had led me, and what great things he had done for such a poor sinner. I was received without asking me one question, and baptized the next day, by Elder Gilbert Beebe. I have often felt that if the church had asked me one question, I could not have answered it; my ignorance was so great. I only knew that whereas I was once blind, now I see. And after having had a name and place among God's dear children for nearly twenty-seven years, I am the same poor, ignorant sinner I was then. "When I would do good, evil is present with me;" so "The good that I would I do not: but the evil which I would not, that I do." But bad as I am, I feel to say with Ruth, "Entreat me not to leave thee, or to return from following after thee." "Thy people shall be my people, and thy God my God." Where thou livest, would I live, where thou diest, I would die, and there would I be buried.

I am sorry I have made this so lengthy, it will weary you. I tried to condense, but one of my many failures is, to use so many words to tell a little. Most of my time now is spent in darkness and gloom, sometimes almost in despair. But having obtained help of God, I continue unto this time. My earnest desire to God is,

that I may be kept in the right way, and not be suffered to bring reproach on the cause I so dearly love. If I know anything, I know I love God's dear people. I may be deceived in myself, and often think I am, but I have the greatest confidence in them. If one poor sinner has greater cause than another to be thankful for the goodness and mercy of God, that one is myself. What shall I render for all his benefits toward me? I will take the cup of salvation, and call on the name of the Lord.

Kindest of love to sister White. Please write me the spiritual meaning of, Cast thy bread on the waters, and it shall return after many days. I am so ignorant and simple, but I do desire instruction.

CARRIE MANNING.

PHILADELPHIA, Pa., March 9, 1897.

MY DEAR BROTHER EMORY:—I cannot hope to answer your excellent letter with as good an one as I received from you. But I can assure you I will do the very best I can. I believe the Lord fits and prepares his servants to do his will, and not their own. If I had my way, I would be willing to possess the ability to write a little better than any one else, and to appear at all times a little nearer the "perfect man" than my brethren. But I am glad I do not have my own way; for the Lord's ways are wisdom, while my ways are the way of death, and lead to destruction. One cannot be heady and high-minded, and at the same time be a true follower of Jesus, for he was meek and lowly of heart, and sought not the praise and applause of men. As I am enabled by divine grace to behold Jesus as "the perfection of beauty," I want to be like him. But at such times (like the poor publican) I cannot so much as lift my eyes to view his perfect beauty, but

with that despairing cry which belongs, I hope, to the conscious sinner, I implore for mercy.

You asked me, dear brother, to write you on the same subject upon which you wrote, or else some other Bible subject. As for the parable which you so ably and satisfactorily set forth, I would not think of writing upon that, for I might find myself writing your views, which are mine also, or rather saying the same things which you said. Instead of taking up any special parable, I feel like talking to you a little on parables in general—their object, their special significance, and what they accomplish. Jesus has (in the record) conveyed to us very clearly both the meaning and the object of the parables. When at one time he was asked to explain a parable which he had related to them, he said, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables." The scriptural meaning of a parable (as you already know) is a literal circumstance seen with the natural eyes of all the world, setting forth the kingdom of heaven, but perceived and understood only by the children of God, who are the inhabitants of that kingdom. The daily life of the saints is a parable. The world sees them only as natural men and women, but they are manifest to each other as the church of the living God. The kingdom of heaven is within them, and they shew forth the beauty and glory of that kingdom by a Christ-like walk and godly conversation, which is understood only by the Lord's disciples. When Jesus taught upon the earth, those that listened to him, even though they were not his true followers, they recognized the authority with which he spake, although they understood not the

purport of his gracious words. Every gospel truth definitely discriminates between the world and the church of Christ; and while it is true that very many in the world profess to follow Christ, yet it is the same as it was in the days of his incarnation. The multitude followed for a worldly object, viz: the loaves and fishes, while the few true disciples followed him for himself alone. Every gospel truth then is a parable, because each has been typified by literal circumstances, and likened to the kingdom of heaven, the secret of which is revealed only to the inhabitants of Zion. But more particularly the parables of the Bible, especially of the New Testament, are literal facts related by our Savior, as emblematic of the kingdom of heaven. To designate between the true and the false, was one of the objects designed by the Lord. The multitude were already in their native element, and desired not any better place. This marked the complete separation between them and the true disciples who had turned from the world and all its vanities, and sought another country, even the kingdom of heaven, of which Jesus gave them a view by parable. Another object as it appears, that Jesus had in view, was to set forth the beauty and glory and fullness of the kingdom, as supplying every requisite sought after by the children of the King. The King himself is the beauty and glory and fullness of all things in the kingdom. Therefore when one starts out with broken heart and contrite spirit to seek the heavenly kingdom, he finds that the King possesses all that his mind and heart and soul desires; and when he becomes hungry and thirsty and faint his cry for help goes out to the King, saying, "Lord help me." The special significance of the parables is also to

shew forth the power and majesty and glory of the King, and the desirableness of the kingdom as a precious treasure-house, containing no worldly treasure, but the things which delight and feed and nurture those who desire only "the sincere milk of the word, and the strong meat of the doctrine of Christ." They signify always a place where Jesus is, and where he gathers his beloved from the four winds of the earth; a place governed and ruled by one single law—the law of love. A mountain of the Lord, the holy hill of Zion, where peace reigns; where "mercy and truth are met together (and) righteousness and peace have kissed each other." They signify, too, a secure place, a shutting out from the world, with a sense of thankfulness that leaving the world behind, we have left behind the perishing things of time. And now our life is securely hid with Christ in God. Moreover, they signify the full payment of the redemption price, and the lawful captive delivered, with the "bride adorned for her husband," pure and spotless and fair; coming up out of great tribulation into the chamber of the King, to go no more out forever. And now what do these parables accomplish? First, they teach doctrine, and they instruct in righteousness, and as in all the work of grace in the hearts of the redeemed of the Lord, they accomplish our salvation in time by presenting a work completed, a salvation that is wrought in our hearts by grace alone, and wrought out in our experience by manifestation. They have made plain to our understanding the way and plan of salvation, and have opened doors of the temple to our delighted view, into which we never glanced before. They have accomplished the work of the confusion of the natural mind, and the opening of a

clearer understanding to the spiritual mind. And when, dear brother, we have summed up all that has been revealed to us of these great and wonderful mysteries, we are ready to say, "How unsearchable are his judgments, his ways past finding out."

Write me again when you feel impressed. My wife joins me in love to yourself and Mrs. Emory.

Affectionately your brother,

B. F. COULTER.

MANORKILL, N. Y., June, 1896.

DEAR BRETHREN EDITORS:—There being no meeting to-day, and as my mind has been running over the past few months of my life, and God's mercies to me and the little branch at Gilboa, I have thought it meet to send you a copy of a letter. What makes it more precious to me is, that it came in an acceptable time, as my mind was then much befogged, and I could not see my way. My mind was looking away from, instead of to, the Captain of my salvation. And since I have been led into the light again, the letter is more precious still. So I will send it to you, and if you think that it will be for the good of the family, and honoring to God, you can publish it at my risk, as I have not the consent of the brother to publish it, but will trust to his kindness.

Your brother,

DAVID S. ELLIOTT.

BROOME CENTRE, N. Y., March 2, 1895.

DAVID S. ELLIOTT—DEAR BROTHER IN THE HOPE OF ETERNAL RESURRECTION:—For some cause you have been in my mind a great deal during some weeks past, and for a few days I could hardly keep you out of my mind, and now I have seated myself to try and converse

with you for a few minutes, thinking it may give me some relief. I know not what to say, but if it should be the will of God that I should comfort myself or you, I think I shall be satisfied. I have been reading the book called Nehemiah a little of late, and I would like you to preach to me a little about this Sanballat, who caused him (Nehemiah) to weep, and mourn, and fast, and pray. Surely Nehemiah had, and manifested, that brotherly love which characterizes every child of God. In his prayer he first confesses the sins of the children of his own, and of his father's house. O, how different from the religionists of the world! As was the case with ourselves in days gone by, they tell what they have done, and what they are determined to do. As I read along, my mind goes out to the scattered flock, and to the wiles and temptations to which they are exposed, to their sufferings in body and mind, in this strange and barren land, and to the longing of the spirit to depart and be with and like their Savior. Surely this is a wilderness of woe. Are the walls demolished and the gates burned? If so, will they ever be rebuilt? Shall we ever again enter within the gates, and rest from our labors as God rested from his? Also my mind goes wandering after the poor, lame and scattered flock. Methinks I see the good Shepherd with his ever watchful care over them. I see him gathering them one by one, and bringing them into the fold. Not one is lost. All are gathered in, the gates closed, and the doors shut and barred. Yes, his loving arms are around and underneath them. The children will never fail of their support, for it is everlasting. "Salvation hath he appointed for walls and bulwarks." "He is a wall of fire round about his people." They may lie down and rest in peace and

safety. He is their sufficiency in every time of need. Surely "he is God, and there is none like him." "He speaks, and it is done; he commands, and it stands fast." "He is the mighty God, the everlasting Father, and the Prince of peace." O that we might fully realize the goodness, greatness and magnitude of him who rules the whole universe. Why, brother David, the English language fails to find any words to express, even in the smallest degree, his goodness, his love, his mercy, his might, or his power. The carnal mind cannot conceive of it. Yet how often do we hear the world pretending to proclaim his wisdom, and yet not knowing him in the least. Now the thought arises in my mind, why do they not know? Because it is a different life. Each life has its own environments, whether natural or spiritual, vegetable or animal. Each is a separate entity, an indivisible unit, a divine gift. It is not quantity, but quality. The life that is given to the children of God is declared in the Scriptures to be spiritual, divine, everlasting, eternal, the life of Christ, Christ in you the hope of glory, and to be hid with Christ in God. And it is said, that because he lives ye shall live also. Being the life of Christ, it is as old as he is, and being another life, we cannot comprehend him any more than the life of a tree can comprehend the life of a man.

SUNDAY EVENING, March 3.

I do not feel as if I could give you any information, and yet I do think this question of the life is a very important one. It seems to me that it embraces one of the main principles of the groundwork of the religion of our Lord and Savior Jesus Christ. I have not been able, and neither am I now, to put my thoughts into words about it. It is impossible to have life

without death. All seeds must die in order that life may spring forth. With all the learning at their command, and with the aid of the microscope, scientists are wholly unable to find it, or tell us of what it is composed. There must be a birth, and "ye must be born again," is the language of the Savior and Redeemer, and this is the experience of every one of his children. The mineral kingdom is of the lowest order, having no birth; and it is dead to, and below the organic kingdom, whether vegetable or animal. And these organic kingdoms are below, and of a lower order, than the spiritual kingdom. Now every organism and every life must have its own environment, and entity, and type, and must remain there, and cannot reach into a higher order. The natural mind may be cultivated, virtuous and lovely; it may reach to the ends of the earth, and ascend to the stars of heaven, and compass time, and time things, and yet it still remains in its own environment. With all his training, and beauty, and adornment, if Christ be not formed in him the hope of glory, he is still dead to all spiritual life, and therefore does not and cannot know God, heaven and heavenly things. The natural mind does not and cannot know or commune with any life of a higher order. It is spiritually dead. It is a time life. It is of a lower order. It cannot reach above its own life or environment, no more than a plant can enjoy the song of a bird.

Brother, I have written at different times, as the thoughts came into my mind. It is possible that you may gather my meaning. Now, having the life of Christ, we must live in his type or environment, and be conformed to him. Yes, we shall be like him. Having this life, we must see him as he is, and be

like him. We shall see him as he is. At such a prospect, at times my poor soul leaps for joy.

Your brother,

D. M. LEONARD.

GHEENT, Ky., March 7, 1897.

ELDER G. BEEBE'S SON—DEAR BROTHER:—Inclosed find two dollars for my subscription to the SIGNS, for 1897. I became a subscriber for, and reader of that paper, in 1837, and have usually paid my subscription in December, for the following year, but owing to feeble health, and a disinclination to write often upon business matters, I have neglected to forward this remittance until now.

Fond memory often calls me back to those early days, when the SIGNS came to me richly embellished with the writings of Elders, Barton, Trott, Dudley, Wilson Thompson, Thomas, H. Owen and many others, from whom came free rich clusters of gospel truth. They have all gone to their great reward, and but few are now left to call up in memory their stirring appeals to the true followers of our dear Redeemer, to avoid using the Ashdod language of those who advocated the system based upon the works of poor, corrupt, finite creatures. But while they have filled the measure allotted to them on earth, and have gone to the abode of the just, God has not ceased his care over his elect, but in love and mercy has supplied the paper with able correspondents, who fill its columns with great and glorious truths of the gospel, which comforts and builds up in their most holy faith, many lone wanderers, who are seeking a city which hath foundations, whose maker and builder is God. Without the sweet and precious truth given in the editorials, and from the pens of the correspondents, many of those faithful pilgrims who are now

treading life's weary way, would be left without hearing much of the sweet promises of the gospel. But God has said to his people, I will never leave nor forsake thee. That precious promise is fulfilled and carried out in his providence, by his having established and perpetuated that most valuable medium of correspondence, the SIGNS OF THE TIMES, and thus giving to the dear saints who are often deprived of hearing the gospel orally preached, a written testimony. The psalmist says, "The Lord is good; his mercy is everlasting; and his truth endureth to all generations." It is in mercy that he gives to his scattered saints the truth of the gospel. The gifts and callings of God are without repentance. He does not cease to bestow his gifts upon his redeemed, although they are often made to mourn the absence of dear ones, who, in days past, comforted them with the every precious truth of the gospel, from the pulpit, and in sweet social converse, where Jesus and his wondrous work, and his more than wondrous condescension, humiliation, and suffering, was the rich and inexhaustible theme, upon which the dear saints loved to dwell. Yet, in deep humility they often speak of his suffering, knowing as they do, that he suffered the cruel tortures of Calvary to redeem them from the power and dominion of sin, and secure to them everlasting righteousness and redemption from the curse of the law. Ah, dear brethren, how often do you, like this old and afflicted one, look back in deep sorrow, and see the awful corruptions of the flesh as they have manifested themselves all along the earthly pilgrimage, and how often have you been made to say, in deep humiliation, "when I would do good evil is present with me." It was from that humiliation, and from the power and dominion

of sin, that you were redeemed by the great sacrifice which our glorious Redeemer offered when he offered himself without sin unto God. The psalmist in prophetic vision said, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." When he arose from the tomb, he was delivered from all his afflictions, for then he was alive for evermore. "He was delivered for our offenses and raised again for our justification." His resurrection, like all his works, was perfect. Death has no more claim against him, and the grave no more dominion over him. He was then alive for evermore, and his resurrection being perfect, and for all time and eternity, it was and is the justification of his people. Well might the apostle say, "By the deeds of the law shall no flesh be justified in his sight." There is now, and there has been, but one ground upon which a sinner's hope of justification before God can rest, and that is the finished work of Jesus. The great work of redemption and justification was complete when he arose from the tomb. Their names were written in the book of the Lamb slain from the foundation of the world. Peter said upon the day of Pentecost. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." It was not possible that Jesus after his resurrection, should be holden of death, nor was it possible that the eternal justification of his people should fail. Paul said, "Be it known unto you therefore men and brethren, that through this man (Jesus) is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which

ye could not be justified by the law of Moses." By that law was a knowledge of sin, but in it was found no ground of justification, by which the doers of the law could be justified, and released from the condemnation which rested upon them, by reason of sin. Their justification was found alone in the finished work of Jesus of Nazareth. Perhaps no better evidence could be found against any of the fallen sons and daughters of Adam, that they are truly unbelievers in our glorious Lord, than their pretensions that they are justified in whole, or in part, by their works. Evidently good works are an evidence of justification, but not the cause of it.

Perhaps some will inquire what James meant when he said, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" If this apostle had stopped when he used this language and said no more, perhaps the advocates of a system of justification by works, might have had some ground for their contention. But he goes further and says, "Seest thou how faith wrought with his works, and by works was his faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only." "For as the body without the Spirit is dead, so faith without works is dead also." But faith is the gift of God, and, in the great economy of salvation, produces good works, such as the offering made Abraham. The apostle says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Again, "Jesus answered and said unto them, this is the work of God that ye believe on him whom he hath sent." One of the fruits of the Spirit is

faith. That fruit was bestowed upon Abraham, and he believed God and it was counted to him for righteousness. This fruit is bestowed upon all who are born of the Spirit. In that great bestowment, they receive the evidence that they are justified from all things from which they could not be justified by the law of Moses. If one is charged with crime, and is tried before a court, and is acquitted, he stands justified so far as that crime is concerned, but no further. He may still be tried for other crimes. But not so with God's dear people. They are justified from all things, because Jesus bore their sins on the cross, and when he gave up the ghost and said it is finished, the law against them had received all its demands. Our Lord said to the unbelieving Jews, "If the Son shall make you free ye shall be free indeed." He being made of God unto them wisdom, and righteousness, and sanctification, and redemption, they stand before the eternal throne justified from all things. "Then who shall lay anything to the charge of God's elect? It is God that justifies." Evidently their redemption, their justification, their sanctification, and all else needful to fit them for their eternal abode in the paradise of God, are the result of God's eternal and unchanging love, which centered in his glorious Son, and was made theirs by reason of their being chosen in him before the foundation of the world. Then surely it is all of free, sovereign and unfrustrable grace, freely bestowed upon poor, helpless sinners, such as all God's regenerated sons and daughters know themselves to be. That knowledge of themselves was not acquired in the schools of men, but was bestowed upon them by the holy Spirit, when they were born of the Spirit, and, like all other gifts of God, was bestowed upon them without

repentance, without turning away. That gift remains with the dear saints while in their earthly journey. Day by day, as they journey toward the tomb, they in sorrow see and know more and more of the corruptions of the flesh. But that gift is in love and mercy bestowed upon God's dear people. By it they are made to have no confidence in the flesh, and to realize more and more their entire dependence upon the great Giver of all good, for grace to help in every time of need. It is thus their faith is increased, their hope renewed, and their love to God, and all the household of faith, is made perfect. Do not, dear brethren and sisters, conclude that your knowledge of sin is a burden that you ought not to bear. Do not conclude that your hours of darkness and deep gloom and sorrow ought all to be removed. They are all the gifts of your glorious Lord, and are as needful to fit you for your earthly pilgrimage, as were the glories that shone in bright effulgence, when you were first made to rejoice in the fond hope that your many sins were all forgiven.

Then may your prayers ever be for a true spirit of reconciliation to all the dealings of God with you, while here below. "We know that all things work together for good to them that love God; to them that are the called according to his purpose." When I commenced, I thought I would write a short business letter, and make my remittance, but I have let my pen go on, till I have covered several pages with much that will perhaps be too uninteresting for publication. But you will do with it as you may deem best.

Believe me as ever, yours in a blessed hope,

H. COX.

BRUNSWICK, Maine, Feb. 14, 1897.

EDITORS OF THE SIGNS—DEAR BRETHREN:—I find it is in my mind to write to all the household of like precious faith, and I will leave it to your judgment whether it is worthy a place in our dear family paper.

All of our hearts are sad at the loss of brother Jenkins, and it is right we should weep. But when with an eye of faith we can look unto Jesus and behold all fullness dwelling in him, we know and understand our dear departed brother's meaning in his last words, "Rejoice! Rejoice now!" It has comforted and strengthened me, in the Lord enabling him to leave this beautiful testimony of the strength of Israel's God abiding with him in the closing hours of this life, and that Jesus is the altogether lovely One. It is in that name which is more precious to us than all the treasures of earth that we see righteousness, redemption, wisdom and sanctification. We also behold him a mighty Conqueror, rising victorious over death, hell and the grave. Surely there is no people like unto those saved by the Lord. They are a poor and afflicted people, a peculiar people, and a chosen generation. They mourn on account of sin and unbelief, and are crucified with Christ; they bear about in their body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in their mortal flesh. They groan, being burdened, and desire to be clothed upon with their house, which is from heaven. It is declared of them that "They shall speak of the glory of thy kingdom, and talk of thy power." They are taught of the Lord, and know his kingdom is an everlasting kingdom, and his dominion endureth throughout all generations. "They shall abundantly utter the memory of thy great goodness, and shall sing of thy

righteousness." When our pure minds are stirred up by way of remembrance we do abundantly utter the goodness of the Lord to us all the days of our life. It is pleasant to tell of the way he has led us, and how his protecting care has ever surrounded us. We love to sing of his righteousness, for we have been made to see our own righteousness is only as filthy rags, and no good thing can ever be found dwelling in the flesh. The salvation of the people of God is a delightful theme, for the wisdom and power of God is very clearly displayed. Our God has all power in heaven and earth, and has declared the end from the beginning. His greatness is unsearchable, and his ways past finding out. He sheds his love abroad in our hearts, and makes us rejoice in Christ Jesus, and have no confidence in the flesh. We cannot know Jesus Christ only as he is revealed unto us. It is only by the Holy Ghost that we can say, "Jesus is the Lord." How good it is that we can render all praise unto our God for the great things he has done for us.

I often think of those who are situated where they have no preaching only the SIGNS. I know by experience that God can lead their minds into the truth so they will sweetly rejoice and be glad in the Lord. We must be led into the depths and the valleys, into darkness and prison before we can sing the song of deliverance, "The Lord hath triumphed gloriously."

I enjoyed Elder Vail's letter in a recent number of the SIGNS, and hope I have written of the same power and wisdom of the same God. I have not had the pleasure of meeting with the saints since November, but the Lord has made me rejoice that Jesus is my hope of salvation. I am pleased with the SIGNS in pamphlet form, and I love the truth it contends for,

and I love those who write for its columns. One after another is being called home, and while our hearts are sad, yet there is comfort that they were ready. Because Jesus had died, yea, rather, had risen again, they had been made to trust in him, and know there was salvation in no other name. His blood had cleansed them from all sin. He had redeemed them from death. May the Lord comfort all who mourn, and make them say, "Thy will be done." His grace is sufficient for us in every hour of need. May the Lord sustain you in your labors, and cause you to declare the truth boldly and clearly as you have done in the past, and may he make us all speak and write of his wonderful works. Love to all the saints in Christ Jesus. Your unworthy sister,

ATTIE A. CURTIS.

EAST COBBLESKILL, N. Y.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—The inclosed relation of the christian experience of one of the Lord's little ones, was received by a dear sister here, and as it may be read with deep interest by others of like precious faith, who are still wandering without the fold, I send it to you for publication, if you deem proper. The writer is a son of the late Elder Lambert Gass.

Yours in love of the truth,

G. W. GUERNSEY.

MEXICO, N. Y., May 3, 1897.

SCHOHARIE CHURCH—DEAR BRETHREN AND SISTERS:—This morning I feel the weakest and the least of all christians, if one at all. When I received a letter from sister Jennie, a short time ago, saying the church would like to receive a letter from me, I cannot describe my feelings. The thought came to me, If my brethren could

only see what was in my heart, the villainess and corruption, they would have no fellowship for me.

It has been on my mind of late to write you how I humbly hope and trust the Lord has led me thus far. From my earliest recollection I had a great fear of death; and when I would hear of a death, great fear would come over me. The thought would come to me, What would become of me if I had been in their place? and many times I would resolve to be a better boy, but as many times would break my resolutions. I seemed to grow worse instead of better. Time passed on, I trying the best I could to be good, and each time failing. I reached the age of twenty, at which time I left home for the first time, going to Worcester, Mass. At that time my mind was greatly troubled and exercised over my condition. I thought it was on account of my being away from home, and would soon wear off, but I felt worse instead of better. I commenced to read my Bible, and pray to God for guidance and help; and I was led to see "That it is not in man that walketh to direct his steps." What has been my great trouble, I cannot tell (as many can) of a sudden change; but if there has been any at all with me, it has been gradual, more like the dawning of a new day. Many times, in prayer and meditation, I would feel the presence of the Lord, and would be led to exclaim, "Bless the Lord, O my soul, and all that is within me, bless his holy name." While I was in Worcester, I had a letter from a young friend, saying they were having a protracted meeting at Barnerville, and about fifty or sixty of my young friends and neighbors had been converted, and if I had been there they would have got me too. And about the same time I received a letter from sister Jennie, telling her experience.

How I did rejoice to feel she had met with a change; but felt what little hope I had received was of no account, and I had only deceived myself, and for some time I felt very miserable on account of my sins. In replying to my young friend (I felt I was not worthy to be one of them) I told him if it was the Lord's will, he could save me where I was, as well as at their meetings. This was in the winter of 1877. The next May I came back home, and how my heart did burn within me when my sister related her travels from nature to grace, and how strange it seemed to me to think she had been led in the same path I had, and she a christian, and I a poor, miserable sinner, not daring to claim a hope in Christ. Then she turned to hymn 1091 of Beebe's collection, and sang it through, and when she came to the eighth verse it seemed to express my mind so well,

"Sure others do not feel what
Is often felt by me;
Such trials and temptations
Perhaps they never see;
For I'm the chief of sinners,
I freely own, with Paul;
Or, if I am a christian,
I am the least of all."

Two years passed away in Schoharie, I not daring to claim a hope, neither would I dared deny it, had I been asked. In the spring of 1879, I came to Mexico, N. Y. There being no Old School Baptists here, I had a great desire to become a Methodist, feeling the Baptists were behind the times, and at the same time feeling they were the best people I ever met, and they could tell my feelings better than I could myself. I attended Methodist meetings here for a few years, but not being able to enjoy them, or receive any comfort from them, I felt the trouble was with myself, and not with them. In the year 1884, I was married to Kittie Linds-

ly, she being a member of the Methodist church, I naturally felt a desire to unite with her, but could not feel at home with them, therefore did not. In October, 1892, my brother Eugene and I came to Schoharie to attend the association, and there I heard the first gospel sermons I was ever permitted to hear with my spiritual ears, if I have any. I thought such sermons as Elders Chick, Beebe, Miller and Meredith preached, I never before listened to; they seemed to describe my condition so well. After the meeting I felt condemned; something seemed to tell me those sermons were for the members, and not for me; that I was not worthy to even listen to them. For some years the subject of baptism had been on my mind, but I had never had the strength given me, or felt worthy to come before the church; but had learned many times by past experiences that,

"His great decrees, who formed the earth,
Hath fixed my first and second birth,
My parents' native place and time,
Were all assigned to me by him."

Three years passed away, and on reading in the SIGNS of your yearly meeting of October 26th and 27th, a great desire came to attend, and as everything seemed to favor my coming, I met with you. It seemed to me I never had been in so lovely a place; I felt lifted above self. As you all know, on Saturday afternoon, at covenant meeting, after the members were through talking, Elder Clark gave an opportunity to any others who had a word to say. Brother Livingston and sister Guernsey arose, giving an evidence of their hope in Christ. When they were through, not knowing what I did or said, I arose and said a few words; and to my surprise was received as a candidate for baptism (with brother Livingston and sister Guernsey) on the following day. From that time until four o'clock the next

morning I felt wretched, thinking I had deceived those dear people that I loved so well; but while praying if I was deceived, there might something happen to prevent me from being baptized, these words came to me, "If ye love me, keep my commandments, arise, take up thy cross and follow me." With these words the clouds and mists that hovered around me, cleared away, and I was made to praise God, and give him all the glory. When the sun arose it seemed to me the most beautiful morning I had ever seen; all nature seemed to be praising God. When we met at the water it never looked so beautiful to me, and for many weeks I enjoyed such a peace of mind, it seemed my troubles were all gone, never to return.

"Jesus, all the day long,
Was my joy and my song."

But how mistaken I was, for troubles have returned, and with them doubts and fears.

Now, dear brethren, you have heard my simple story, poorly told, and you may judge for yourselves whether I have been led of the Lord.

When it is well with you, pray for me, that I faint not.

Your brother, in the hope of eternal life,

W. P. GASS.

KELLYS CORNERS, N. Y., March 14, 1897.

G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—Having to write you on business, I thought I would devote a little time to talking through the medium of the SIGNS, with the saints generally. However, I always consider that I thus address the readers through this medium, with your permission as one of the editors of our family periodical. You must judge as to whether it will be edifying; as all articles ought to be unto edification. For

the whole body of Christ must be unto the edifying of itself in love. This makes preaching and writing a matter of vital importance to me, as an individual. Edification ought to be the motive of all writing or preaching. If no one is edified, then writing or preaching is but a waste of time. In order to edify, my one desire is and has been, ever since I had a hope that God for Christ's sake had forgiven my sins, to make mention of his righteousness, and of his only. And because of this, I believe that I have trembled at his word, and feel often that my whole life as a believer has been a failure. For I can see no growth in grace, or in the knowledge of the truth, unless it be in realizing that I am more ignorant, and foolish, less fitted to talk, write or preach, than when I first believed. The time was, when I thought that if I lived to this age, I should not only know that I was a christian, but I would be advanced in the way of duty, so that none of the present ills would obstruct my pathway. But alas, how different the event! All seems to be more as a blot on a page; a going backward instead of forward. With all my desire and anxiety, I have but come, I trust, to a sense of the meaning of the prophet's words, "It is vain for you to rise up early, and to set up late, to eat bread of sorrows: for so he giveth his beloved sleep."

Then it seems that the saints must all be salted with fire; and every sacrifice they make must be salted with salt. And the salt must be good, or possess strength to season. Therefore the saints are to have salt in themselves, and to have peace with one another. Our God is a consuming fire. Jesus our High Priest sets as a refiner and purifier of silver. The trial of the faith of the saints is more precious than of gold that perisheth. It

is a fiery trial. The saints are baptized with fire and the Holy Ghost. They are thus a residue from the fire. This was represented by the heave offering under the law. When they pass through the fire, it shall not kindle upon them; it shall only salt or season them. For when they are tried they shall come forth as gold. And every sacrifice must be seasoned with the salt of the covenant, as everything in Israel was given to the High Priest under the law. So all sacrifices made by the saints, under grace, are to be offered by them; holding Jesus as the Head over all to the church, which is his body, the fullness of him that filleth all in all. What a precious God! His mercy endureth forever. He is the rock, his work is perfect. What a glorious High Priest! He only hath immortality, dwelling in the light. He is Christ, the Son of the living God. He only hath the words of eternal life. And there is no other to whom we can go. My desire is to have salt in myself, and peace with the afflicted people of God. Do I love the Lord? Then I must love them that are begotten of him. Jesus is more than my substitute before God, he is my way, truth, and life. Surely he is my all. At times I feel to say,

"Jesus my all to heaven is gone,
He whom I fix my hopes upon;
His track I see, and I'll pursue
The narrow way till him I view."

But it is through much tribulation that we must enter the kingdom of God.

I enjoy the communications in the SIGNS, am pleased with the form, and pray God to put it into the mind and heart of the brethren to act for its support; for next to a personal interest in the inspired word, and our social gatherings as those professing faith in Christ, the SIGNS is without a rival, though all

others may be good and profitable. The SIGNS is the oldest of our papers, and as free from the effects of differences, which may arise among brethren, as are any others. And it always laments when differences arise. Brethren, then, without regard to any differences among us, let us come to the help of our brother, in publishing the paper. Our prayers are good, when offered in faith believing, but faith without works is dead, being alone. It takes money to buy paper and ink, and pay office help. And then the editor and his family must have clothing and food.

I know the best of my strength is gone. I am only passing the rest of my sojourning here with fear. It is not the fear of death, or of any earthly foe, but of bringing reproach upon the cause of my Master, and of being forgetful of my God. Should I never more be able to go away from home, or among the brotherhood, I will say, I love Mt. Zion well, what'er becomes of me.

Yours,

J. D. HUBBELL.

[THE above letter has been very precious and strengthening to us. We think it will strike a responsive chord in many who feel burdened by the labor and heat of the day. Brother Hubbell has expressed our own feelings far better than we could have done for ourselves. We also, like him, thought once that we should grow in grace, and knowledge of all that is spiritual, but, like him, we can say, that if there has been any growth, it has been in the way of finding out more and more of our own unprofitableness, and unlikeness to God. We are glad that brother Hubbell wrote so freely of his own way of travel. The letter has been of peculiar comfort to us.—Ed.]

ANDERSONVILLE, Ga., March 5, 1897.

EDITORS OF THE SIGNS—DEAR BRETHREN:—I was so much edified by the last issue of the SIGNS, I feel as though I must write and contribute my mite, indorsing the sentiments and views of the writers for that issue, without making any personal allusions to the different writers. Sometimes we read and it seems to be better than usual, but I suppose it is owing to our condition, as to how we appreciate what we read. I believe the truth is beautiful at all times, but our vision seems at times to be brighter than at other times. Sometimes we are in the dark, sometimes we are in a state of lethargy, or we are often under a cloud of unbelief, and we have dark, cloudy days, when everything seems dismal. Sometimes we are in bitterness of soul, and the wormwood and the gall is our meat and drink. We are often made to say, "Why art thou cast down O my soul; why art thou disquieted with me?" Again we say, "Has the Lord clean gone forever, will he not hear, has he ever heard, us at any time, or are we mistaken in the whole matter?" We are accused, and we feel our accusations are just. We are so corrupt and vile, surely all that is charged against us is true. Then we mourn and grieve, and cry unto the Lord, and our prayers do not seem to rise above our heads. We try to humble ourselves, and it seems but a mockery, and we are indeed cast down and distressed, and feel as though we were forsaken. How many times have I felt like I would not go to my next appointment, and sometimes have gone and felt like the services were a mere form, with no life nor spirit in them. Then afterwards a change would come, light, life and joy, would succeed these feelings. Then how pleasant, yea, how delightful the season, what a blessed state, when all

seems clear. The Lord is there, there is a sweet feast, the green pastures are there, the still water is there, peace and comfort flows. We rejoice, and are glad, and our past experience has fitted us for what our gracious Lord has in store for us. The Lord fills our mouth with laughter, and we are happy, because the Lord has turned our captivity, has brought us out of that state wherein we were afflicted. Now we praise his holy name, we are assured in hope, love is felt in the heart, all within is turned to praise. "Bless the Lord, O my soul; and all that is within me, bless his holy name." "And forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." How could we know this was so only by experiencing it? We might read of it, and hear others tell about it, but if we had not experienced it, how would, yea, how could we really know it in the true sense? Sometimes I feel glad that I have had these feelings, for then I know how to appreciate the change, yet we never want to get in the dark, nor do we want to be cast down, no more than Jacob, when he suffered and underwent what he did in reference to Joseph. But when he heard he was still alive he said, It is enough. Joseph is yet alive. What shall we learn from all this?

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

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

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

"Praise ye the Lord."

Yours in hope,

W. LIVELY.

DENVER, N. Y.

BROTHER BEEBE:—I have often had a desire to tell the brethren and sisters how I appreciate the privilege of reading the experience of the loved ones for the truth's sake, yet I dreaded anything like publicity. I know I have a proud heart, and a sinful mind, and have torn up several efforts to tell you some of the Lord's dealings with me, and unless I am sustained, this will not reach you. May the Lord enable me in humility and godly fear to write.

When a young girl, I remember feeling a sorrow for sin, perhaps no more than others, but about the year 1886, sin began to appear exceedingly sinful to me. I felt for days and months, at times, the burden of sin, and would often resort to some secret place and plead with the Lord to have mercy on me. One night, after retiring, I lay for a long time thinking over my trouble, and finally fell asleep. I was awakened by hearing the clock strike one. I never heard anything so sweet and clear. I looked about me, and the room seemed to be as light as day, and I heard the words as if spoken, "Thy faith hath made thee whole." O, what a calm, restful feeling seemed to pervade my whole being. This lasted for some time, and then I began again to feel that my sins would overwhelm me, when these words hushed my troubled mind, "Be still, and know that I am God." God is not mocked; he knoweth the secrets of the heart. One moment in his court is as a thousand years. He has appeared to me as the One altogether lovely, yet such seasons are short, and I know a great deal more of what midnight is, thick darkness of mind, when not a glimmer of light is to be seen, full of doubts and fears that I am deceived, and know nothing of spiritual things.

H. A. KEATOR.

EDITORIAL NOTICES.

A PLAIN BUSINESS PROPOSITION.

WHAT we are about to propose, we wish our brethren, and friends of the SIGNS OF THE TIMES, to consider in a plain, business way.

In changing the SIGNS from newspaper to pamphlet form, we have incurred a heavy extra expense, which we had hoped to meet by money promised us from a large estate; but the settlement has been delayed, which leaves us in a temporarily embarrassed condition financially. We therefore have decided to ask our brethren and friends who can, and will, to advance us a loan of a few hundred dollars, in small sums of five dollars, for which we will send our regular commercial note, drawn on the Merchants' and Manufacturers' National Bank, of Middletown, N. Y., payable January 15th, 1898, with 6 per cent. interest. These notes, when due, can be sent either direct to the bank, or to us, for payment. While we do not wish this notice interpreted as an appeal for gratuitous contributions, we shall ever hold in grateful remembrance all who may accommodate us with the temporary assistance.

Were we not certain that we shall be able, at the time stated, to meet these obligations, we would not ask the loans. Should we receive more than is absolutely necessary to carry us through the present volume, we will immediately return the amounts with our grateful thanks. Ample security for the refunding of these notes is guaranteed, and we trust our brethren have too much confidence in us, to think that we would say so if it were not true.

All amounts loaned us will be duly acknowledged through the SIGNS, and 6 per cent. interest-bearing notes sent for the amounts loaned, as stated above.

G. BEEBE'S SON.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1897.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITORS:****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, to
GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

MATTHEW XIII. 33.

"ANOTHER parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

In compliance with the request of brother James Hill, of Hopewell, N. J., we will present some thoughts upon the above quoted parable. But before proceeding to consider the words of the parable itself, we would call attention to some more general remarks concerning the parables of our Lord, and their teaching. And first, as we spoke in a former editorial, so now again we would call attention to the fact, that the parables belong, both as regards their manner of teaching, and their matter as well, to the new or gospel dispensation. They all point forward, rather than backward. They teach things concerning the gospel dispensation, rather than the former dispensation, which was about to pass away. We would not therefore seek for their meaning under the law, but under the gospel.

In the second place, we would call attention to the fact that the parables prove that there is a similarity between the things that we know pertain to this natural world, and the things revealed in the

Scriptures concerning the kingdom of heaven. It has long been our belief that the processes of nature, the relations which natural things bear to each other, and their relation to man, all set forth the invisible things of God. We may not be able to rightly interpret the handwriting of God in his natural world, any more than we are capable of understanding all that God has written in the Scriptures of eternal truth; but still this argues nothing against the position itself. We understand but little of the ways and works of God, either in this natural world, or in the upper and spiritual world. It seems to us that the Scriptures in every page show this correspondence forth by the constant use which inspired men have made of all things in the earth, air and seas, both animate and inanimate. The various relations of men with men, the stars in their courses, the sun and moon, the fish of the sea, the beasts of the field, plants, flowers, trees, hills and valleys, rivers and seas, all are used to set forth some truth that pertains to the spiritual world. In the Scriptures God everywhere speaks to men in the language of men. He uses the things that are seen, to set forth the invisible things of himself, even his eternal power and Godhead. And to those of spiritual mind it is given to know the mysteries of the kingdom of God, according as their needs require. To the believer our God makes even nature speak, and testify of himself and his salvation. Thus the parables of the Lord, and the thousands of allusions and comparisons to the things of nature in all the pages of the word, testify that there was a design in all the creation beyond the present things, and that the things that are temporal proclaim the things that are eternal. And here also, as well as with regard to the revealed word, it is lawful

to say, as it seems to us, "He that hath ears to hear, let him hear." The eternal power and Godhead are declared in all that is made. Happy is he to whom a hearing ear is given.

In the third place we would call attention to the general use of the word leaven itself, in the Scriptures. It is not to be denied that, as a general thing, the word is used to present that which is evil. It was so in the type, when the chosen people were called to go out of Egypt. All leaven must be purged out of their houses. And afterwards, when they kept the feast of the passover year by year, the same was commanded them. In like manner the apostle urges upon his brethren to purge out the old leaven, and to eat the feast with the unleavened bread of sincerity and truth. And again, he bids his brethren beware of the leaven of the Pharisees, which is hypocrisy. We do not know of any place in the Scriptures where it is clear that leaven is used to present anything but evil, except in this parable. We have not forgotten that an able writer, and one who is possessed of a deep, spiritual understanding of the Scriptures, some months ago wrote very ably upon this parable, and urged that here also the word must be understood to mean that which is evil. But while the arguments used were very forcible, yet we were not able to look upon the matter in that way. The language of the parable seems too plain to be construed in that way. The kingdom of heaven, not something in the kingdom, nor something that has to do with the kingdom, but the kingdom itself, is like leaven. The fact that the word usually means that which is evil, is in itself not positive proof that this must be its meaning here. In the Scriptures many things in nature are used to set forth things both

good and evil. We will give a few illustrations. Our Savior is compared to a lion, and is called "the lion of the tribe of Judah," and so also is Satan called a lion. "He goes about as a roaring lion, seeking whom he may devour." A young lion, a type of the powers of evil, roared against Sampson. The sun also, the type, pre-eminently of the Son of God as the dispenser of all life and blessing to the people of God, is also used as the symbol of evil, when the psalmist said, "The sun shall not smite thee by day." Other illustrations will no doubt occur to the minds of our readers. The instances named above will serve to show, however, what we have said to be true. We might also ask the question, Why should not the kingdom of God work in the hearts of men like leaven, as well as what is evil? Do not all the mighty forces of the universe work in that way? Does not our God accomplish all his mighty works just as the leaven accomplishes its work? If evil has power to work and mould that in which it dwells to its own image, shall we deny this power to that which is good? We desire also to call attention to the fact that it is not said that the kingdom of heaven is like the meal, or like the woman, but it is like the leaven itself. We feel to insist upon this, and to emphasize it. Lessons may be drawn from this parable concerning the meal, or concerning the woman, but they are all beside the proper meaning of it. The kingdom of heaven is here presented to view as leaven; leaven which is used by the woman for a purpose, and which has power over the meal. The one thought supreme in the parable is, as it seems to us, to set forth the manner and power of the working of the kingdom of God in men. We know something about the leaven, we know about its working in the

meal, and the result of that working. Now the Savior says that the kingdom of God is like that. This need not surprise us. As said before, the mighty and beneficent works of God in nature and providence are also done along the same lines. We wish to briefly allude to this, and then try to consider the spiritual application of the words. How does the leaven work? In considering this question four things seem to stand forth most prominently. The leaven works secretly, silently, effectually, and it works to the perfect completion of its design. Are not all these things true of almost all things in nature and in providence? No noise attends the procession of the spheres in their courses. The sun rises and pursues his course, and goes down at the expiration of his allotted time, and no sound has fallen upon the ear of man. Life takes on and builds up its myriad forms, in both animate and inanimate creation, without a sound. All growth is secret and silent. In the providence of God it is true also that the forces that mould the destinies of nations most effectually, are the unseen and silent ones. All moves on, as is befitting the power and majesty of the sovereign Lord, who speaks, and it is done; who commands, and it stands fast. It has been the same in the providence of our God. Those things which have attracted the attention of men as the days have gone by, which have been the things talked about and wondered at the most, have not been the things which have wrought the forces of life, and moulded the nations, and fixed their destinies according to the purpose of God. Down underneath the surface, hidden from the gaze of men, has Jehovah wrought and fulfilled his vast designs. And his purpose has not been seen until it has accomplished his will.

The leaven of the purpose of God has wrought secretly, silently, effectually, and to the sure and appointed end. The same is true of the growth of our own bodies and minds. As the seed springs and grows up, we know not how, so is all growth of body and mind. And so also is all growth in the kingdom of God. Still further, we desire once more to emphasize the fact that the kingdom of God is in men. They could not be in it were it not in them first. The forces and powers of this natural world live in us, and mould our lives, because we first live in the world. We live in the world, and the world lives in us at the same time. In like manner as we dwell in the kingdom of God, it also must live in us. And this is the testimony of the Scripture, of the recorded words of Jesus himself. "The kingdom of God is within you." Were not this the direct testimony of the word, we must conclude that it is so from the things that are said about the kingdom of heaven. As, for instance, "The kingdom of God is righteousness and peace and joy in the Holy Ghost." And these things are known and felt only within us. "It cometh not with observation." Therefore it is not outward, but inward. In the new testament sense of the word, the kingdom of God means that spiritual rule and dominion which he sets up in the hearts of his chosen by the entering in of his Spirit. It is called by the apostle Paul, "the law of the spirit of life in Christ Jesus." Or, in other words, the dominion of this life. No man has ever seen this kingdom, except as he has seen it developed in men. And no man has ever seen it anywhere until he has received it in its power and fullness in his own soul. In each man, where it is found at all, it is hidden like leaven, and dwells and works like the leaven.

We would call attention to another fact concerning the leaven. As it cannot be seen of itself while it works in the meal, but is only known by its results, or by its effect upon the meal, so the kingdom of God is not itself visible, but is only known as it displays its power in the hearts and lives of men. The leaven is a living power in the meal, and so is the kingdom of God a living power, dwelling and working to a certain end in the hearts of men. No man ever saw life of itself. We can judge life to be present, and of what sort it is, only as we see its results in building up a body suitable to itself, and in moving that body to a desired end. In this way only can we ever know that the living kingdom of God dwells in men. It produces results which are diverse from all other kinds of life. If we do not see these results, we have no right to conclude that the life is present. That kingdom which is righteousness, peace and joy in the Holy Ghost, must produce these things in every heart where it dwells. Thus and only thus are the children of God distinguished from the children of the world. There is a peculiar force in the word "hid," in the text. It not only means to hide, but to mix and intermix. It means that the leaven permeates and penetrates the meal where it is hidden. It does not lie inert and dormant, but goes out to and through the meal, until all is leavened. No particle of the meal escapes its power. Thus the kingdom of God finally prevails over all that opposes. Its full and perfect work must be accomplished. Let us notice also that the life is all in the leaven, and not in the meal at all, except as the leaven enters into it, and works its will in it. It is the leaven that acts; the meal is acted upon. It is leavened. The meal is no longer dead, but lives with

the life of the leaven. So the kingdom of God lives in men, and they live in its life. Thus Jesus said, "Because I live ye shall live also." And when Christ who is our life appears, they in whom he dwells shall also appear with him in glory. The glory is the glory of this life in which they are glorified. What is our natural body without the life that animates it? When the life departs, the glory of the body is gone, and soon it is but unsightly dust again. How glorious is natural life as we see it manifested in the body that it bears! And how glorious is the body where it appears! Still more unspeakably glorious is the Son of God, who is our life; and the glory of those who bear his image is also the manifested glory of God. This glory is veiled now, but it shall one day be unveiled, and then shall the righteous shine forth as the sun, in the kingdom of their Father. How inseparably connected is the leaven and the meal, when it has once entered into the meal. No human power can un-leaven that which is once leavened. The life of the leaven has come into the body of the meal to remain, and to do its own peculiar work. It remains until the whole is leavened. What a gracious truth is this! The kingdom of God has not come into the heart of man as a guest, but as the householder himself. It lives in man, and moves in man, and never shall go out any more forever. The kingdom of God works wondrously in the soul. It first discovers to the man, where it is found, all his darkness and sin, all his weakness and condemnation, and convinces him of the justice of God in his condemnation. It produces mourning and distress and prayer for deliverance from the power of sin, and from the curse of the law that condemns him. It gives him to see his need of a Savior,

who is both good, and mighty to save. The soul cannot expel the leaven which has entered into it. It cannot drive out the trouble and shame of its guilt. Such an one can never be the careless, worldly man that he was before. There is that within him henceforth which, if he sins, will scourge him, and let him have no lasting rest in his guilt. He is sealed unto the day of redemption, and this seal will make its power and presence felt where it has once been stamped. The fruits which grow in this kingdom are now growing in the soul, where the kingdom dwells. All that we can know of this kingdom, or of its fruits, must be seen in the man where this kingdom abides. Without the fruit we can never know whether this kingdom dwells in any man's heart. If the meal is not leavened, we have and can have no evidence that the leaven is hidden within. If there is true repentance, we must know it by the fruits that are meet for repentance. If there is faith, faith must produce works, and if there is love, then love will flow from the heart out into the life, and be seen by those who for themselves know its power. To know our imperfections, and to sorrow over them, is full evidence that this leaven of the kingdom is within.

C.

ADDRESS WANTED.

JULIA A. CASWELL sends us a remittance and wishes the SIGNS OF THE TIMES sent to her, but she fails to give us her address, and the postmark on the envelope cannot be read. Any one knowing her post-office address will confer a favor by sending the same to us, as she is a new subscriber, and we have no way of learning her address without advertising for it.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

LOCAL DIFFICULTIES.

LOCAL difficulties in churches, or among brethren, should, as far as possible, be confined to their own localities. Publishing them abroad, and especially to the world, can be of no avail to the parties involved; but such injudicious publication will certainly inflict a severe trial on brethren abroad, and bring unnecessary reproach on the cause of truth and righteousness. When brethren become aggrieved with brethren, the gospel points out the course to be pursued, and if we adhere strictly to the order dictated by the Head of the church, however much we may have to suffer for the present, we shall however enjoy the approving smiles of our heavenly Father. Any step which we may take to expose an erring brother, however aggravating the circumstances seem to us, will have the effect to make us appear in the wrong, in the eyes of those who are disinterested in the immediate cause of the difficulty. Meekness and humility becomes those who profess to be the followers of the lowly Lamb of God. After having labored faithfully, and in the spirit of the gospel, to reclaim an erring brother, if unsuccessful, we are to take the next step in the order of discipline. In all this labor the grand object should not be so much to set ourselves in an approved position, as to gain our brother or sister who have erred. If we feel a consciousness that in the whole matter we have been blameless, we should ascribe it all to the restraining grace of God; and consider ourselves, lest we also be tempted. When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. Nothing is better calculated to

secure the esteem and fellowship of the children of God, than a spirit of meekness, patience and long-suffering. Nor can we in any other course so much conform to the example and precepts of our Lord Jesus Christ. We should not suffer sin to rest on a fellow-member of the kingdom. We are to watch over them for their good, and when we have admonished them in love, and with a prayerful desire to reclaim them, when every previous effort warranted by the laws of Christ has failed, then are we to tell it to the church, and there submit the matter. The church, if in gospel order, will make a righteous decision, and to that decision we should quietly submit. It does not become us in any stage of the difficulty, or investigation of it, to spread the matter abroad, or act as though we desired to let everybody know how badly our brother, or brethren, as the case may be, have acted. "Tell it not in Gath. Publish it not in Askelon," for that would only cause the uncircumcised to triumph and rejoice.

We have now on our table several communications written for publication in the SIGNS, setting forth matter of local difficulties. Some from a distance of more than a thousand miles from this place, others from regions not so remote, but all complaining of troubles which cannot be mitigated by any such publications. Why then should the hearts of God's dear children be made sad in every part of our widely spread country by such publications? The more public we make our difficulties, the more difficult it will be to reconcile them. An offending brother will not be more easily reclaimed by our letting all the world know how bad he is.

Churches, as well as individuals, may sometimes be at fault, in regard to their treatment of members who have offended.

The church, no more than individual members, has a right to depart from the divine rule. We are, and have long been, a stickler for the independence of churches. We hold that a gospel church is the highest court under heaven, and that no orderly member can disrespect her authority. But, as before remarked, even the church has no right to do wrong. Her independence does not make her infallible, nor give her the right to depart from the letter or spirit of the gospel, in faith or practice. If therefore any church shall transcend her authority in administering the discipline of the gospel, by departing from the rule of discipline which Christ has given, she makes herself a transgressor, and her sister churches are not, in such a case, to regard such administration valid. The churches are, as branches of the common kingdom of our Lord, not vested with authority to administer any other than the laws of her King. When she acts in her true sphere, and administers the laws of Christ, no other church or council has a right to question her authority, or to attempt to make void her decisions.

But to return to the particular subject on which we commenced this article. We are receiving correspondence continually, from every state and territory of our great Republic, and even from other countries, and should we open our columns for the publication of local difficulties of brethren, churches, or even associations, the grand object of our paper would be defeated. It cannot be expected that we, at so great a distance from the places where the difficulty exists, can be competent to judge of the merits of the cases, on *ex parte* testimony. If the brethren or churches involved, desire counsel, it is better for them to call on brethren or churches nearer by, who can counsel them

advisedly, having a better knowledge of all the circumstances of the cases in which their counsel is required. Thus proceeding we avoid the making of our local difficulty the subject of general grief to all the saints scattered abroad, who, as a general thing, have trials enough of their own to sufficiently weigh them down.

Another reason that we may urge for declining to publish such difficulties is, that the course would involve endless controversies in our paper. An aggrieved party relates its complaint in the SIGNS, the other party then claims, as matter of course, a right to make a defense, and there is no knowing when or where the matter will end.

We believe the Old School Baptists are the most orderly people on earth, and that there is as little cause for complaint among them, as among any people in this vale of tears; but still we have found that "offenses will come among them." Let us not publish our distresses to the world; the world has no sympathy for the children of God, but let us strive together for the things whereby one may edify another, and let us ask counsel of God, who giveth liberally unto all men, and upbraideth not. While feeling aggrieved with others, let us see to it that we are not occasioning grief to those whom we love in the Lord. Finally, brethren, be of one mind, love as brethren, keep the unity of the spirit in the bonds of peace, and may our God bruise Satan under our feet shortly, Amen.

MIDDLETOWN, N. Y., Nov. 1, 1854.

[THE above applies as well to the day as when it was written, nearly half a century ago.]

MARRIAGES.

APRIL 27th, 1897, at Mardela Springs, Md., by Elder W. W. Meredith, Mr. Harvey H. Owens, and Miss Della Donoho, daughter of brother Wm. Donoho.

OBITUARY NOTICES.

Samuel L. Lazenby was born Sept. 14th, 1857, and died Feb. 2d, 1897, in the 40th year of his age. He married Miss Rebecca Marks in 1877, and to them were born five children. He joined the church at Shoal Creek, Newton Co., Ga., March 4th, 1875, and was baptized by Elder Wm. L. Beebe. "One of our best citizens has passed away," was the universal remark of the community. While we can but mourn our loss, we can but rejoice to feel that the restraining grace of God has enabled him to live a life clear of reproach, and to leave to his brethren a record of which they may be proud and thankful, and to his grief-stricken companion, and dear little orphans, a name they may esteem a legacy. The writer spoke at the burial from Job xiv. 14, "If a man die, shall he live again?" We desire to bow in humble submission to God's will, and humbly pray that he who tempers the wind to the shorn lamb, may guard and direct the bereaved wife, and care for the orphans, and finally gather them all to himself, where parting is unknown.

JOHN D. CURTIS.

BOB LEE, Newton Co., Ga.

BROTHER John W. Thomas, of Ebenezer Church, died at his home near Bloomfield, Loudoun Co., Va., April 18th, 1897, aged about 75 years. Blood poisoning, the result of a chronic disease of long standing, gradually paralyzed body and brain, continuing for several months till death came and released him from his sufferings. Still he retained many faculties of mind, among them his knowledge of divine things. He manifested his delight in the law of the Lord, his trust in God's grace, and he could express his love for the truth, and of his brethren, until the last. Brother Thomas had an experience of grace in early life. Some time after, he identified himself with the New School organization, was dissatisfied there, and after many years of wandering he was received by, and baptized in the fellowship of Ebenezer Church, about eight years ago, I think. Since that time he has been a consistent and much esteemed member of that church. Gifted with a bright mind, and "able to communicate." His conversation was entertaining and instructive to lovers of the truth. Himself delivered from a fierce temptation by the mighty grace of God, he never tired exalting that grace, and with a sweet, musical voice, singing its praises. His favorite hymn, "Jesus lover of my soul," though with enfeebled voice, he sang till the end. Sister Thomas, his life's faithful companion, is left in lonely widowhood, but with the consciousness that all which faithful love could prompt, was done for his comfort during the long, weary months of his illness. One son, Dr. T. H. Thomas, of this place, and one daughter, sister Martha Hutchison, of Washington, D. C., with his wife, composed his immediate family, who sincerely mourn their

loss. Sadly do we miss those old soldiers of the cross, as they are gathered from our assemblies. God is the only comforter of his people in their afflictions. He is still the widow's God and Husband, and the Father of the fatherless.

J. N. BADGER.

ALDIE, Va., April 27, 1897.

ASSOCIATIONAL.

THE Delaware Old School Baptist Association will be held, the Lord willing, with the church at Bryn Zion, commencing on Wednesday before the fourth Sunday in May, (19th, 20th and 21st), 1897, and continuing three days.

Friends will be met at Clayton, on the Delaware division of the Penn. R. R., on Tuesday afternoon, the day before the session commences. I presume the afternoon trains from both ways will be met. I have procured orders for excursion tickets to go and return at reduced rates. They will be good from all stations on this Maryland Division (as it is called) and its branches. I will furnish them to all parties expecting to attend. We hope that a goodly number of lovers of the truth will feel inclined to meet with us, and share the privileges that we hope await us.

E. RITTENHOUSE, Pastor.

THE Baltimore Old School Baptist Association will be held, the Lord willing, with the church at Black Rock, Baltimore Co., Md., beginning on Wednesday before the fifth Sunday in May, 1897, and continuing three days.

Arrangements have been made to meet all those who expect to attend the association at Cockeysville, on the Northern Central R. R., on Tuesday afternoon preceding the meeting. The train leaves Calvert station, Baltimore, at 3:30 p. m. Call for tickets to Cockeysville. Those coming from the north by Harrisburg, will be met at the same time and place. A cordial invitation is hereby extended to all who desire to attend.

THOMAS H. SCOTT, Clerk.

THE Delaware River Old School Baptist Association will be held, the Lord willing, with the Southampton Church, Bucks Co., Pa., commencing on Wednesday before the first Sunday in June, 1897, and continuing three days.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the Warwick Church, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June, 1897, and continue three days.

THE Siloam Association of Regular Predestinarian Baptists of Oregon, will be held, the Lord willing, with the Pleasant Grove Church, at Goldendale,

Washington, commencing on Friday before the third Sunday in June, 1897, at 10 o'clock a. m. Those coming by boat will be met at North Dalls, will have to be there on Wednesday evening, June 16th. Those coming by rail will get off at Grants, cross the river Thursday morning, June 17th, where they will be met by teams to convey them to the place of meeting. Should any miss the private conveyances, there is a daily stage from each place to Goldendale.

N. J. SHANKS, Clerk.

YEARLY MEETINGS.

THE Old School Baptist Church of Middleburgh, Schoharie Co., N. Y., has appointed her yearly meeting to be held the first Saturday and Sunday in June, 1897. We extend a cordial invitation to ministers, brethren and friends, to meet with us. Any coming on the train to Middleburgh will be met on Friday and cared for.

A. COOK, Clerk.

UNION MEETINGS.

A UNION meeting will be held with Friendship Church, at Acton, Texas, commencing on Friday night before the first Sunday in June, 1897, at early candle lighting. We cordially invite visiting ministers and brethren and sisters of our faith and order, to come and be with us.

W. L. McPHERSON, Church Clerk.

APPOINTMENTS.

ELDER S. H. Durand will, nothing preventing, preach in Waverly, N. Y., Tuesday evening, June 15th, Grover, Pa., Wednesday and Thursday evenings, 16th and 17th, Burdette, N. Y., Saturday and Sunday, 19th and 20th. Meetings Saturday, 10:30 a. m., and 2 p. m.; Sunday, 11 a. m., and 2 p. m.

A two days meeting is appointed to be held with the Old School Baptist Church at Riker's Hollow, N. Y., June 22d and 23d. Friends will procure tickets for Atlanta, N. Y., a station on the D. L. & W., and Erie R. R., where they will be met June 21st, and cared for. All come that can. Ministering brethren are included in the invitation.

D. M. VAIL.

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Middletown, Orange Co., N. Y.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 65.

MIDDLETOWN, N. Y., JUNE 1, 1897.

NO. 11.

CORRESPONDENCE.

STATE ROAD, Delaware, May, 1897.

BRETHREN EDITORS:—I will attempt to write for the consideration of your readers some reflections that I have been earnestly requested to reproduce for the SIGNS, otherwise I might not have written just at this time, or just upon this particular subject. It has for a long time been interesting to me to contemplate, as I think I see the wisdom of the divine government, and the harmony of the divine attributes as exemplified therein. There is no clash or contradiction in the revelation that God has made of his government, if rightly understood.

Among the different portions of Scripture that might be considered as covering about the same ground, I will cite one in the prophecy of Zephaniah iii. 8, 9, “For my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. 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.” The Lord’s methods, as here

set forth, in dealing with men, and making known to them his salvation, not only presents the subject in an interesting light, but leads us up to a contemplation of the attributes and perfections of the holy One. No one knoweth the Father, save the Son, and he to whom the Son will reveal him. So he to whomsoever he is revealed, will have such knowledge of him as can be obtained in no other way. No man hath seen God at any time. As nothing of anger or wrath ever appeared in the life and character of the Redeemer, we are led naturally to inquire in what sense these terms are to be understood, when used in reference to the divine government, as we can know nothing of God only what is revealed in Christ.

“Not one revengeful, angry word,
The dear Redeemer spoke.”

That these terms are not to be understood when applied to Jehovah, and his dealings with men, as they are used and understood as expressing human depravity, is evident, for in that sense they belong to the works of the flesh, and not to the fruits of the Spirit. The fruits of the Spirit are all carefully named, and there is no wrath or anger or hatred among

them. Among the old Jewish traditions we may find, "Thou shall love thy neighbor and hate thine enemy;" but Christ never taught to hate anybody, and his Spirit does not produce hatred nor envying, wrath or ill will, toward anybody. How then are we to understand these terms as they occasionally occur in the divine record? Shall we not understand them to be in harmony, and not in conflict with all gracious dealings of the Lord with his people? In the first awakenings of the sinner, he, I presume, always feels that God is angry with him, and fears that destruction from the divine presence awaits him. Like Israel at Sinai, they could see nothing, and hear nothing, but threatenings, and thunderings, and wrath; but it was through teaching of this kind, that the revelation of mercy was to be made, and instead of wrath, it had been mercy all the while. The prophet Isaiah says, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me." Has there been a change with Jehovah? If so, what is it that has turned his anger away? Is it not rather that it was a mistaken view of him, that led to the use of the expression, angry? Did not Isaiah see afterward that the Lord had not been angry with him at all, but was only dealing with him to show him the sinfulness of sin, and his just condemnation as a sinner? If there had not been such a view of himself in Jehovah's sight, he would not have needed the comfort, or have been in condition to receive the comfort that came to him when all appearance of anger was turned away. In the text which I first cited, after the declaration of fierce anger and indignation follows, "For then will I turn to the people a pure language," &c. The pure

language that Israel speaks is the result of divine teaching, and has no mixture of Ashdod in it. It is the language that faith inspires, and recognizes salvation entirely of the Lord, and gives all the praise and glory to him. The song of the redeemed is made up of this pure language that the psalmist learned when he was brought up out of the horrible pit, and his feet set upon a rock. It was just even praise to the name of the Lord. The high praises of God are inspired continually by the knowledge given us of him. If grace and truth is what comes to us through Jesus Christ, and all we have known, or can know of God, is what is made known in Christ; then the divine government is all a ministration of grace and truth. If I say that God is love, and that the words hatred, and anger and wrath, as they are used to express the basest passions of wicked men, do not have a place among the perfections of Deity, I am only saying what the apostle said before me. "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." Those who are born of his Spirit do not possess evil passions as the result of that birth. If men in their first awakenings regard God as angry with them, and about to destroy them, I think they would not, and could not, love such a being. If it was not hatred, it would be a fearful apprehension and dread. Nobody loves God until he reveals himself in the charms of his salvation. He is, and has been of one mind, but he was not so revealed as he is now. Now he is the chief among ten thousand, and altogether lovely. God has never been revealed to anybody but what they loved him, and loved the work of his Spirit, and the experience of his grace, whenever they were seen. We

know that it is, and has been true, that the subjects of divine teaching do all call upon the name of the Lord, and that it is a necessity with them, as everything else is taken from them. To show perhaps a little more clearly the use of these terms, even when the Lord is dealing in love and in mercy, I will quote from the prophet: "Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them."—Jer. xxxii. 37-39. The point that I am making is, that the Lord changes not, and that he is of one mind all the time. What appeared to be anger and wrath, and great fury, was just as much for the good of them, and of their children after them, as any of the after dealings. Where the glory of God was shown to Moses, the Lord caused all his goodness to pass before him, and he saw nothing else. But how with regard to the wicked? Is the Lord angry with them? and does he hate them, and blind their minds, and harden their hearts, and lay a necessity upon them to do evil? The Lord Jesus said he was kind to the unthankful, and to the evil. Did the Messiah ever teach to hate people because they did evil? Did he not rather teach if we would be the children of our Father in heaven, to bless them that would curse us, do good to them that hate us, and pray for them that despitefully use us, and persecute us? A holy and pure spirit is averse to evil, but God does not hate his creatures. He warns them of the consequences of wrong doing, and ad-

monishes them that "destruction and misery are in their way." Men, in whose hearts is the love and fear of God, may detest the wickedness of the world, while they pity the wrong doer. If that Being to whom reverence belongeth, ever revealed himself to me, love to him was enkindled in my heart to such an extent that no room was left for idolatrous reverence for anything else. He is a crown of glory, and a diadem of beauty, to the residue of his people. For a small moment he had forsaken them, but with great mercies he will gather them. It is said that the wicked are driven away in their wickedness. And who is it, or what is it, that drives them away from the sanctuary, and from the companionship of the saints? Why do they go to the dens of debauchery and vice, and indulge in all the mad passions that well up from the pit? Does anybody disturb them, or debar them, from any spiritual or substantial good? The Lord governs; and his government authorizes us to say to the righteous, It shall be well with him, for he shall eat of the fruit of his doings; but woe unto the wicked, for it shall be ill with him, for the reward of his hands shall be given him. It was in accordance with the righteous judgment of God, that the adherents of the Romish power, who had shed the blood of a multitude of the saints, should be given blood to drink.—Rev. xvi. 6. So when skepticism and infidelity triumphed in France, and broke through all legal restraints, the dogs of war were let loose upon the nations of Europe, to that extent that prophecy said, their rivers were turned to blood. But who did it? Was it not their own bloodthirsty passions, and lust for power? The reward of their own cruel bloodthirstiness was given them. They had been forewarned. When the Lord Jesus

announced the calamities that awaited the Jews, as in their phrensy they were rushing on to their own overthrow, "When Jesus drew nigh unto the city he wept over it." The consequences of sin are terrible enough, and there is punishment enough in them, without any addition from the righteous judgment of God. "He shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off."—Psalm xciv. 23.

My understanding is limited, and the purpose and counsel of Jehovah is far above our highest thoughts, but he has revealed enough to us to inspire love and reverence in our hearts.

Yours to serve in the gospel,
E. RITTENHOUSE.

PHILADELPHIA, Pa., April 30, 1897.

DEAR BROTHER BEEBE:—I have obtained the consent of both brother Mc Connell, and sister Hannah Jenkins, to send the inclosed letter to you for publication. If in your judgment it should be published, please do so, as I feel it contains food for thought and meditation, in which the saints of God delight.

Your brother in fellowship,
B. F. COULTER.

NEW YORK, N. Y., Dec. 14, 1896.

MISS HANNAH JENKINS—DEAR SISTER:—I received your letter in due time, and wanted to reply at once, but various hindrances have been in the way, and a month has passed before an evening of leisure has come. And with the opportunity to write has come darkness of mind that is felt, and the Scripture you inquire about is almost meaningless to me. Brother Coulter once asked me what I understood the best gifts to be, and since then I have often had the Scrip-

ture in mind, "Covet earnestly the best gifts," and have frequently asked others' views concerning it, but thus far no explanation has been satisfactory to me. While I willingly admit the truth of every explanation thus far given, yet it seems to me the apostle had a special and distinct meaning in mind, when he thus exhorted, the fullness of which I fail to grasp. What I may write, therefore, concerning gifts, is not in explanation of the apostle's meaning, but is, I believe, embraced in whatever his exact meaning was.

"Covet," in this text is synonymous with desire, longing, hungering and thirsting. In fact, any word expressive of these (in a good sense) can be legitimately used. All Scripture is written for our learning, and is only profitable to us when we realize experimentally its import, and in walking after the Spirit the saints do covet earnestly the best gifts, otherwise Paul was not an apostle of the Lord Jesus; for if he preached anything which was not the life, the experience of the saints, just that much of it was an unknown tongue. As we know only just what we can bear witness to, we must look to our own experience as to what constitutes the best gifts. Let us try it. If there is such a thing as arranging the gifts, what is the best gift to which our experience gives first place? Is it not faith? We live by faith, we walk by faith. He that believeth not is condemned. By faith, which is the gift of God, we receive and rest upon the Son of God alone for salvation. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country." Has not this

spirit of Abraham been manifest in our experience? and if so, then it was by faith we walked when we came out from a country which once yielded us all the comfort we then desired, but which, when the call came, was no more our home; no more a place of comfort and rest. Could we explain why we were dissatisfied? No more than Abraham could. Could we explain just what we sought, or where we were going, or what would satisfy us? No more than Abraham could. We realized we could no longer live there, and we came out, not knowing whither we went, but seeking a better country—a city wherein to dwell, which hath foundations of satisfaction for all our needs. And we wandered in a solitary way, perhaps for a long time, finding no city to dwell in; but when our soul fainted in us, when we concluded there was no eye to pity, no arm to save, then deliverance came; the word, “In me ye shall find rest,” was made flesh, the waves were still, the desired haven reached, and we were inhabitants of that city, the name of which is, “The Lord is there.” So in looking back over the way we have come, must we not date in our experience as first and best gift, the gift of faith in that call, “Come out from her and be ye separate?” But, says one, Having received the gift of faith, why should we covet it? It is not usual for one to covet what they already have. No, it is not reasonable, but then our faith does not stand in the wisdom of men, but in the power of God, and he has declared he will be inquired of by the house of Israel. If we have that which we ask for, then the evidence of our having faith is in our coveting or asking for its increase; and is not the unceasing prayer of every heaven-born soul, “Lord, increase our faith: help thou our unbelief?”

I might go on at some length noting how that the gift of repentance was manifested in our turning away from the things we once delighted in, as well as how every other gift given unto men was embraced in the gift of faith, but time and space forbid. Faith, it seems to me, stands pre-eminently the best gift, for it is the substance of all things hoped for; it is the evidence of the life begotten of God. As all gifts are embraced in the gift of faith, so all are best gifts. The order of their manifestation is, however, in every man according as God hath dealt the measure of faith. What gift was it that you most desired after receiving a hope, and still do desire? Is not your prayer, “Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight?” This same gift was sought and desired by the prophets of old, when they prophesied of the grace which should come unto us; and if this same spirit wrought in them, then our fellowship with them is in the spirit of prophecy: “The spirit of prophecy is the testimony of Jesus.” Now faith without works is dead. What works are shown where the desire for this gift reigns? No evil can proceed from a holy source, and if this desire for understanding is the testimony of Jesus, the never failing resulting works in them who are thus exercised, is purity in doctrine and worship, for they are pure as he is pure. “These are they which were not defiled with women; for they are virgins.” Idolatry, will-worship and superstition, have always been represented as spiritual adultery. Truth is spiritual light, and it is only with open eyes of understanding that we can receive the truth. To open the eyes of our understanding, to turn us

from darkness to light, is the work of God's Spirit, and it cannot be conceived of as possible, or consistent with the holiness of God (who will divide his glory with none) to implant in us the desire to run the way of his commandments, and yet allow us to receive for doctrine the commandments of men. No. His saints are taught of him, and are in heart attached to his doctrine and his worship. It is impossible that the desire for the gift of understanding shall exist without the accompaniment of delight in the doctrine of his precious word.

Suffering for Christ's sake, is another gift desired by the saints. "These are they which follow the Lamb whithersoever he goeth." They take up their cross and follow him. "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." In vain will that one think himself renewed in righteousness and holiness, who relates an experience void of suffering and death: who has no fellowship for those who take joyfully the spoiling of their goods, knowing that they have in heaven a more enduring substance. "He who will save his life shall lose it; and he who loseth his life for my sake shall find it."

I might go on writing until the end of time, and then when all has been said, I had not yet begun to enumerate the gifts God has bestowed upon his children. The apostle commends desire for the best gifts, but he nowhere says there are lesser gifts; for all are the gift of God, and his ways are equal. But how careful the apostle is to set before his brethren an infallible test, whereby they may know whether or not their desires are the workings of a living faith. How that, though they might show by many wonderful works the excellency of their faith, yet it

is not the faith of God's elect, except as it works by love. Charity, or love, is the infallible test. God is love; and in these last days hath spoken unto us by his Son. Herein was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Hence if love dwelleth in us, and works in us, Jesus Christ, who is the image of the invisible God, is come in our flesh. The faith of the Son of God, the life of Jesus, is made manifest in our mortal bodies by the working of love—God working in us. And this God of love is the absolute, infinite fountain, the supreme, efficient cause, of all grace and holiness. He alone is holy; he alone is good, and he only is the first cause of holiness and goodness to others. Hence he is called "The God of all grace;" the author, possessor and bestower of it. He hath life in himself, and quickeneth whom he pleaseth: with him is the fountain of life. Grace and holiness are among those "perfect gifts" which are "from above," coming down "from the Father of lights, with whom is no variableness, neither shadow of turning." God, from his own fullness, communicates unto us his grace in and by the person of Christ, as the Mediator and Head of the church, and we have no share in it, except as it is received and derived from him. The head of every man is Christ, and the head of Christ is God. Now, it follows that if all grace is communicated unto us through and by Christ, and not otherwise, then whatever is wrought in us by the Spirit of Christ, is by virtue of unity with him. "He that is joined unto the Lord is one Spirit:" for by one Spirit we are all baptized into one body; and "if we have not the Spirit of Christ, we are none of his." How shall we know that the Spirit of

Christ dwelleth in us? "Every spirit that confesseth that Christ is come in the flesh, is of God." If the mind of Christ be in us, we shall walk not after the flesh, but after the Spirit. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. All these things are wrought and brought forth in us by the Spirit, for they are his fruit: all their acting, all their exercise, are from him. Every act of love is love; every act of faith is faith; no act is of ourselves, but all is the fruit of the Spirit of God: it is not of ourselves, it is the gift of God, the Holy Ghost which is given unto us.

I have not written clearly, nor with any satisfaction to myself, but it is just as my mind has traveled, and while I may not have grasped just what the apostle had in mind to communicate, nor have expressed myself to your edification, there is conviction and belief way down in my heart that these things are true, however much more may be added to them. If I had the spirit of understanding, I would gladly impart it, but being destitute in that respect, you will, I am sure, accept it according to that I have, and not according to that I have not. I have read your letter many times since its receipt, and each time with increased desire that I might know, as you so manifestly do, what it is to follow the Lamb whithersoever he goeth.

Tell brother Coulter I received his letter, and that I hope to reply soon, but that "repentance" is something I know little, if anything, about, so he must not look for water where no water is. Remember us in love to all your household, and write to us often; your letters are more welcome than you can imagine.

JOHN McCONNELL.

NEWCASTLE, Ky., March 17, 1897.

EDITORS AND READERS OF THE SIGNS—
BELOVED IN THE LORD JESUS:—I sometimes feel that I would like to communicate some thoughts to you of the things that pertain to the peace and welfare of Zion, but I often shrink from it, because of my limited understanding of spiritual and divine things. I was much impressed with the thought expressed in brother Keene's letter in No. 5, present volume, with regard to argumentative contending for the truth-gospel truth. I enjoyed some pleasant reflections, as my mind began running in that channel. My mind has been meditating much of late upon that subject, and I have wondered if there were any that thought just as I did upon that point; and when I read brother Keene's letter, I said, it is just as I have long since felt. I was once vain enough to think, that to put to silence the ungodly, by a great array of Scripture, was preaching the gospel. The questions arise in my mind, is that feeding the flock? Have you been called upon to convince the world of unrighteousness and sin? To convince them that they are holding false ideas? We believe that this is God's work, and that he alone can do it. Then, why brother with them? Why spend precious moments in contending with them, when the hungry little ones are not fed? It is also too true, that the dear saints are sometimes fed under such preaching, but I am convinced, it is only the flesh, and its carnal, depraved, unsatisfied, fleshly, morbid appetite. This feeling is somewhat akin to that of the disciples, when they said, "Even the devils were made subject unto them." But the Master gave them a just rebuke, when he told them, not to rejoice at this, but rather to rejoice that their names were written in heaven. What has been gained, though

we gain a complete victory over the ungodly? His carnal heart remains the same. He is yet an enemy to God by wicked works. He will not receive the truth in the spirit.—He cannot. I question whether argument ever brought the dear saints together. Much less truth and error, or light and darkness, for such are they.

I attended an association some years since, in a country where debating had become quite common. I found many good brethren much carried away with it. Much of their conversation was in telling of their champion debaters, of whom this one had "downed," and how many that one had "downed." I felt at that time, that if I had ever been in favor of such discussions, it was having such an effect upon the brethren in alienating them from their spiritual food, and from spiritual conversation, I should now have to seriously question its being in the line of gospel preaching. I fail to see Christ in it. It seems to me that it does not require argument to get a hungry child to eat. He must taste; yes, taste the heavenly, spiritual food for himself.

I read that the great Head of the church gave some prophets, apostles, evangelists, pastors, and teachers, but nowhere do I read, "some debaters." I am inclined to believe that two can very easily argue apart, but not together. The order is, "Come let us reason (not argue) together." The truth may be assailed, and you may be assailed for believing and preaching the truth of the gospel. What if you are? It is God's truth. It cannot fall. He will maintain it. This is his oath and promise, and he cannot lie. Has the Lord called you to preach, then preach the gospel: all his counsel. Do it without fear or favor, only in the fear of God; in meekness in the spirit of Christ, and

you have nothing to fear from the powers of darkness. "Take heed therefore unto yourselves, and unto the flock, (not to unbelievers) over the which the Holy Ghost hath made you overseers, to feed the church of God, (not to battle with the ungodly) which he has purchased with his own blood." There are many truths, worldly truths, which might be said, but it seems to me, that when the dear saints come together for preaching, the time should be spent in preaching gospel truth. Then the little hungry ones will be fed. Any one with natural ability, may argue the doctrine in the letter, but to preach the gospel in demonstration of the spirit, and power, is another thing altogether. Paul says, "I have fought a good fight, I have finished my course, I have kept the faith." He did it by keeping the faith, or in the faith, that it was God's blessed cause, God's truth; and that it would stand, though kingdoms should fall, and empires decay. Said Paul, "We can do nothing against the truth, but for the truth." No carnal weapon service, or fighting, can do any good, or will be accepted of the Lord. Like Peter, we may in our blinded zeal, cut off an ear; but it will ever be to our shame, and not to the glory of God.

O! that the Lord would appear in his power and glory, and make us faithful, peace-loving, gentle servants of the Lord Jesus, if so be that we have been called by his grace. O! that in all our feeble attempts to preach, we may have only Jesus and his glory in view. O! that we may be made willing to bear all things, suffer all things, for the excellency of his name.

I have penned these rambling thoughts this gloomy, rainy day. Do with them as your better judgment may dictate. I have read brother Francis' article in the

last number, headed, "Is Christ a substitute?" I trust that he is more than that to me. I love to hear him preached in all his glory and fullness; whose glory, angels and seraphs sing. I like the new form of the SIGNS better. There is no change in faith and doctrine. The old doctrine of Jesus and his grace, is all I want.

P. W. SAWIN.

[WE wish to express our hearty approbation of the above letter. We can think of nothing that would add to its force. We trust that it may do much good.—ED.]

CAMBRIDGE, Md., Jan. 21, 1897.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I inclose a letter from a cousin in the flesh, and a dear brother in the church, which I would like to see in the SIGNS. It has been a great comfort to me, situated as I am, where I do not get to hear much preaching. All such letters as this are food to my hungry soul. This letter was not written for publication, but since it has been such a comfort to me, I cannot withhold it from others, knowing also as I do that so many others will be glad to see his name in print. I do not feel worthy of such letters as this, because I know too well that I cannot answer them as I would like to. I am too great a sinner to write anything good. But I know that none of us can write, do or think any good thing of ourselves. It is all of the Lord. Without him we can do nothing. I am very much pleased with the new form of the SIGNS. It is so much handier for storing away, and I like to keep all of them. I am your most unworthy sister, if one at all,

ROSA B. BENNETT.

DELMAR, Del., Nov. 27, 1896.

MRS. ROSA B. BENNETT—MY DEAR COUSIN:—I will try to write a few lines

to you. I have not had any chance since you went home. I was sorry for you to return so soon. I was very glad for you to come, but it seemed that you did not stay with us any. I hope that you feel that you were well paid for your trouble, and the expense of coming, for I think we had the privilege of hearing some good preaching. All the preachers were given liberty of utterance of the glorious gospel. I think the preaching is given the preacher, and the hearing ear is given the hearer, and I am made to believe that there has never been a gospel sermon preached yet, without some one has been comforted thereby. But while I believe this, I am made to doubt whether any of the gospel is for me. I feel myself to be the most miserable of sinners, and would like to say with Paul, if I thought it would apply to my case, "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief." But the inquiry with me is, Am I one of that blessed number for whom Jesus came to die? It is a serious question, and one too profound for my feeble mind to fathom. I am lost in wonder and amazement when I try to answer the questions that arise in my mind. I believe that every person for whom Jesus died, will receive the reward laid up for them, and that not for anything that they have done, or will do, to merit it, but because it is their Father's good pleasure to give them the kingdom. He has said, "The kingdom of God is within you," and this is true of them even while in this life. I hope sometimes that I am favored to enjoy some of the blessed things that the saints are favored to enjoy while here. While we still carry with us the fleshly nature, there is another life in us which imparts holy desires and affections. And while we realize that evil

is present with us, we have a desire to live a more obedient and holy life, and to walk in the footsteps of our dear Redeemer as nearly as we can. But the flesh wars against the spirit, and brings us into captivity to the law of sin and death. And in this condition we are made to realize that when we would do good, evil is present with us; and we are made to say, "The good that I would I do not: and the evil which I would not, that I do." Paul says, "If then I do that which I would not, it is no more I that do it, but sin that dwelleth in me." I am fully satisfied of the sin in my members, but I am not always satisfied that the precious promises of the gospel are for me. I have a hope, but it seems to me often as the poet has it, I think, "My little hope is almost gone." Were it not that God has a fixed purpose, and changes not, and that he has a chosen people whom he chose before the foundation of the world, I do not see where we could have any hope of eternal salvation; for our God has himself said, "I am God, I change not, therefore ye sons of Jacob are not consumed." I do not see how any person can see any other way of salvation, than through the choice of God, and by his Son coming into the world to suffer and die for them, and be buried, and rise again the third day. I understand all his people for whom he died, arose with him when he came forth as the conqueror of death, hell and the grave. There are many mysterious things in the Scriptures that are dark to me, but we do not understand anything spiritually until it is revealed, and then only does it appear plain. I have been low down most of the time during this past year. It seems to me when I go to hear the preaching, that I cannot find any fault with it, and I am willing to admit that it is gospel truth,

and I can see the brethren and sisters feeding upon the bread of life, as it is broken to them, and they seem to rejoice, but I am sad, and feel that if there is any bread for me it is only a crumb. But while I try to appear as cheerful as I can, I am burdened. As you know, I am expected to lead in the singing, but I feel too unworthy for the duty, and oftentimes feel as though I am acting the hypocrite, and so feel condemned for taking the words of Jesus upon my sinful lips, even in that manner. I am sometimes relieved by the comforting words of the dear brethren in the ministry, when they speak to me encouraging words; but I think if they only knew me as I know myself, they would think differently. When I hear others tell how low they have been, so that they saw no hope, I can have fellowship for them. Elder Durand was of much comfort to me when he was at Delmar. He spoke of his life as having been free from profanity, and many other sinful habits in his youth, but while not guilty of these sinful habits in the sight of men, he felt in his heart to be the chief of sinners. I was comforted by what he said about those things. While I never used any profane language in my life (except to repeat after others), and have tried to refrain from what was admitted to be sinful outwardly, yet I have, almost ever since I can remember, felt to be the most sinful creature on earth, and since I have received a hope in Christ, I am many times made to mourn for my sinful deeds and thoughts. How different are the saints of God from the religious world. How loud they boast of the good deeds that they have done, and of the many souls they have been instrumental in saving, and of the many good resolutions they have made, and of how they have lived up to them. But I cannot

speak as they do, let me be what I may, for if I resolve to do anything good, I will find myself doing something to the contrary. I have fully realized that it is not in man that walketh to direct his steps. I think that if I could walk in the way of my desires, I would now be found walking in the paths of obedience, following the instructions that are laid down for the saints of God; but how often I find myself out of the way.

“Prone to wander, Lord I feel it:
Prone to leave the God I love.”

While I am thus prone to do these evil things, I cannot believe that they emanate from a holy principle, but are in opposition to it. They are from that fleshly spirit which wars against the spirit of my mind, and which again brings me into captivity to the law of sin and death. While I believe that God works all things after the counsel of his own will, I am not always in a state of mind to be reconciled to his holy will. While I would like to rest in the belief that all things work together for good to them that love God, to them who are the called according to his purpose, I am made to complain in soul and spirit many times, when I do not complain in words. It is all in my nature. I often pray to be freed from these afflictions, but if it be the Lord's will that I should suffer thus, I ought to be satisfied, and praise him for his goodness all the days of my life. I am sensible of my unthankfulness to him who is the Author of my being, the great Protector of all our lives, and from whom we receive every good and perfect gift. How thankful we ought to be. Not thankful as many who in a formal way kept yesterday as a day of thanksgiving, but thankful from the depths of our heart.

I must close these, rambling remarks.

I have written more than I thought to do when I began. I have written hurriedly what came to me, and hope that you will pardon error. My prayer is that you may be built up in the most holy faith, and that you may be favored with many spiritual blessings, though not favored with hearing the gospel preached.

I am as ever your sincere cousin and brother,

THOMAS. J. HASTINGS.

[We have ourselves enjoyed the above letter very much. The daily exercises narrated are such as are common to every child of God. Such words, whether written or spoken, draw the hearts of the Lord's people together in holy fellowship. Our brother may well be comforted, for he is in good company. In experience he has come to Mt. Zion, and to the church of the living God, and to the spirits of just men made perfect.—ED.]

MASSEY, Va., March 20, 1897.

DEAR BROTHER BEEBE:—I send you inclosed two letters, both of which I think will be pleasant to read. I think they have the right sound. Both are written in a childlike way. By these things we live, and in these things is the life of our spirits.

I admire the new dress in which the SIGNS appears very much. At first I could hardly realize that it was the SIGNS; but when I began to read it, it was the same sweet companion. I bid them Godspeed.

As ever your brother,

T. M. POULSON.

SNOW HILL, Md., Feb. 20, 1897.

DEAR ELDER POULSON:—I have often thought of writing to you, and as often thought that I would not trouble you with my poor thoughts. Yet I know

that you will listen kindly, and if you can see any comfort for me you will tell me. I have for a long time wanted to tell the people of God that I longed for a place among them, but it seemed that I could not, for I have so little to tell. I think that it must be because our family are nearly all Old School Baptists that makes me believe in their faith so implicitly, and yet I know there was a time when I did not know the difference, or rather I liked other denominations better. But that was when I was quite a child, and it seems now that my common sense must have taught me that they are not sincere, after I got old enough to know a little of them and their ways. I used to think I was not so very bad, and that when I had grown up, and had my fill of earthly pleasures, I would stop sinning, go to church every Sunday, do a great deal of good in the church, and so make myself a shining light among them all. Yet I was afraid the Lord was not quite satisfied with the way that I was doing, so I used to promise him that if he would only let me alone until I was ready to serve him fully, I would stop some certain wicked thought or act. But I never kept my promises long, and I was always discovering some other thing in me which was just as bad, and I found that I was altogether vile, and could do nothing for myself. I do not remember at just what period of my life this was, but I could not have been more than nine or ten years of age. I remember that my mother once asked me why I liked to read the experiences in the SIGNS so much? I told her that I felt partly like that. Then I looked up at her, and some expression in her face caused me to say, "O, I was just joking. It is because I like to read so well, and I always get hold of these." But she shook her head, and said, "I be-

lieve what you first said, my child." O, I was so sorry that I had answered her so quickly. It remained on my mind for some time, and I would not talk with her about my reading as I had been wont to do, for I was afraid she would expect me to feel just as they did, and I felt that I had no part or lot in the latter part of the experience of the Lord's people, for they always felt, sooner or later, that their sins were all forgiven. These things troubled me very much, and I thought of them continually until one day it all passed away, and I had no trouble or care. That was several years ago, yet I cannot forget it, nor get back the same feeling that I had before; but I have felt to be just as great a sinner. Often, since I have grown older, when down in the depths of despair, I have thought, Now if I could only feel my sins and doubts and fears all roll away from me, I should indeed have a hope that I was one of his children, but I could have no such feelings. Then my mind will go back to the day when my childish heart was so filled with love and praise to him, and I am refreshed and strengthened. What little hope I have rests on this. Sometimes I think it is not an experience of grace, and that I will think no more of it; yet I am not able to give it up. But it does look so small to me now, and I know it must also to you. I expect that you will tire of reading this long scribble, and of finding nothing in it after you have read it. I should be very glad if you would write to me, and tell me what you think of it.

Sincerely yours,

MINNIE F. H. PERDUE.

SNOW HILL, Md., March, 1897.

ELDER T. M. POULSON—MY DEAR PASTOR:—I want to write you to-night,

and tell you how happy I was on Sunday. I wanted to see you very much after we got to Mrs. Purnell's, from the water. It seemed to me that I could have felt much better satisfied if I had turned and looked at you after we came out of the water, but I did not think of it then. I felt anxious to get to the water until we started, then I did not feel as I expected to. But when we got there I felt that all was right. I felt as though I would not care if every person in Snow Hill was there to witness it. I did not feel the least bit ashamed for them to see me baptized, but was just happy. While we waited at the water I was not in the least nervous, but was longing to be led into the water. When you called me, I was ready and anxious to go. It was a great relief to me. I felt as though a great weight was lifted from my mind and heart. On the way from the water to the house I just felt calm and happy. Mr. and Mrs. Truitt, and Minnie and I, stayed to Mrs. Purnell's to dinner, and I hope that I will never forget how happy I was while there. I hope it will always be comforting to me to remember it. I wish I could feel more thankful and humble than I do. I know it was a great and solemn step to take, when I went before the church and told you all that I felt to hope that I was one of the Redeemer's little ones, and then to follow him in the beautiful and sacred ordinance of baptism, but I have done this, and it just seems wonderful to think that I really have. I would rather share their joys and sorrows, than enjoy all the pleasure that this world can afford. If I am not deceived in myself, I do love the Baptist people. They seem to draw like cords around my heart. It seems like a wonderful and sacred feeling to me. You were all very kind to us. I do feel so

very unworthy and undeserving a home in the church. In spite of all my sinfulness and unworthiness I wanted a place there very very much. I feel sorry that I did not tell them on Sunday how much I loved them. I wanted to, but did not. I do not feel at all satisfied with what I told you on Saturday. I did not expect to be able to talk as I wanted to, but did think that I could say a little more than I did. I had written to Elder Rittenhouse so many times, and had received such nice encouraging and sympathizing letters from him, that I thought that it would be easier for me to offer myself to the church, than it would have been had I not been corresponding with him. I could not say much even with your help, and if you had not helped me I suppose I should have been compelled to give it up. What you said about it in the pulpit Sunday morning, did me much good. I have not much to tell any way, but I do feel that my sins are forgiven, and that I love the Savior, yet sometimes I am very much afraid I do not love him. There are sweet moments, sometimes, when I seem to feel his love and presence, and it is almost always after I have been more than usually troubled. I had a peculiar burdened, or restless feeling, for several weeks before the association, and after the meeting was over I was wretched and miserable for several weeks more. It seemed to me that if I could just know that I had a contrite heart, I would be satisfied, for I know that if it was the chastening rod, then the Lord loved me. This burdened and miserable feeling left me gradually, and I felt that I had a little hope, and little as it was, it was too precious to give up. Then I began to long for a home in the church, and to be baptized. I have not had much peace or rest all winter. I was very much afraid

at first that I would never have had any impressions about baptism, had I not known that others have had them. But the desire to be baptized took such a strong hold upon me that I could not think that was all that caused it. If I understand the preaching at all, I have been understanding it ever since I was about thirteen years old; but it seems plainer to me now than it used to. I know that I have not been taught by my parents, or others, to love the Baptists. I know that my mother thinks the Baptist doctrine right, but I do not remember that she ever said anything to me about it, unless I mentioned it to her, and then she would not say much. I think that I have had a little hope for a long time that I might some time enjoy this blessed hope. If the beam has been taken from my eyes at all, I think it was during the association. I do feel that I am a poor sinner, and nothing at all, and Jesus Christ is all and in all. I love to read the Bible and the SIGNS. When I first began to enjoy Baptist preaching I had a desire to read the Bible, and it seemed entirely different from the way it had been explained to me at the Sunday School. I soon lost all interest in the Sunday School, and stopped going; but I kept on going to Methodist meetings, just for a place to go, and sometimes to show respect to them. When I went to the Baptist meeting I wanted to hear every word the preacher said. I can hardly bear to hear Methodist preaching now. We have a lot of old papers (the SIGNS), and sometimes, during the past twelve years, I have wanted to read them and the Bible, but at others I have not cared to read them. I feel very little, childish and ignorant. I do not know very much about spiritual things. There is so much of the Scripture that I cannot

understand. But it seems plain to me that the Lord has all power, and that we are poor, helpless creatures, dependent upon him for mercy.

With loving regards,

ELLA COULBURN.

WINSBORO, Texas, March 20, 1897.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—In Vol. 65, No. 6, of the SIGNS OF THE TIMES, I see your views expressed, in your reply to Eld. F. Odom, of Lindale, Texas, concerning the word “regeneration,” as being connected with the “spiritual birth,” or the “being born again.” After very carefully reading your editorial upon the above subject, and comparing the references which you have made as proof that the word regeneration is inseparably connected with the words new birth, or being born again, or from above, I desire to write, and tell you that I am very highly pleased with your understanding of the whole subject of the kingdom of God, and the ordained plan of the chosen people of God entering into it by regeneration, and being born of the Spirit, or from above.

As brother Odom only refers the matter of giving scriptural evidence that the two words have any connection, to the able correspondents of the SIGNS, I shall only give my indorsement of your view as expressed in your answer, as I am not an able correspondent of the SIGNS. I have been reading the SIGNS for more than twenty-five years, and have found the two words “new birth,” or “being born again,” as in John iii. 3, always used together with the word regeneration as found in Matt. xix. 28, and also in Titus iii. 5, 6. I have always seen them spoken of together, as being proof of the need of being properly prepared, in the light of scriptural teaching, to enter the kingdom

of Christ, or the kingdom of heaven. The reason that I refer to the fact that these words have been spoken of together by the editors of the SIGNS, from 1833, down to 1897, is to show that it is not something new, to hear our brethren use them together in their preaching. I myself, in trying to show the only possible way, by which any of the unregenerate can ever know or understand the Scriptures, in the spirit of their teaching, have used the terms "regeneration," and "being born again," or "being born from above," together, and that thus having received the kingdom of Jesus in them, they will not now look for it any more, to come by observation, or outward works, but have received it by being regenerated and born again. Now, if I were an able writer, and could look down deep, into the general tenor of Bible teaching, I would then undertake to prove that the word "regeneration," as I understand our language, means that some people have been once generated, and now must be regenerated, and born again, before they can see or enter the kingdom of God; which is now given to all those who have been born again. And this I understand to mean that Christ is formed in us the hope of glory.

There are none of us, brethren, who can see and know any further than God is pleased to reveal to our understanding. And I know that the Lord has shown clearly to my mind, that to wait upon him when we need light to understand any portion of divine truth, is necessary. I heartily commend your expression, with regard to not being hurt, or having less good feeling for any one who may differ from us, on any portion of divine revelation. But when we see our brethren becoming harsh toward each other, because of some difference of mere words, it

causes us to feel hurt, and not benefited. in all their argument. As for myself, I desire to be humble, and to try to follow my guide and leader, which I trust is the Spirit of Christ, the Holy Spirit, which shows to me the things of the Spirit. I always pray to have a right conception of the truth. Again, with reference to the word regeneration, I find in the sixth article, under head of proposals to publish the SIGNS OF THE TIMES, in the year 1832, by our venerable and highly honored brother, Eld. Gilbert Beebe, the following words, "The sovereign, irresistible, and in all cases, effectual work of the Holy Spirit, in regenerating and quickening the elect of God." The Old order of Baptists, have all, so far as I know, copied the above article into their confessions of faith, and it is right, in the light of the Scriptures, as I see and understand. When we come to examine for the definition of the word as used in the English language, its meaning is given in substance, as follows. New birth, birth by grace, from carnal affections to a Christian life, and, born anew by grace to a Christian life, to reproduce or to produce anew, to make to be born anew, to renew to a Christian life. Brethren, one and all, I desire that you may clearly understand, that I indorse brother Chick's view of the above named subject, and have been preaching it that way for twenty years. Hoping that what I have said, may be accepted in love and humility, by all who are interested, I will close.

Your true friend, and brother, I hope,
T. L. MORTON.

[WE are glad to receive the indorsement of brother Morton, and feel to thank him for his kind words. As we said, in the editorial referred to by our brother, the original words "regeneration" and "new birth" are the same. Both relate to the

setting up of the kingdom of God on earth. The one is used to express, more especially, the setting up of the kingdom itself, while the other expresses the personal work, by which the sinner is brought into the kingdom, in his own experience. But whatever differences there may be in the view which brethren may hold as to the meaning of the words themselves, as they are used in the New Testament, we are sure that when the children of God speak of the experience which their souls have passed through, in entering this kingdom, they will all speak the same thing, and describe the same exercises of mind. In this is their fellowship, and not in the particular understanding which they may have of any word, or words, in the Scriptures. If we differ in anything, let us not magnify our differences. To philosophize about the new birth, is not half so important as the question whether we have experienced it.—Ed.]

GREENUP, Ky., Feb. 14, 1897.

DEAR BRETHREN IN THE LORD:—I trust that you will permit one that sometimes hopes that he is a Baptist, to call you by that name. I will write you a few lines to let you know that I am still living, and receive the SIGNS OF THE TIMES regularly, and am well pleased with it, and the doctrine it contains; and if you can still afford to send them to me without the money, I will be thankful to you, and believe the Lord will bless you in your efforts. I believe that he works all things together for good to them who love God; to them that are the called according to his purpose.

Dear brethren, I feel like writing something of my experience in this world. I know that I can write but awkwardly, but I want to speak plainly, so that the babes in Christ may understand. This is the

first time that I have written for publication. I was raised by Baptist parents, and they were strict members of the church; and their house was a home for the brethren and sisters. I was about twelve years old when I first had some very solemn thoughts. My first thought was, Who made man, and for what purpose was he made? Then I would think, This will not do, it is not for me to inquire into. Then I tried to see how good I could be; and there is where I got into trouble. I thought, If I could only die. Then I would think, I am not prepared to die. So time passed on. I cannot describe my case as it was. I felt to be the chief of sinners. I thought, as did Paul, If I am anything, it is by the grace of God. After this I came to think that it did not matter what church I united with; that I could serve God as well by joining the Methodist church as any other. So I united with that body. But before this, I got into trouble. I was driven to go down into the woods, and into the most secluded places, and there call upon that God who hears the raven's cry, and pour out my soul in grief to him. It seemed to me that I grew worse and worse. I would often try to sing the chorus to the hymn, "Jesus, lover of my soul." The chorus was, "I am trusting Lord in thee, dear Lamb of Calvary, humbly at thy cross I bow; save me Jesus, save me now." I cannot tell my troubles at that time. I still went on in this condition, and still went to the Methodist meeting, until one night, after I had been out to try to pray, —I say try, for all that I could do was to say, "Lord, be merciful to me, a sinner," I retired, and while in a dream or vision, I was permitted to hear some preaching that made me clap my hands and shout for joy. I awoke my companion, and she asked me what was the matter with me.

I asked her if she would join with me in praise. She said she would, so we both arose, and there for the first time I tried to offer praise in the presence of another. O! I am sure that no man, nor woman, can tell my feelings at that moment, save those who have been led by the Spirit of God. My prayer had been, "God, be merciful to me, a sinner," and now all I could say was, "The Lord has been merciful to me, a sinner."

I never had light or understanding of the truth, up to that time, and so, as I stated, I united with the Methodists, but this did not do me any good. I became still more dissatisfied, and after awhile my mind was directed to the Baptist church. I went, and was received by the "Hardshells," as they are called, and am now trying to preach the gospel. I have written but a portion of my experience. I do hope that you may understand part of what is in my mind. I feel like I am acquainted with some of the brethren who write for the SIGNS. I have heard brother Durand. I have also heard brother Curry preach.

I would be so glad if some of our northern ministers would visit our association, which will convene with the Mount Zion Church, on Friday before the fourth Sunday in August, 1897, seven miles from Greenup, Kentucky. If any of them will let me know, I will meet them at the station.

Your unworthy brother,

H. C. HICKS.

MIDDLETOWN, N. Y., March 19, 1897.

DEAR ELDER CHICK:—I want so much to write and tell you what (as I hope) a loving Savior I have found. I believe you have taken an interest in me in this respect, for which I do feel so thankful to you. I do not know how you could. I was not

worthy of the least attention. My husband told me, upon returning from the Sunday evening meeting, the last time that you were at Middletown, that you would like to have a better message from me, than a remembrance to you. I felt sadly when he told me that, and thought, if I only could have something good to tell you, I should be so glad. But I find that I am utterly powerless to do anything of myself. Whenever you have come to Middletown, I have thought, now, if Elder Chick comes here, what will I tell him, for he will surely ask me, and I am as blank as ever. I have felt so like a stone; so hardened that there was no melting in me. I well remember our pleasant conversation of something over two years ago, and that you seemed so pleased, and talked to me so encouragingly, I wanted still to cling to what I had said to you, and if there was any reality about it, I felt thankful that I had gotten so far on my journey. But still I could not see my way clearly. I have been wandering around and around ever since, sometimes not thinking much about it, and many times having a great desire to know more about these things. I felt that my evidence was not strong enough. I could not feel that my sins, which were so great, were forgiven. If God would only show me the way, so that I could feel assured that there was any hope for me. My very soul is all the time, just aching to live nearer, and nearer to him.

This winter I have cried, as it seems, with a loud voice, and a great part of the time, for help, Lord save or I perish. And I hope he has heard my cry. About two weeks ago I felt myself in the very depths of hell. I was completely fastened for a while, and saw no way of escape. I was in the clutches of the evil one, and was crying to the Lord for help, and that he

would lead me to the Rock that is higher than I. And again, that night, when I could not sleep, I saw myself so carnal and sold under sin, I felt that I was a mass of corruption, and full of putrifying sores. Not one good thing could I do or say. I was so vile and sinful, and all the time pleading with God, as I have done so many times, that I might be led in the right way, in the strait and narrow path, and in at the right door, which leadeth to everlasting life. I fully know that I have not suffered one stroke too much. The Lord is so good and gracious that I ought, and I want to praise him more and more. A few mornings ago, I awoke, and thought my sister-in-law was by my bedside, and I said to her, "O, just let me tell you, I want to tell every one around, what a dear Savior I have found. What is more lovely than this?" It seemed so very precious to me, that I could clasp my arms around the Lord, which I had been wanting so long to do. There is nothing that can be compared with it. Praise God from whom all blessings flow. I have had many beautiful passages of of scripture presented to me at various times. Of late the words of Ruth have been given me, "Entreat me not to leave thee, nor to return from following after thee, for where thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people." O, that I might dwell forever with the dear Lord's people. But I know that I am too unworthy to even give it a thought. "Thy sins, which are many, are all forgiven thee," has come to me many times. How can the dear Lord give me so much comfort, when I am not deserving of notice? "Other refuge have I none, hangs my helpless soul on thee," came with great force, when I was in great distress of mind. I would often find myself repeating, "Jesus,

lover of my soul, let me to thy bosom fly." I thought those words were most beautiful and precious. He is a wonder working God. "Great and marvelous are thy works, Lord God Almighty." "His ways are past finding out." How can I praise him enough? "O for a closer walk with God, a calm and heavenly fame." In fact, just now, it all seems beautiful to me. It is not describable; it is of such vast magnitude. But do I really feel all this in my heart? Is it, can it be truth? I fear it is a mere fable. I think I had better not send it to you. If I do, I am afraid I shall be sorry. But I know that you will overlook all imperfection, for I am very ignorant on this subject. If I have done wrong, can you pardon me? I am afraid there is no reality in it. I have wished that some one would write me of heavenly things, so that my mind might be kept from worldly things. But I hope and trust in the ever gracious Lord, to keep me as the apple of his eye. I have already written too lengthily, and will add no more.

I wish to be remembered to the friends at Hopewell. With kind regards to yourself, and family, I remain your friend.

MRS. G. A. EMORY.

MIDDLETOWN, N. Y., March 27, 1897.

DEAR ELDER CHICK:—Your most precious letter was received on Wednesday morning. I knew that you would reply immediately. And I was so anxiously awaiting it. I have read it, and re-read it, and read it again, and it is like cold water to a thirsty soul. It was the first letter of the kind that I had ever received. I felt when writing you, like a child that was writing its first letter. I am afraid I was too much exalted when writing it. If I had not been exalted, I do not think I could have written it. I felt that I was

lifted above the earth. I cannot thank you enough for your great kindness. Your letter was most beautiful to me. There is nothing, certainly, to be compared to the glory of God. O, that I might live forever thus, and dwell in the midst of that afflicted and poor people. But I do have so much of self about me. O, if God would only relieve me of that. Yes indeed, it is good, and more than good, to be lifted out of that horrible pit, and placed firm on the Rock that will stand forever. O, that I might just sit at the feet of Jesus. I do not feel now, that I would ever want to leave there. O, just to dwell right there. I feel that God has blessed me, in many ways, far above that of which I am deserving. If I ever enter the kingdom of God, I am sure it will be with much suffering and tribulation. My husband has gone this afternoon to church meeting. I am not permitted to go with him, on account of sickness. I did not tell you that I wrote my other letter to you, while confined to my bed. I have been sick all winter with nervous prostration. I have not been to meeting since November. I hope, if I am able to get out again, I can have a hearing ear. I hope, whereas once I was blind, that now I see. I know that I have a great deal to be taught yet. I hope that I have just begun to live. My frail life amounts to nothing. I cannot bear to look back over it. There is nothing but wickedness and vanity in it. O, if I only could have been taught these things before. But I feel glad that I was not allowed to go any further away after the wiles of the world. I feel that I have not yet completed my journey, that there is yet another step to take. But shall I ever be permitted to take it? I feel afraid that I shall not be allowed to, though it is my heart's desire to follow my Lord and Mas-

ter in baptism. I have been wanting to do this for the last two years, but could not see my way clearly. I did not seem to have the command given me. But I hope my prayer may be soon granted, that I may go. I did feel, a couple of weeks ago, that I would willingly go at any moment, that I could not wait for the time to come, that the days and weeks were so long to wait. But I find that this feeling has worn off a little, though I am still anxious. I hope that the Lord will never leave me, nor forsake me.

APRIL 3, 1897.

I HAVE been reading your letter over again this morning, and it seems to me just as good and precious now as it did the first time that I read it. And I think that I peruse it with a deeper feeling than I did at first. I do not feel that I have anything special to write you to day, for my mind seems rather barren, upon spiritual things. I find that I cannot think, or write, upon the things pertaining to the glory of God, just when I would like to. My mind is so easily led away to the world. One morning during the winter, as I was coming up the stairs to my room, the words came to me very plainly, "Present your body a living sacrifice." I was not thinking upon spiritual things at all, and the words were foreign to me, and I knew not what they meant. I spoke to the Doctor about it, and asked where I could find it in the Bible. He picked up the book, and soon found it, and explained it to me. Now I would like your explanation, if you will give it to me. I have thought about it many times since. How true are the words, "God moves in a mysterious way, his wonders to perform." I think if the Lord ever begins a good work in any one, he will perform it to the day of Jesus Christ. And if I were talking to any one else, and they were fear-

ADRIAN, Mich., Jan. 11, 1897.

ful, I should say, never fear, God will take care of you. But I feel afraid to apply it to myself. Can it be true, that he would ever think of me? I know that if I am saved, it is by grace, and grace alone. I cannot take one step of myself. The words have often come to me, "Nothing in my hands I bring, simply to thy cross I cling." I was just thinking of the words, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." It seems as if I have labored in the past years, with deep sorrow of heart, and was pleading unto God for help, and I was certainly heavy laden. I was bowed down with grief many times. But O, what a rest to the hungry soul, that one can go to Jesus, and lay upon him the aching head. Here is a resting place, and the only place where rest can be found.

I would love to receive another letter from you. But I know that your time could be better spent, than in writing to me. I think that I need a great deal of advice. I would be pleased to hear from your wife, and to read her experience, if she would send it to me. My husband joins me in kind regards to yourself and wife.

Your friend,

MRS. G. A. EMORY.

[Our friend is not standing upon Pisgah's top, but she has entered the land that flows with milk and honey. It is a goodly land of pleasant springs, and rivers, and of the figtree, and the olive. A Land of hills, and valleys, a warm South land, and she is filled with wonder at the goodness of it. Hundreds who may read, will be reminded of the time when they entered this land, and beheld its beauty. These letters have seemed to us like songs of praises to the Lord.—ED.]

DEAR EDITORS OF THE SIGNS OF THE TIMES:—Inclosed I send two dollars to renew our subscription to the SIGNS for another year. We feel as though we cannot do without it. I believe it advocates, and is firm in the doctrine of Christ and his apostles; the only doctrine that will save a sinner like me. It seems this morning, that I am not fit to have the dear old SIGNS come under my roof, much less to read them. There is such a gloom hanging over everything, and I am so dead, so cold, and devoid of everything good; and everything I do or say seems to me hypocritical. What little hope I have is hidden beneath the debris and rubbish of unbelief. The only thing I have left is the desire that it might be otherwise. I can say in the language of Job, "O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness." I dare not say, I know I have an interest in that blood that can present me faultless before the presence of his glory, with exceeding joy; yet I dare say that I rejoice that God has saved his people with an everlasting salvation. It would be just as easy for men or devils to dethrone Jehovah himself, as to pluck one of these little ones out of his hands, for his is the kingdom, the power and the glory, forever.

Yours in weakness,

MRS. H. TUTTLE.

EDITORIAL NOTICES.

"THEODOSIA ERNEST."

OUR supply of the book of the above title is exhausted, but we expect a new supply in a few days, when we will fill all orders on hand.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1897.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITORS:****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, to
GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

2 JOHN 10.

DEAR BROTHER CHICK:—Will it be too much to ask you to write upon the tenth verse of the second epistle of John? What does he mean by saying that we shall not invite those who bring false doctrine, into our house? I know that the word "house" is used in different places with different meanings. Does it here mean the same that it does in Hebrews, that is, the visible church? Some Baptist churches are getting very liberal. They will have those who claim to be savers of souls, to preach in their meeting houses. I have quoted to them these words of John. I know that I am a poor, ignorant, erring mortal, but I cannot think it right to open our house of worship to such doctrine. It looks very much to me like bidding them God speed. But they laugh at me. I am not better, nor wiser, than the very least, but it seems to me a great command that our face should be as a flint against false doctrine. Touch not, taste not, handle not, the unclean thing. I have nothing to boast of save in Jesus Christ, and I am made to doubt very much whether I can claim so great a gift as he is; but I still go back to a time when I believe he revealed my Creator to me by the name of Jehovah, as my Lord and Savior, and created in me a great reverence and love for the cause of Christ and his people, and for the songs of Zion. O how sweet to my taste! Would that it were never other ways with me. But I often am so low down and barren, it makes me mourn. I will close this poor scribble.

I am yours with a hope in Christ.

R E P L Y .

We desire to make a brief reply to the above letter, which we received a few days since. The letter was postmarked Lancaster, Ohio. The name we could not make out.

We feel no hesitancy in giving such views upon the above words of John, referred to by our sister, as we have. We doubt not that John means by these words, to give a solemn warning against bestowing even the semblance of encouragement upon those who deny the doctrine of Christ. He does not mean, as it seems to us, that we are to regard as personal enemies those who hold not the truth, but who teach a false doctrine; but we are to give them no encouragement in their ministry. We are to condemn their testimony against Christ and his work. To receive them as the servants of God would be to deny Christ, and to bestow encouragement upon his enemies. How could we bid God speed to those who are hastening to deny his Son, whom he sent into the world? These words of John seem so plain and simple, that he who runs may read. Christians are to be exceedingly jealous of the truth that they love. The name of Christ, and his honor, is to be regarded by them as more precious than all things else. Christians cannot bear to hear the name and character and work of their best friend and Savior perverted. Still less are they to encourage such reproaches against Christ. It would seem that if the love of Christ be in the heart, that love itself would forbid that its possessor should bid God speed to the enemies of Christ. In this admonition of the apostle there is no contradiction of the command to love our enemies, and to do good to those who despitefully use us, and evil entreat us. It is still true that we are to feed the hungry, and care for the destitute, whoever and wherever they may be. But if any come to us, and claim our charity upon the ground that they are the disciples of Christ, who yet bring not the doctrine of Christ, we are not to grant them aid upon

that ground; no, not for a moment. The Savior expressed this distinction clearly when he said, Whosoever shall give a cup of cold water to a disciple, in the name of a disciple, shall receive a disciple's reward. The words, "In the name of a disciple," present the motive of the gift. On the other hand, John here teaches that if one comes to us in the name of a disciple, who yet is not a disciple, or in the words of John, does not bring the doctrine of Christ, we are not to give him a cup of cold water as a disciple, though we are still under obligations to the law of Christ to aid him, if he be distressed, as our fellow man. We are to bless those who curse us, and pray for those who despitefully use us, though we must withstand them to their face when they urge any other doctrine than that we have received. We must regard no man as our personal enemy, nor treat him as such. Kindness is to be shown to all men, though we must give them to plainly understand that they are the enemies of the gospel. This matter seems clear in our own mind, though we may fail to make it clear in what we are here saying. Our Lord causes his rain to fall, and his sun to shine, upon the just and the unjust alike, but he does not take the unjust into communion with him, nor show them the tokens of his loving fellowship. In like manner we are to be kind, and full of the offices of kindness, to the enemies of truth, though we are forbidden to extend to them the tokens of a fellowship which we cannot feel. The ordinary courtesy of men which we owe to all men, and which Paul exemplified when he said to the king, "Most noble Festus," is something distinct from the love of Christ, and the fellowship of saints.

The special doctrine to which the apostle refers in this text seems clear, if we

carefully consider the connecting words. In verse seven he says that many deceivers have entered into the world, who confess not that Jesus Christ is come in the flesh. The doctrine which John had taught was that Jesus Christ had come in the flesh. He that denied this was an enemy of Christ; and such ones were also deceivers, because while they denied him, they at the same time professed to be his followers. Thus while professing to be followers of Christ, they were engaged in turning the weak and unwary away from Christ. No countenance could be given to such a course for a moment. On the contrary it must be condemned to the utmost. John testifies that he that abides not in the doctrine that Christ has come in the flesh, is a transgressor, and is to be treated as such. And the Savior himself taught that such ones were to be unto all them that love God, as heathen and publicans. No token of christian fellowship could be extended to them. How exceeding careful ought we to be, lest we give aid and comfort to the enemies of the King. In so doing, we shall avoid acting the part of traitors ourselves. By so doing, we shall show forth our loyalty to the King. The denial that Christ had come in the flesh, was the special doctrine that John found it necessary to condemn in this letter, but it is not by any means the only heresy that has been taught by the professed followers of the Lamb. It is true that some errors must be borne with, and patiently labored against, while we must hold those who are captivated by them in our fellowship; but there are some errors that amount to denying Christ as a Savior at all, which must not be borne with for a moment. Anything that denies salvation full and complete for the sinful sons and daughters of men who dwell in the flesh,

must be opposed at once. Anything that denies that Jesus Christ is a full Savior, or that the sons of Adam are the subjects of salvation, must meet with no quarter from any who love God. Such teachers must be opposed to the utmost. By reading the epistles of Paul, we see that many errors, both of faith and practice, were in the churches which were opposed by the apostle earnestly, as being hurtful and detrimental to the disciples of the Lord, but which nevertheless did not call for a withdrawal of fellowship from those who were entangled by them. But there were some errors which were fundamental, and which, if accepted, would undermine the christian faith, and amount to a denial of the Lord.

To be called followers of Christ at all, we must believe that he has come in the flesh. The real Christ, the Son of God, and not a mere man, nor an angel, nor a mere appearance, as some in past ages have taught, but the Son of God himself, who dwells in heaven, and by whom the worlds were made, has come; and we must believe that he has come in real flesh. Unless we believe that he is the Son of man, as really and truly, as he is the Son of God, we have also denied him. Some have undertaken to show that he did not have a real human body. They have denied that he really partook of flesh and blood. They have claimed that his prepared body was not like ours. In so doing they have denied the true and proper atonement for sinners upon the cross, and have denied the testimony of Jesus himself to his own proper manhood, when he said, "A spirit hath not flesh and bones as ye see me have." The apostle presents here a great mystery. The mind of finite man cannot fathom it. We can only believe it, and rejoice in it, beholding our salvation in it. "Great is the

mystery of godliness. God was manifest in the flesh." Thus Paul and John taught the same great truth. Whatever else may be denied, and he who denies be still a humble follower of the Lord, to deny that Jesus Christ is both God and man, is to deny christianity itself. The man who does this is declared by John to be antichrist, and a deceiver. We must not hold in our fellowship any who deny Christ in either direction. He is the Son of God, and he is the Son of man. In like manner, if any teach that his atonement is not effectual, that he did not accomplish the redemption of his people by his death and resurrection from the dead, they also are denying the Lord. They are also destroying the hope of the believer, and are counting the blood of the covenant an unholy thing. He who teaches that salvation of the sinner is, after all, left to the act, or the choice of the sinner himself, is robbing Christ of his glory, and the sinner of his hope. He is assaulting the very groundwork of redemption, and uttering a libel upon the grace of God. He is giving the lie to the words of the Savior himself, when at the last expiring breath he cried, "It is finished." Such teachers ought not, must not be received. It is a sin against God, and a wrong against every child of God, to receive them into our house, or bid them God speed. He that does this is a partaker of their evil deeds.

If any Old School Baptists are giving aid and comfort to the enemies of the truth, as our sister has said, they ought to at once repent, and do such an evil thing no more. If they love the truth as well as we sometimes hope we do, they cannot hear it assailed, nor hear its opposite held forth, without great pain. Who would stand silently by, or still worse, give encouragement to one while

he was engaged in defaming a father, or a benefactor? The universal voice of men would be raised against the meanness of such an one. How can a child of God then bear to hear the honor and power of their King and Savior assailed? How cold and silent must be the love of him who can welcome one who denies the full salvation of Jesus, into the house of God, and encourage him to utter his falsehood against the Christ of God, in the place where his friends are wont to congregate. If the love of God be in the heart of a man, how can he be so thoughtless? We must not deny the Lord, or countenance those who do, because of a false idea of what politeness demands of us. It is not right to open our house of worship to such teaching. It is giving aid and encouragement to the enemies of God and truth. One may say that he believes the speaker is a child of God. What right has he to allow even a child of God to deny the Lord that bought him, in the place set apart for the worship of God? Instead of this, let him engage in trying to convert the sinner from the error of his way, instead of encouraging him to continue in the course of falsehood. There is no room for personal ill feeling in this. The matter is removed far from all personal feeling of any kind. Our natural feelings, either ill or good, are but a snare, when allowed to enter into this matter at all. Natural ill feeling is not the motive that should actuate us in excluding such as teach false doctrine from our pulpit, neither should natural good feeling open our doors to such teaching. To open our doors to false teachers, may seem right to us, but the end thereof will be the ways of death. If persisted in, soon truth will lie naked and ashamed in the streets, and instead of such a church re-

maining the pillar and ground of the truth, it will soon become as a cage of unclean birds. The people of God will soon cease to go up there to worship him. John was stern in this matter. His love made him stern. He was the beloved, and the loving disciple. But love is not a soft, easy, careless thing. True love never is. There is nothing so determined and careful against all that is evil, as love. Love will not tolerate evil. Love flies with fury against all that would injure or insult its object. Because John loved his Lord, he could not bear that anything false should be said against him. The more earnest the love, the more strict will be its demands. If we wish to know how discriminating love is, and how stern it can be in defense of its object, turn to the third epistle of John, tenth verse, and to the first epistle, second chapter, twenty-second verse, and the fourth chapter, twentieth verse. Also let us remember that John, in all the first epistle, uses the words love and hate to describe the difference between those who love God, and those who love him not. All that is opposed to the love of God, love sees to be hatred of him. This is but another way of saying what the Master said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." John lay in the bosom of his Master, and speaks of himself as that disciple whom Jesus loved, and so he writes right out of the heart of his Lord. Let us read these words and consider them then as the words of Jesus, rather than the words of John. This epistle was addressed to the elect lady. There have been some differences of opinion as to whether this was a peculiar expression used by John, to represent the church in general, or whether he was addressing some one who with her children,

believed in Jesus. It is not needful, as it seems to us, to decide this, so far as the teaching of the epistle is concerned. The lessons taught in this letter are the chief things to understand. After weighing the matter as thoroughly as we have been able, it has seemed to us that it is more likely that he was addressing some woman with her family who was a believer; but we will have no dispute with any one with regard to this. As we said, the chief thing is the teaching of the epistle. Individuals and churches, both ought to heed what the spirit of inspiration has here said by the apostle John. The admonition is, not to receive such false teachers into our houses. There need be no dispute here as to whether the house formally set apart for public worship be meant, or whether the house in which we live be meant. The meaning is that we are not to aid in the promulgation of untruth in any way whatever. If the text means that we must not receive such ones into the membership of the church, still it would remain true that we must not bestow upon them any other tokens of fellowship. We do not however think that here the apostle refers to membership in the church, because these false teachers, to have any recognition at all, must have been formerly received into the church upon what now would be proved to be a false profession. It seems clear to us that no matter what the claims or professions of such teachers may be, they are not to be received nor helped on their way by any who love the truth. What we know as houses of worship, were not very common among the early saints who were persecuted and driven to and fro. They met when and where they could. No matter whether it were in a public or private room, those who denied the Lord were not to be allowed to take part in the

worship. Still further, they were not to be received into the dwellings of the people of God, if to do so would be to acknowledge them as the ambassadors of the Lord. If they had need of shelter, they were to receive the kindness of those who were followers of Christ, but no aid as his disciples.

We think that our sister is justified in feeling grieved at the course of those of whom she speaks. Any man who claims to be engaged in the work of saving souls from hell, is denying the work of Christ in the atonement. The spirit of antichrist has never shown itself in a more dangerous form than this. O that all the people of God who are entangled in this falsehood of antichrist, could see to what it leads. Let all be kind, but firm in defense of the truth, and in obedience to the word of the apostle, of which we have thus imperfectly spoken.

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.

THE SABBATH.

THERE is much said at the present day on the subject of a Sabbath day, as being of perpetual obligatory force on all mankind throughout all time. But in what part of the Scriptures they find a precept to that effect we are not informed. They certainly but seldom, if ever, refer us to the fourth commandment of the decalogue; and we have supposed their reasons for not doing so were obvious.

1. Because we are expressly informed by Moses himself that, that very covenant, or law, was made exclusively with those Israelites who were all of them then present, and alive on the day that the ten commandments were presented to them from the Mount of God. It was a law which had not been given even to the patriarchs.—See Deut. v. 1-4.

2. Because the fourth commandment required those unto whom it was given, to observe the seventh, and not the first day of the week, as the Sabbath of their God; because that God had rested from the work of creation on the seventh, and not on the first day of the week.

3. Because the children of Israel were by the fourth commandment required to observe the seventh day altogether differently from the manner in which professed christians pretend to observe the first day. The children of Israel were to totally abstain from all labor, themselves, their wives, their children, their servants, and even their cattle; no fires were allowed to be kindled, no horses to be harnessed, no meetings to be attended, no Sabbath Schools to be kept, no collections for mission or other purposes, to be taken up on that day.

4. Because the penalty for a transgres-

sion of that precept, was altogether different from that inflicted by modern Sab-
batarians for a breach of the Sunday laws of our own, or any other lands. That provided in the Jewish law, being death by stoning, and the laws of men only requiring fines or imprisonments.

5. The fourth commandment required those unto whom it was given to labor six days, including the first day, and the Sunday laws of our land forbid our obédience to that part of the fourth commandment which requires us to labor on the first day of the week.

We know of no partial obligation to keep the law. If the Sinai covenant, which was given exclusively to the children of Israel, is binding on the Gentiles to any extent, it must be binding in its full extent. An inspired apostle has settled this question beyond all reasonable dispute, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—James ii. 10. And Paul to the Galatians, v. 3, shows who are debtors to keep the law. He says, "For I testify again to every man that is circumcised, that he is a debtor to do the whole law." But in searching the Scriptures, we can find none who are obligated to obey part of the law, or partly obligated to do the whole law. "Whatsoever the law saith, it saith to them that are under the law," and they are of course bound to go according to the letter of the commandment. The grand question then is, whether the whole Sinai law is binding on all men, and throughout all time? If so, then all are involved in the curse, and the salvation of any of the human family is impossible. For as many as are of the works of the law are under the curse; for all have sinned; and consequently by the deeds of the law, no flesh shall be justified in the sight of God.

The doctrine of redemption is very prominently set forth in the gospel; and Christ has not only redeemed his people from the curse, but also from the dominion of the law; and the apostle has made the emphatic proclamation to the saints, "Ye are no more under the law, but under grace." The inquiry then is reduced to this, How far are we obligated to keep a law that we are not under? When Paul found some of the brethren inclining to the works of the law, he was afraid of them, lest he had bestowed on them labor in vain, for they observed days, and months, and times, and years. In his allegory, Gal. iv. 21-27, Paul sets forth the old Sinai covenant, by the person of Hagar, the bond woman, who could not be the mother of a free child. For this Agar is Mount Sinai, in Arabia, which answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem, which is above, is free, which Jerusalem he affirms, is the mother of all those saints, who, as Isaac was, are the children of promise. In the second chapter to the Colossians, we are informed that Christ has blotted out the handwriting of ordinances that was against us, which was contrary to us, and took them out of the way, nailing them to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect to an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ. This language would seem to be plain enough for an ordinary christian, taught of God. These ordinances of the old covenant were a shadow of things which are realized in the body of Christ, or in the gospel church, which is his body, his flesh and

his bones. We trace the shadowy import of the Sinai Sabbath to the body of Christ, or to the gospel church, and there we enter into that rest which was shadowed forth by the legal Sabbaths of the old covenant. The antitypical Sabbath, being found alone in that rest which remaineth for the children of God, and into which all those who, with a true and vital faith, believe in our Lord Jesus Christ, have entered, is clearly set forth in the New Testament, particularly in the third and fourth chapters to the Hebrews.

This gospel Sabbath we understand to be the whole gospel dispensation; in distinction from the old covenant dispensation, and it begins severally with each believer in Christ, as soon as they truly believe in our Lord Jesus Christ; and are enabled to rest alone on him for their justification before God. We have not the time nor the space necessary to show the analogy which the typical Sabbath of the law bears to the rest which is enjoyed by the saints in the gospel. A very few particulars must for the present suffice, and,

1. The old covenant Sabbath was given exclusively to the circumcised children of Israel, and to no other people; so the gospel Sabbath, or Rest, is given exclusively to the spiritual Israel, who are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

2. The children of the old Sinai covenant were often charged with the sin of Sabbath-breaking, and that sin, with them, consisted in their performing on the seventh day, such labor as was only lawful for them to perform in the six days in which they were commanded to do all their labor. So under the gospel dispensation, the saints, by adhering to the abrogated institutions of the old working

dispensation, observing days, and months, and times, and years; or by looking for justification before God by anything short of the blood and righteousness of Christ, do violence to the holy Sabbath of the gospel. As in the types, many of the children of Israel could not enter into rest, because of unbelief, so we find that our doubts and unbelief, which often press us down, render it impossible for us to enter into that rest which remaineth for the children of God. Our own experience teaches us that when we doubt the reality of our interest in Christ, or the application of his promises to us, we are like the troubled ocean that cannot rest: we labor, and toil to do something ourselves, to reinstate ourselves in the favor of the Lord. When we feel cold, we are prone to kindle fires of our own, and to compass ourselves with sparks of our kindling, and endeavor to walk in the light of our fire; but if we are truly the children of God, we shall for all this lie down in sorrow; for this is Sabbath-breaking. No fires were to be kindled by the Israelites on that day. Nor will the Lord suffer us to warm or enlighten ourselves by any fires that we can make.

Christians are commanded to forsake not the assembling of themselves together for the worship of God, and for their mutual edification. To obey the command, suitable times must be appointed for such meetings; the first, or any other day of the week, may be designated, provided that we attach no special sanctity to the time; and the first day of the week is as suitable as any other day. The apostles met frequently on the first day, and also on all the other days of the week, they were daily in the temple praising God, &c. So we conclude that the christian church is at liberty to make her own appointments, as to time; provided

that she allows no man, or set of men, to judge her in regard to the time, and when she makes such appointments, each member is in duty bound to attend the appointment, unless providentially detained.

As christians we have no right to observe any day religiously in obedience to human legislation; either Sabbaths, first days, or thanksgiving days; because God has forbidden that we should allow any man to judge us in these things. We require no human legislation on the subject. The order and decision of the church is more effectual with the saints than all the pains, penalties and fines, ever imposed by the rulers of the darkness of this world. Let us observe the admonition of the apostle, and "Stand fast therefore in the liberty wherewith Christ has made us free; and be not entangled again with the yoke of bondage."

The Sabbath of the Jews, required no grace in the heart, no spiritual emotion of the new man, to qualify those to whom it was given, to observe it. Their service was in the oldness of the letter, and theirs was a worldly sanctuary, and carnal ordinances. Any circumcised Jew, whether a believer or an infidel, could abstain from labors on the seventh day, and that was all that was required of them. But the antitypical, or gospel Sabbath, requires faith in Christ; for none but believers can enter into that rest which remains for the people of God. The hour has come in which the true worshipers must worship God in spirit and in truth. Not only the Scriptures of the New Testament declare it, but the testimony is corroborated by every christian's experience. Christians know that they cannot believe only as the Lord gives them faith; and equally well do they know that they cannot rest unless they believe.

When faith, which is of the operation

of God, is given, the recipient requires neither the thunder of Sinai, nor the arm of secular legislation, to incline him to keep the christian Sabbath of gospel rest. The starving soul requires no coercion to incline him to eat, nor does the weary, heavy laden soul require legal enactments to drive him to his rest. As the Sinai Sabbath required the carnal Israelite to abstain totally from servile labor, so the gospel Sabbath requires the spiritual Israelite to cease from his work, and trust, and rest alone on Christ, for his justification and acceptance with God. As the Sabbath-breaker under the law was to be stoned to death, by all the children of Israel, so the legalist who would attempt to drag the ceremonies of the legal dispensation into the gospel church, or to justify himself before God by the works of the law, is to be stoned, (not with stones literally, but with the smooth stones from the brook of gospel truth,) by all his brethren, until his legal spirit yields up the ghost.

Those who have no higher conception of a gospel Sabbath than to suppose it consists in the literal observance of one day out of seven, have yet to learn that "Whom the Son makes free, are free indeed."

MIDDLETOWN, N. Y., Jan. 1, 1855.

THANKS!

IN this issue will be found the acknowledgement of the receipt of a number of remittances, thus promptly sent on, in response to the notice published in last number, on page 310, headed, "A plain business proposition." The accommodation is highly appreciated, and our brethren and friends will please accept our sincere thanks for their kindness, and when the notes mature send them either to the bank or direct to us.

G. BEEBE'S SON.

OBITUARY NOTICES.

DIED—At his home in Pleasantville, Marion Co., Iowa, March 11th, 1897, **Willis McQuary**, aged 69 years, 8 months and 17 days. He was born in Garrard Co., Ky., June 25th, 1827; emigrated to Putnam Co., Indiana, with his parents, in 1829, from there to Marion Co., Iowa, in May, 1849, and was married to Elinor Watkins, October 14th, 1852. The fruits of this union were seven children—two boys and five girls. One of the girls, and both boys, died when young; the other four, Mattie McQuary, Arty Woods, Edna Clark and Emma Burch, and the widowed wife and mother, survive him, and were all present at his funeral. Mr. McQuary was not a member of any organized church, but had a hope in Christ, of long standing. Many times, and during his last illness which was of several months duration, the writer talked to him about the little hope that was within him, and always found it bright, but the possessor feeling too unworthy to be even named as a church member. The writer tried to preach a funeral discourse at his late residence, at 1 p. m., March 12th, to a large gathering of his friends and neighbors; text, Psalm xe. 10; 1 Cor. xv. 16, after which the body was laid away in the cemetery, six miles east of Pleasantville, to await the summons of the last trumpet, when it shall come forth in the glorious likeness of our blessed Lord and Savior Jesus Christ. I have had acquaintance with the dear old brother for about thirty years, and can say from my heart that I never met a man that I more highly esteemed; a true and hospitable man; a kind neighbor; a loving husband and father. A true christian has gone on before, and we shall meet him where parting is no more. May the good Lord reconcile all to his will, and be a present help in the time of this great need, to the bereaved widow and children, is our prayer for Jesus' sake. Amen. The widow, and two of the daughters, are members of the Primitive Baptist Church.

JOHN CLINE.

DESMOINES, Iowa.

PLEASE publish the death of my father, **Odom Cox**, who died Jan. 24th, 1897. He was born in Lee Co., Va., Nov. 12th, 1820, and joined the Deep Spring Church of Old Regular Baptists, at the age of sixteen years. He was baptized by Johnathan Bishop, and then moved to Leather Co., Ky., in 1838, and lived there until 1841, then moved to Carter Co., Ky., where he united with the Rock Spring Church of Regular Baptists, and where he lived until his death. My father was a good, faithful member of the church, and at almost all times was found filling his seat until the time of his death. He leaves a wife and twelve children to mourn their loss—seven girls and five sons. He was buried Jan. 26th. The services were conducted by brother R. L. Rose, who spoke from

John vi. 50. Father has told me time after time, that he was not going to stay here long, but that he was not afraid to die. He was a reader of the SIGNS. About the last thing he done was to bundle up my papers for me. When the Lord blesses you, all the readers of the SIGNS, remember me in your prayers. Our loss is his gain, and we should sorrow not.

ALSO,

JAN. 5th, 1897, **Mrs. Rebecca Horten**, a sister of my father, was born Nov. 20th, 1824, and died Jan 5th, 1897. She was a member of Rock Spring Church of Old Regular Baptists. She joined the church in 1862. She has always been a mother to the motherless children, and good to the poor, and lived a christian life. In August, 1896, I had the pleasure of shaking hands with her, and she said with a smile that she had a hope to meet me in heaven. She was on her death bed then. It seemed that the God of heaven smiled on her in her afflictions. May the Lord reconcile us all to his divine will, and enable us to say, Thy will be done.

MISSOURI WHITT.

BRUIN, Ky.

Mrs. Margaret McIntyre, daughter of the late Elder Daugald Campbell, and widow of the late Deacon John McIntyre, passed away in death, at her home at Delaware Station, Middlesex Co., Ontario, Canada, at the ripe old age of 88 years. Her illness was short, and without pain. All that the doctor and her loving son and daughter could do, was done for her, and she was waiting and anxious that the will of God should be done. She passed quietly away from earthly scenes on Jan. 30th, 1897. When quite young, she with her parents came from Scotland to Canada, and at about the age of twenty years, was married to John McIntyre, with whom she lived until his death, which took place about ten years ago. She was a loving wife, a fond mother, and the best of neighbors. While yet young, she was called by grace, and led in the path of obedience, and she, together with her husband, were baptized about the same time, by the late Elder Campbell, and united with the Covenanted, or Particular Baptist Church, with whom she remained a faithful and loving member until death. For the last twenty years she had been afflicted with blindness, yet she was never known to murmur, but was meek and quiet in spirit. I have often seen her countenance glow with joy, when she listened to the reading of God's word, or the singing of his praise. She was the mother of eleven children, two sons and nine daughters. Three daughters are gone before, and two sons and six daughters survive to mourn the loss of a loving mother, and the church a faithful and loving member.

Her dear pastor, Elder Wm. Pollard, preached on the occasion, to a goodly congregation, and she was laid away in the Elkfred Cemetery. We feel that our

loss is her eternal gain; for with her to live was Christ, but to die was gain. The dear departed sister was my mother-in-law.

R. CASE.

BROTHER F. M. Lewis died at his home, near Manassas, Va., March 31st, 1897, aged 77 years and a few days. Brother Lewis was a follower of the Old School Baptists the larger part of his life, taking as much interest in the church and her welfare, as the members themselves. His house was always open for their welcome and entertainment, and in his quiet, unobstantious way, manifesting the love of God, and his people, shed abroad in his heart by the Holy Ghost. He belonged, evidently, to that large company of the Lord's dear children who are so gently led by the Spirit that their hope is, that by and by they may have an experience of grace, of which they hear others speak—a sudden and unmistakable transition from darkness, into the light and liberty of God's dear Son, when they will have confidence to present themselves before those whom they dearly love, and ask for a place among them. So it was for many years with brother Lewis. At last, constrained by that power which had led him so many years, he came to the Bethlehem Church, near his home, and was gladly received and baptized by the writer, into its fellowship, the first Sunday in September, 1896. A long and painful illness preceded his death. He was a man greatly esteemed by all who knew him, and much beloved by his brethren. His whole life has been one worthy of his high calling. His wife, sister Lewis, a gentle and devoted christian, with five sons and two daughters, survive him. May that good Lord, who declares himself to be the widow's God and Husband, and a Father of the fatherless, be their comfort and solace, and also of the aged sister, and all the kindred and many friends who mourn their loss.

Affectionately yours,

J. N. BADGER.

ALDIE, Va., May 11, 1897.

Daniel Thompkins Underwood died Feb. 24th, 1897, being 77 years, 2 months and 26 days old. We were married in December, 1877, by Elder I. Hewitt. Two sons and one daughter were fruits of our marriage. The daughter died several years ago. He was a very kind and loving husband, a very tender father, and a good neighbor. While this bereavement falls very heavily upon me, I feel to try to be reconciled. I know unless I have strength given me, I can do nothing. I feel very sure he is at rest. He talked a great deal about the goodness of God during his sickness, and manifested a willingness to go, if it was the Lord's will. He repeated portions of Scripture, and hymns, and talked with his family and bid them good by. He was a son of Dr. Oliver Underwood, who came to this town in 1801, my husband being

the youngest son. There remains three daughters, all quite advanced in years. My husband had been in feeble health for some time, but was confined to the bed only ten days. He received a hope in the Savior when a very young man, but never had strength given him to go forward till last June, when he was received, and baptized by Elder John Clark, who also preached on the occasion of his funeral, from John vi. 27, "Labor not for the meat that perisheth," &c. The hymn that was read, No. 1174, Beebe's Collection, was the one he gave out the last meeting he ever attended, which was the first Saturday in February. Elder Clark was assisted by Elder Sanford, who talked very feelingly to the friends. The church has manifested great sorrow for his removal from their midst. They had him only a few short months, but we trust he has joined the church triumphant, from which there is no removals, no trials—nothing but everlasting bliss; there to see his dear Lord and be like him, and to go no more out forever. He leaves two sons and three sisters, and many friends, beside myself, to mourn our loss, but our loss is his gain. I know, and feel, and believe that all things are ordered in wisdom, and all my trials and afflictions in this life, are kindly dealt out according to God's purpose, though they seem severe. His will, and not my will, be done in all things. Pray for me, a poor, unworthy creature, not worthy the least of God's notice. I am very lonely without my husband's company; he was always home. O, this lonely heart, no one knows, only those that have passed through the same great affliction.

ALVIRA UNDERWOOD.

ROXBURY, N. Y.

OUR sister, **Mrs. Rebecca J.**, wife of Mr. Ira. L. **Harding**, died at her home in Middletown, N. Y., on the morning of Tuesday, May 4th, in the 60th year of her age. The cause of death was a stroke of paralysis, which she sustained Feb. 24th last, and from the effects of which she only partially rallied, her condition having been so low for weeks that her friends knew that she could not recover. The members of her immediate family were all present when the end came. Sister Harding was a daughter of Geo. F. S. and Harriet N. Corwin Vail, and was born in the town of Greenville. She was one of seven daughters, of whom one, sister Johanna C. Wilkinson, of Middletown, survives. Sister Harding was married in 1862, and for nearly thirty years was a resident of Middletown. She was for about forty years a consistent member of the Old School Baptist Church in Middletown, and was held in high esteem by her brethren and sisters in the church. In her last illness she manifested a patient submission to the will of God, and was given some seasons of rejoicing in the Savior, in whom she had so long trusted. The funeral service was held at her residence on Thursday afternoon,

May 6th, and was attended by many friends. Elder F. A. Chick, of Hopewell, N. J., conducted the services. The interment was at the cemetery at New Vernon. The church and the friends mourn the loss of one whom they loved; but their consolation is that she is forever at rest. The same loving Father who called his child home, can and will comfort and sustain the children who yet remain to toil and suffer for a time longer.

"Why do we mourn departing friends?
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to his arms."

[ED.]

LOANS ON NOTES.

J. M. Arthurs, Del., 5; J. H. Gooch, N. C., 5; M. H. Varnes, Pa., 5; H. B. Elliott, N. Y., 5; "A friend," N. Y., 5; A. D. Loud, N. J., 5; Ralph D. Christie, Ill., 50; Mrs. Flo Black Macfarlane, Mich., 5; R. N. Gibson, N. Y., 5; Thos. Records, Mo., 5; J. D. Vawters, Ky., 5.—Total \$100.00.

R E C E I P T S .

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

"A friend," N. Y., \$1.00.

APPOINTMENTS.

ELDER S. H. Durand will, nothing preventing, preach in Grover, Pa., Wednesday and Thursday evenings, June 16th and 17th, Waverly, N. Y., Friday 18th, Burdett, N. Y., Saturday and Sunday, 19th and 20th. Meetings Saturday, 10:30 a. m., and 2 p. m. Sunday, 11 a. m., and 2 p. m.

YEARLY MEETINGS.

THE Old School Baptist Church of Middleburgh, Schoharie Co., N. Y., has appointed her yearly meeting to be held the first Saturday and Sunday in June, 1897. We extend a cordial invitation to ministers, brethren and friends, to meet with us. Any coming on the train to Middleburgh will be met on Friday and cared for.

A. COOK, Clerk.

THE Lord willing, there will be a yearly meeting held with the Enon Church, near Mason City, Custer Co., Neb., beginning the Friday before the third Sunday in August, 1897, to which the Baptists throughout christendom are most cordially invited. We especially request the ministering brethren to meet with us, and will try to make all feel welcome.

J. M. AMSBERRY, Clerk.

TWO DAYS MEETINGS.

A two days meeting is appointed to be held with the Old School Baptist Church at Riker's Hollow, N. Y., June 22d and 23d. Friends will procure tickets for Atlanta, N. Y., a station on the D. L. & W., and Erie R. R., where they will be met June 21st, and cared for. All come that can. Ministering brethren are included in the invitation.

D. M. VAIL.

THREE DAYS MEETINGS.

The Predestinarian Baptists will hold a three days meeting at Joshua, Texas, commencing on Friday before the second Sunday in June, 1897.

C. R. WARREN.

THERE will be a three days meeting at Old Bethel Church, Shelby Co., Ky., beginning on Friday, June 4th, at 2:30 p. m.

ALSO,

WITH the Cane Run Church, at Turners, Henry Co., Ky., beginning on Friday, June 11th, at 2:30 p. m.

ALSO,

WITH the Beech Creek Church, Shelby Co., Ky., beginning on Friday, June 18th, at 2:30 p. m.

Brethren and friends, in behalf of the churches, we extend to you a cordial invitation to meet with us, humbly desiring that the Lord may grant unto us his gracious presence, which alone can make the place of his feet glorious. May we be gathered together of him, in a goodly Lord.

P. W. SAWIN, Pastor.

ASSOCIATIONAL.

The Delaware River Old School Baptist Association will be held, the Lord willing, with the Southampton Church, Bucks Co., Pa., commencing on Wednesday before the first Sunday in June, 1897, and continuing three days.

Trains will be met on Tuesday afternoon, June 1st, as follows: at Bethayres, Bound Brook R. R., at 4:49 p. m. This train leaves New York at 1:30 p. m., foot of Liberty St. At Southampton, 4:45 p. m. This train leaves Reading Terminal, Philadelphia, 3:45. Those coming by the D., L. & W. R. R., will leave that road at Lambertville, N. J., and cross the bridge to New Hope, and take a train for Ivyland. All who desire to come are cordially invited.

SILAS H. DURAND.

THE Warwick Old School Baptist Association will be held, the Lord willing, with the Warwick Church, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June, 1897, and continue three days.

Those coming by rail from the east or west will take

New York, Lake Erie & Western R. R. trains to Grey-court, and thence to Warwick by the Lehigh & Hudson River R. R. Tickets for Warwick are sold at all stations on the N. Y., L. E. & W. R. R. Excursion tickets may be procured at New York, and Jersey City, to Warwick, and return, for \$2.75. Those coming from New York can take either the train leaving foot of Chambers Street at 3.30 or 4.30 p. m. on Tuesday, June 8th. Those coming from stations west of Grey-court can take the Orange County Express on Wednesday morning, and arrive at Warwick at 8.30 a. m. All friends will be cordially welcomed.

WM. L. BEEBE, Pastor.

The Siloam Association of Regular Predestinarian Baptists of Oregon, will be held, the Lord willing, with the Pleasant Grove Church, at Goldendale, Washington, commencing on Friday before the third Sunday in June, 1897, at 10 o'clock a. m. Those coming by boat will be met at North Dalls, will have to be there on Wednesday evening, June 16th. Those coming by rail will get off at Grants, cross the river Thursday morning, June 17th, where they will be met by teams to convey them to the place of meeting. Should any miss the private conveyances, there is a daily stage from each place to Goldendale.

N. J. SHANKS, Clerk.

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,

GILBERT BEEBE'S SON.

Middletown, Orange Co., N. Y.

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COMPILED BY ELDERS S. H. DURAND
AND P. G. LESTER.

The hymns and tunes in this book have been very carefully selected and are such as are used in our churches in different parts of the country. The book contains 272 pages. Two kinds are printed, round and shape notes. Be careful to name which kind is wanted.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 65. MIDDLETOWN, N. Y., JUNE 15, 1897. NO. 12.

CORRESPONDENCE.

HOW DO WE KNOW CHRIST?

I HOPE the dear Savior has been revealed to me as having died for my sins, and as now being my life, my righteousness, my redemption. If I have seen him at all, I know it has been only by faith, for, “Not with our mortal eyes have we beheld the Lord.” It is the only comfort and consolation of my heart, to feel some assurance that Jesus has made himself known to my poor soul, as mine, though I am so vile by nature, and so unworthy, because of my sins and sinfulness. The evidences that this is so do not appear to my natural understanding, nor can I present them to the natural mind of another. Love to God, and to his people, and his truth, is the chief of those evidences. That sweet feeling of heavenly love, with other emotions and exercises, such as meekness, peace, joy, humbleness of mind, patience, and the like, which are contrary to my nature, have been explained to me by the Scriptures as the work of the Holy Spirit, and as evidences that I have passed from death unto life, and that Christ is in me the hope of glory. These exercises of mind, the questionings concerning

them, as to whether they are spiritual or only natural, and the sharp trials and bitter afflictions of soul, on account of the daily evidences of a corrupt nature, and the temptations of the enemy, make up my life; as Isaiah says, “O Lord, by these things men live, and in all these things is the life of my spirit.”

A few words in conversation, or a few lines in writing, may give to a spiritual hearer, or reader, clear and satisfactory evidence concerning the one who speaks or writes, that Jesus has been revealed to him; but days spent in talking, when the tongue is at liberty, and volumes of writing, when the heart flows into the pages, would not fully express what the exercised soul is passing through, nor would the utmost liberty in expressing the richest experiences of grace, keep one from again and again being tempted to doubt the reality of these experiences.

How did Christ appear to me? He first appeared to me in the words, “Blessed are they who hunger and thirst after righteousness, for they shall be filled.” Those words came with power, and through them the first hope I ever had was raised up in my soul, and for the first time I was made glad. His next ap-

pearance was in a feeling of peace which was given me, when I could not see any reason for it. The Scripture named it to me as, "The peace of God, that passeth all understanding." My sins seemed to be removed from me; the burden and curse of them were gone. That same burden has never come back, but O, how often my conscience has been pained by sins since then. The Savior has a few times been felt so powerfully within my heart, so sacredly near to me, and so all-embracing has been my love for him, that I could seem almost to feel him in the arms of my love, and could whisper my love to him, and could feel his answers of love and peace. Such times have been few, and how long it has been now since I have been favored with such a close and dear embrace, when it almost seemed that he did kiss me with the kisses of his mouth, as his precious words were made sweet to my soul; but those sweet seasons can never be forgotten. O! that I might have them oftener; O! that I might so live in the Spirit, and so walk with God, that his dear presence might be more sensibly felt by my poor soul, from day to day.

But did I never see any form, as of a man, with my mind or in my soul, at least, if not with my eye? No; I cannot say that I have. Did I never see him, or think of him, at such a time, as in a body of flesh like our own, and as occupying some seat somewhere in some particular portion of space? No. Although it would seem difficult, impossible, for me to describe how he has appeared to me, how I have felt his presence, yet I can say it has not been in form as a man, that I have apprehended him. I have ever felt that he has been revealed to me as a man of sorrows and acquainted with grief, when he bore my sins in a body

which was like my own, except that his was perfect and sinless; but that now he is glorified, and that I know him no more after the flesh.

If I am told that I must believe that he now sits crowned with light, clothed in a body like our own, as one of our hymns says, I must reply, that I have not so seen him in my own experience. My faith has not so beheld him; if he has been revealed to my faith. There are good men who have thought that he does now exist in a body of flesh in heaven, and I will not fall out with them. But if they insist that I must so regard him, or they will not allow that I have known him, I must still say only so far as I have myself seen and known. But the Scripture seems to me to warrant my understanding of this, and confirm my experience. For as I have quoted, the apostle says, "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more."—2 Cor. v. 16. Again, "Flesh and blood cannot inherit the kingdom of heaven;" and again, "We know not what we shall be, but we know that when he shall appear we shall be like him." When he ascended up to heaven he was glorified, and sat on the right hand of God. He showed to his disciples, after the resurrection, the same body which was put in the grave, unchanged in any particular; to show that death had no power over it. Then that body became glorified, and that glorified state we cannot understand till we enter it. When our vile body shall be changed, it shall be like his glorious body, and then we shall understand it, and shall ever be with the Lord.

Of course we cannot understand spiritual things with our natural minds. Only by faith can we know them. Many conflicts among brethren arise from the ef-

fort to reconcile to our reason, things which are beyond the reach of our reason. Our reason has to do with the language which declares the miracles and mysteries of the gospel, but not with the miracles and mysteries declared; for they cannot be explained or understood by the exercise of reason. "The things of God knoweth no man, but the Spirit of God." "But God hath revealed them unto us by his Spirit."—1 Cor. ii. 10, 11. Reason can deal with the record that gives account of the resurrection of Christ, can go far to prove its reliability, to assure us that the original language in which it is now presented to us, is the same used by the inspired writers, and that we have it correctly translated into our own language. But the inspiration of the writers, reason cannot prove, nor can it help to make any one believe in the risen Son of God, nor explain in any measure, the unsearchable mystery of Christ. All these things are the secret of the Lord, and are with those who are in the secret place of the Most High, and are received and rejoiced in by faith. But reason can seem to show us some of the inconsistencies that arise from its own attempt to understand and arrange spiritual things. When Jesus was with his disciples, after his resurrection, he gave them clear evidence that he had the same body of flesh and bones which was put into the grave; that it was entirely unchanged by death; that the grave had not produced any effect upon it. Thus death and the grave, being forced, as it were, to receive that sacred body into their dread embrace, had received all that was due to them on account of the sins of all his people, and could do no more. His death paid the debt in full, and his own body being holy and sinless, could not be corrupted in the grave. When the appointed three days had passed, including the Jewish Sabbath, to show that all the ordinances of that law were satisfied and taken out of the way, death could not hold him any longer, nor ever have any more dominion over him. So when he had thus showed himself alive, after his passion, by many infallible proofs, being seen of his apostles and other witnesses, chosen before forty days, he was received up into heaven, and sat on the right hand of God. This is spoken of in a number of places, as being glorified. Now if our reason insists that his glorified body must be in the same state as when he was with his disciples, so that we are warranted in speaking of it as a body of flesh and bones, reason itself will not only show the Scriptures I have referred to, but also other things, as in the way of such an understanding. The most striking objection that occurs to my mind now is this: When he was with his disciples, after his resurrection, as well as before, some could be nearer to him than others. Peter, the impulsive, impetuous, loving Peter, threw himself into the sea, and swam to land, in his haste to reach the dear Savior. In their last interview with him, Peter seems to be close to him, while the disciple whom Jesus loved, was following along behind. But in the glorified state there will be none nearer than others, and none following afar off, and none drooping, or backward, or out of sight. But all will be one with him, as he is one with the Father.—John xvii. 21–23; all will be like him when he appears, for we shall see him as he is.—1 John iii. 2; all will be near to him, and all will be satisfied with his likeness. These are mysteries not possible to be understood by our natural minds, but are they not taught in the Scriptures, and do we not feel their tone in our present experience? In our present state we do not recognize

the Savior's presence with our natural powers, although our natural powers are affected and controlled by his presence. When he is felt to be far from us, or absent altogether, it is our sins that we feel cause this, and not that others are occupying his attention, and crowding around him, so as to keep us from getting near, as was sometimes the case in the days of his flesh, when even his mother and brethren were shut out by the crowd. When he is pleased to come into our souls with his blessed power, and shows us his tenderness, and his unspeakable love, we feel more sensibly than at any other time, that all the multitude of the redeemed are close to him, without hindering us in the least from resting and rejoicing in the bosom of his love.

I believe that Jesus has "gone into heaven" with that glorified body, and "is at the right hand of the throne of the Majesty in the heavens;" and I believe that he shall change our vile body when he shall appear, "that it may be fashioned like unto his glorious body, according to the power whereby he is able to subdue even all things unto himself;" and I receive contentedly, and hold fast, whatever the inspired Scriptures of truth say concerning these sacred mysteries; but I have long since ceased to expect any comfort or rest from the efforts my own natural reason, or that of any one else, to get up among these glorious mysteries and explain them, and set them in order, according to natural principles. I am determined (with Paul's determination, I hope) to hold fast the form of sound words, which I have heard of him, in faith and love, which is in Christ Jesus; but I wish to wait patiently for the time when Jesus shall himself make me know their meaning, and feel their power, and not feel bound by any form

of words, in which men have sought to establish their meaning, except as I thus feel their power.

I think my heart goes out in love to all who love the dear Savior, and with desires and prayers for their peace and prosperity, and may we all remember, while we labor for each other's welfare, that the days of trouble, perplexity and ignorance, will soon be ended for us, when we shall see as we are seen, and know as we are known. However weak, and dark, and poor, we may feel ourselves to be, from day to day, we shall not go far wrong, nor fall far behind, while we truly seek the mind of Christ, and desire to be led by his Spirit. And, "When Christ, who is our life, shall appear, then shall we also appear with him in glory."

SILAS H. DURAND.

SOUTHAMPTON, Pa., May 12, 1897.

PHILADELPHIA, Pa., May 7, 1897.

DEAR BRETHERN:—The people that constitute the church of Christ are mostly a cheerful people. They do not aspire to go about with bowed heads and long faces, that they may appear unto men to be saintlike. But it is a sober cheerfulness that marks them as possessing something beyond the natural. They delight not in that kind of foolishness which tickles and puffs up the vanity of the natural heart. When by the exercise of the Spirit of Christ in them, they are enabled to meditate on things spiritual, there is a peculiar solemnity pervades their countenance, yet it removes not the cheerfulness therefrom. The theme of Jesus and his salvation is a cheerful subject. As the meditation goes on, the soul is filled with the love of God; and love casteth out fear. The face and the deportment of the Lord's children are a photograph of the heart and what is in it. We cannot say that of

all men, for all men are not honest. Some of them put on a pretence of well meaning, while deceit is in their heart. The children of hope are honest, although each one, as individuals, will not acknowledge such a condition in themselves; but for their brethren they will insist on it. The hope that is within them necessarily makes them honest; and it makes them cheerful. The meditations of their mind are not directed in the course of natural searchings and investigations, but in the way as recorded by the psalmist, who said, "But his delight is in the law of the Lord; and in his law doth he meditate day and night." We can think of nothing that would be more conducive to cheerfulness than following out the delight and desire of one's heart. This the psalmist testifies to, for he further says, "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." To delight in the law of the Lord is not only delightful in itself, but the delight and the pleasure of it is communicated to all the creation of God. Sermons of gracious import are proclaimed upon the earth and in the waters of the sea. The turbulent waves of the ocean tell us in the pure language, that God is omnipotent, and restraineth them at his will, and directeth all their course. The beauty of hills and valleys, with their green and tinted coloring of leaf and verbiage, suggest to our mind the beauty of holiness. For the law of the Lord is the law of life in Christ Jesus, by whom and for whom are all things. The substance of the law of the Lord is love. Jesus said, "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another." By it the knowledge is imparted that we are

the redeemed of the Lord, for Jesus also says, "By this shall all men know that ye are my disciples, if ye have love one for another." The law of love is an unwritten law. The language of man could not publish it, nor express it, but it is established in the hearts of every one of the Lord's people, and by it they are exercised to perfect and willing obedience. Now the meditation of this law day and night is a cheerful meditation, because they are in the possession of the certain knowledge that the love of God has neither beginning nor ending. It is an everlasting love. It cannot by any possibility die out or be taken away. It is the fruit of life eternal. It belongeth not to time, nor the things of time, that perish with the using. The religion of our Lord Jesus Christ tendeth to good cheer. Hope in God, as the salvation of lost and ruined sinners, as our salvation, is a possession that we did not have in the world. Hope always implies a substance or foundation. The substance and foundation of our hope is Christ. Because he has appeared to us in a gracious experience, by which he has revealed the secret of his love, and has given us to know the object of his appearing, and what it has accomplished; even the sacrifice of himself in the shedding of his precious life-blood for the remission of our sins. Cheering news and glad tidings always come out of Zion. The lifting of Jesus on high, is made manifest by every dweller in Zion, when they are brought out of captivity under the law, into the light and liberty of the gospel of Christ. Each and every liberation brings good cheer to all the family. For there is more rejoicing over the finding of one sheep that was lost, than over the ninety and nine that went not astray. Faith points out to our enlightened minds the redeemed of the Lord, coming up out

of great tribulation, (entering into the kingdom prepared for them from before the foundation of the world), with everlasting songs and praises in their hearts and on their lips, for the joy that is set before them. The lawful captive is delivered, and liberty begets cheerfulness. Zion is a cheerful, lovely place to dwell in; for the whole heart of all the city rejoices and dances with delight because Jesus died, and is alive again. He is to the inhabitants of Zion a risen, living Savior. Every heart receives its knowledge (not from hearsay in the world of darkness) but by the living faith which reveals the life of the risen Lord, indwelling in each humble, penitent, cheerful soul. By experience, we know something of the feelings of the man who was sick of the palsy, when Jesus said to him, "Son be of good cheer; thy sins be forgiven thee." And his increased good cheer, when Jesus afterwards said to him, "Arise, take up thy bed, and go into thine house." No brighter time or place can be conceived than the morning you were buried in baptism. When you arose from the yielding wave, and took up your bed, and went into your house; right into the hearts and fellowship of your brethren. You remember how, with shrinking, timid voice, your lips tried for the first time to frame the words, "brother, sister;" and how your heart trembled with gladness and good cheer, when the loved ones, one by one, grasped your hand, and with loving pressure said, "Welcome home," my brother, my sister. In this happy, joyous scene, you beheld the wondrous beauty of holiness, and you realize that you have learned the sweet lesson, which reveals the secret of the bond of union, which you find existing in the saints of the Lord. That secret is Jesus, your gracious Redeemer, your heavenly Lover.

Your gratitude goes out to God for the gift of his dear Son, in whom you now live and have your being. We count the sufferings of the long legal night a small thing, as compared to the joy which cometh in the morning.

May our hearts be ever cheerfully attuned to the glory of God's grace, which in an atmosphere of God's love pervades all the kingdom of our gracious Lord.

B. F. COULTER.

HEBREWS III. 6, 14.

"WHOSE house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."
"If we hold the beginning of our confidence steadfast unto the end."

I would say in response to "Inquirer" in the SIGNS for April 1, 1897, that in both these verses the translators have given the apostle's meaning, which is something like this. Those to whom he was writing had hope, and confidence, and rejoicing in that hope, to all outward appearance, in a manifest sense. They appeared to be children of grace; they appeared to have been born again; they had been baptized, and to all outward appearance, were manifest children; members of the body of Christ and his house. But as the work of grace is a work done in the heart, where we cannot see, he would not, and does not, teach or intimate that a profession always really means possession. No. This is only to be known to us in the manner indicated above, by time, and that not only in six months time, but unto the end, or in all the days of our natural life. To me, he would talk to them like this: You are in the church, you have been baptized, you are walking circumspectly, you talk right, you have the right kind of confidence so far as I can see, or am able to judge; but all these things do not, and will not, make you his house, nor put you in the house; but these things

are the result of his children being manifestly his house. Now you have confidence, and you will hold it fast unto the end, and if you hold it fast unto the end, it is because you are his house. There were hypocrites in the house then, as well as to-day, and it seems to have been the rule with the apostles to treat all in the churches as though all were the elect, unless they manifested in some way that they were not. It is not in our province to say who are elected, or who are not, even of our own number, for a man may run well for awhile, be baptized, attend the hearing of the word, be kind to the poor, and even make prayers which sound well, and yet not have one spark of the spirit of life, nor ever have. These never hold out to the end, but soon tire and vanish, as mist before the morning sun. Now these are not the house. But there are others, as the apostle assures us, who go on, and on, and on, day by day, in clouds and sunshine, heat and cold, joys and sorrows, and troubles, even down to the end, to the last hour of their life here, singing with gladness that glorious soul-cheering song, "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." Job sung this song when he said, "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." How is it with you, inquirer, and readers of the SIGNS? Do you, as you day by day, approach the grave, get stronger in your hope and confidence in God; in his ability to save, in his power to do his will, that he will keep his promises, that he will not turn back nor alter the thing that has gone out of his mouth? I do. It grows on me day by day, and with it, grows my love for it, and joy in

it, until I feel strong in the grace of God, and in the power of his might.

The word if, used by the apostle, does not imply that our holding on, puts us in the house; it does not, to me, imply doubt or uncertainty, but rather confirms, for if we are not his house, there is nothing that we can do that will make us his house. If we are his house we will hold on, because we cannot let go. The reason Job said we should hold on, was that he believed it was God's will that he should, and he had confidence in the power of God to enable him to hold on. The child of God stands, for God is able to make him stand. We are not saved by holding on, for as his sheep, we have no hands to hold on by. Yet we hold on by the Shepherd laying us on his shoulder, and holding us there. Thus we are said to hold on, or hold fast unto the end. And he that endureth unto the end, shall be saved. We are not saved because we endure, but we endure because we are in a saved state now, and shall be finally saved; because the salvation by which we are saved, is an everlasting salvation, world without end. I wish you to notice the word confidence in both verses, and that it is the confidence that we hold fast. Now, it seems to me, that our confidence in anything or any person, is not controlled by anything in ourselves, but altogether by the actions of that in which we have confidence. A man comes to me and tells me that he will give me five dollars to-morrow. I do not know him at all, but when the time comes he gives me the money, and says that one week from that day, he will give me five dollars more. I have stronger confidence in him than I had before, because he kept his word once, and I believe therefore that he will do it again. The second time he promptly gives me the money, just as he

said he would, and promises me that in one month from that date he will give me one hundred dollars. Now my confidence is stronger than ever, and it would be hard to convince me that I will not get it. Now I have confidence in that man, not by anything that I have done, but altogether by what he has done. But the month rolls away, the day comes and passes, but he does not appear. In a few days he comes, and makes excuses for his failure to keep his word, and renews his promise that in one month he will give the hundred dollars. Well, my confidence is not quite so strong as it was before, but I wait, and it is a failure again. But he comes and makes another promise. But, by this time, I have but little confidence in him, not because of what I have done, but altogether because of what he has done, and what he did not do. Now the children of God have confidence in him, and it is a confidence born of experience, which is a true confidence that will never be shaken, because of the character of God. He never promises to do what he is unable to do. He never promises to give what he has not to give. He never wills to do what he is unwilling to do. He has never broken one promise that he has made, and has never failed. You know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you. All are come to pass unto you. And not one thing hath failed thereof. As it was then, so it hath ever been, is now, and will be unto the end. Our God will never do anything to shake our confidence in him, because he is our confidence. In the fear of the Lord is strong confidence. We might as well think of casting away God out of our hearts, as to try to cast away our confidence. It is both sure and steadfast.

The word confidence here means literally what stands under me. It is akin to that rock that David said the Lord had set his feet upon. He stood upon it all his days, and it stood under him. So we stand upon our confidence, and it stands under us. We do not want to cast it away, and could not if we did, all because his elect he never casts out, or casts away.

When I read the request of "Inquirer," it seemed to me that I had a word given me for him; and I am glad. I have often tried to write for the SIGNS, but the Spirit gave me no utterance. It is easy for me to write now, and I hope that it may be understood, and be of comfort to all.

Yours in love,

FRANK McGLADE.

WAGRAM, Ohio, April, 1897.

KELLER, Texas, Feb. 9, 1897.

G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—As my subscription calls for me to renew, I feel inclined to do so, as I derive much comfort from reading your most excellent paper. I have been a subscriber for about twenty-five years, and find the same doctrine contended for now that was when I began to read it; and if not deceived in myself, I fully indorse this doctrine. I intend to continue taking the paper so long as I am able to pay for it, and the same precious doctrine is advocated that has been since I became a subscriber. It is very hard to raise money now, but I hope that those who have been taking it will be able to send on what is due from them soon, so that you may not suffer any inconvenience. I want the SIGNS continued, for many are comforted in reading it. I well remember the first copy that fell into my hands, about the year 1869. I at that time had a name among the New School Baptists; but had become dissatisfied with their doc-

trine. I had found out that their doctrine and my experience did not harmonize, and I was in deep trouble. I found myself alone. I feared that I had been deceived. Yet I could not be at ease with them. Because of the differences that came up between me and the New School Baptists, I had a great thirst for reading the Bible. It seemed to me that this desire was in my heart. I said, "Lord, if I am deceived, undeceive me." It caused me to seek some place where I might be hidden from the sight of men, and pour out my soul in prayer to God, asking him to lead me in the right way. I went over to a neighbor's house, on some business, while in this frame of mind, and he handed me a paper, which I found to be the SIGNS, asking me to carry it to old Uncle Martin Sebastian, as I lived close to him, saying, "Perhaps you also may like to read it." I started for home, and as I rode along I laid my bridle down and opened the paper. The first article was the experience of a sister whose name I have forgotten. I never shall be able to express my feelings. My eyes overflowed with tears of joy that I had found one that could tell my feelings better than I could myself. I was soon at home; for I hardly knew how the time went. After reaching home I did not stop reading until I had read all that was in the paper. If not deceived, my heart was made to rejoice for the comfort that I had received. I delivered the paper to its owner, requesting him to let me read his papers after he was done with them. I would gladly have paid him for them, for they were as cold water to the thirsty, to me. But he would take nothing for them, and seemed glad that I loved to read them, and told me there was a people about twenty-three miles away, who held and preached the doctrine that was set forth

in the paper, and asked me to go with him and hear them, which I was anxious to do. As soon as possible I went and heard brother J. E. Detherage. I was satisfied that these were the people of God. But I began to examine myself. I began to fear that I would deceive them. But I could not stay away from them. I would get in some corner, when I could, and hear them talk. How precious it was to me! At last I was given courage, or at least I hope so, to tell them what I hoped the Lord had done for me, and was received, and baptized by Elder John E. Detherage, in the fellowship of Caney Church, Fannin Co., Texas, on the second Sunday in March, 1870. The next year I removed to Tarrant Co., Texas, and became a member of Denton Creek Church, where I have had a name ever since, though I often feel unworthy of it. The church then saw fit to ordain me to the full work of the gospel ministry. I often think they made a mistake, though I desire to serve them with the ability that God hath given me.

But I have not written what I expected. I wanted to tell you that the SIGNS is a welcome visitor to many of my brethren in Texas. Many speak against it, or rather the doctrine which it contains. But I must say the doctrine set forth in your columns is the doctrine of God our Savior, and though men may fight against it, they can never overthrow it, for the truth will prevail. I often think of how Elder Gilbert Beebe contended for truth, against such formidable foes, and I believe that the Lord enabled him to wield the sword of the Lord and of Gideon. I love to read his reprinted editorials. May the Lord sustain you in all your trials, and give you grace as your day and time.

I was truly grieved to learn of the death of Elder Jenkins. I saw his picture

in New Mexico, while visiting brother Fetter and sister Boggs. They spoke in the highest terms of him. May the Lord direct your mind to one who will be valiant for the truth.

I have been taking your paper for a long time, and felt a desire to let you know that I appreciated it. May you both be sustained by the God of all grace, that you may prove a blessing to his people, and if it is his will, may you continue long with them. Though we are strangers in the flesh, I hope we are not in the Spirit. In closing, I wish to say that I am pleased with the change in the SIGNS to a pamphlet form.

As ever your brother in hope of eternal life,

J. E. BOURLAND.

GAYLORD, Kansas, Feb., 1897.

DEAR BRETHREN EDITORS:—I send you a copy of a letter, which I received from our dear, young sister in Christ, Minnie Hamilton. It was a dear letter to me, and I think it would be read with interest by all the readers of the SIGNS. So I will send it to you to publish, if you think best. I have others that she has written, which, in my judgment, are as good as this one; but, for some reason, I felt a greater desire that this should be published.

Very unworthily,

ROSA AYDELOTTE.

NEWARK, Del., Nov., 1896.

DEAR SISTER IN CHRIST:—I feel very much impressed to write to you, but hesitate because I feel very barren this afternoon, and so downcast and troubled. This was the day of our meeting at Welsh Tract; and yesterday at the church meeting Elder Grafton preached what was to me such a comforting sermon. It made

me feel very bright. But this morning I could not receive one word, and I felt like crying. The rest seemed to be enjoying the sermon so much, while I sat there thinking of everything else but what was being said, and so helpless to change my thoughts. I know these things are for our good, but I feel to-day that I do not know anything about the mysteries of God. Yet how much I do love them for whom I believe Christ died. But "did he die for me?" is the question to-day. It does not seem possible; yet I cannot quite lose the hope that he did.

I had a strange experience a few days ago. I dreamed of being in bed, and up on the wall at the side of the bed, I thought that I saw a small Bible, that we have, lying open. I thought that I reached up to get it, so as to see where it was opened, and the first words I read were, "Love the brotherhood." That was all that I could see, and I could not see what book it was in, only I knew that it was in the New Testament. I then awoke, and of course my mind rested upon it. I thought the words were in Peter, but I could not remember ever seeing them before. I went down stairs and got the Bible, and found the words in the first epistle of Peter. I suppose "the brotherhood" means the members of Christ's body. Why they came to me in that way I do not know. I do love God's people with a love I cannot describe, and I feel that I would rather suffer affliction with the children of God, than to enjoy the pleasures of sin for a season. I feel to rejoice that I am counted worthy to suffer shame for his name's sake. I feel that I would be willing to die for the truth, and for my little hope, even as small as it seems to me to be at times. Many times I am weak, and many times I feel that I would

be like Peter in the hour of trial, and deny Christ and the precious truth that we believe. But I know that our God is very near his people in the hour of trial, and will give them strength as they need. I do know that these trials are all for our good, and to make our hope seem brighter after they have been removed from us. Then ought we not to be willing to suffer these afflictions? How little they are, compared with what Christ suffered for his little flock. What a loving Shepherd he is, and how tender, and his love how everlasting. I believe the love that the children of God have for each other, is the same that Christ has for them. O how unworthy I am of his love for me! Yet how would I feel if the hope of his love were taken away from me? I have no true happiness in anything that belongs to this world. It is all vanity. This world is so full of sin and wickedness, that I feel as though I would be willing to leave the world. It seems sometimes that I cannot bear to go on any longer. I feel such a longing to be at rest. God will gather us all to him in his own time, and will give us strength to bear our troubles while here. There is a dear, old brother here who always says when an Old Baptist dies, that he has gone home. I think that sounds very sweet about the children of God.

Dear sister, I have written my feelings to you, I scarcely know why, except that I could not help it. Please write to me soon. Your letters are so comforting.

Yours with love,

MINNIE HAMILTON.

[It is expressly testified of in the word, that the children of God should speak often one to another. Why should they not? There is always help and comfort in it, when they speak of the way the Lord has led them, and God is glorified thereby.

How much better to speak and write such things as this letter contains, than to fill up the time with trivial conversation. We cannot exalt the salvation of the Lord too highly. In the midst of an ungodly world, of which our sister speaks, God has placed us, that we may shine forth as lights, giving, because of the world's ungodliness, all the clearer testimony to his power and grace.—ED.]

BURDETTE, N. Y., March 2, 1897.

TO THE EDITORS AND PATRONS OF THE SIGNS OF THE TIMES—DEAR BRETHREN AND SISTERS:—Unexpectedly, I came across a letter from a precious brother, who once filled his place in the church in Burdette. The last few years of his life he was not able to meet with us, so he used to write and inclose something to help defray the expenses of the church, and to give to the ministering brethren, who then came to minister to us of divine things. The letter that I inclose was, I think, one of the last he sent me. It is short, but precious to me, and I think many of the brethren still remember him. He was always pleasant, and when he spoke in our covenant meeting he seemed filled with love to God, to the cause which he professed, and to the church. His memory is still sweet. I have often wished that I possessed his pleasant, christian spirit. But instead, when I looked within, all is dark and vain and wild at times, and I cry out, Who shall deliver me from the body of this death? I do have some seasons of rejoicing, when I can break out in songs of praise to the God of all grace. Yes, dear brethren, I feel that the name of Jesus is dear to me. I have no other hope. It is like an anchor to the soul, and will not let me go. And to whom should I go? One said of old, 'To whom shall we go, for we believe and

are sure that thou art the Christ, the Son of the living God. I look back a few years, and how many dear brethren have left a vacant place. Those who preached the unsearchable riches of Christ have gone to their reward. Still many dear and precious brethren remain. Their Savior is my Savior, their hope is my hope, and their experience is my experience. Brethren, let us be steadfast, unmovable, always abounding in the work of the Lord. Soon, this mortal must put on immortality, and this corruptible must put on incorruption, and then shall be brought to pass the saying, Death is swallowed up in victory.

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

We are kept by the power of God through faith unto salvation, ready to be revealed in the last time. I inclose brother Dickerman's letter for you to publish in the SIGNS, if you think best. I think it might stir up the pure minds of the brethren. We are few and need, all of us, to be reminded of our covenant vows. Forsake not the assembling of yourselves together, as the manner of some is. We are told to seek first the kingdom of God and his righteousness, and all these needful things shall be added unto us. I have not written to you for a long time, although when I get the SIGNS, and read so many precious epistles of love, I cannot refrain from casting in my mite.

From your brother in Christ,

H. B. ELLIOT.

BOONVILLE, Oct. 6, 1887.

DEAR BROTHER ELLIOT:—I will once more try to write you a few lines, and

make a small remittance for you to use as before. I shall look for a few lines from you after you hold your next meeting, to let me know if you receive this, and to let me hear of the changes among the brethren, if any. I have no chance of hearing from them, only when you write to me. I feel interested in the little flock, for it is the Father's good pleasure to give them the kingdom. I want to live in the church, while I live, and when I die, to die in the church, and go home to glory with them. O, happy anticipation! I want to feel more of the love of God in my heart. I want to feel more of that abiding peace and love in the soul, which will enable us to soar above this vain world, and have our affections placed upon divine things. We have no Old Baptists in this section, but plenty of all other names. The SIGNS OF THE TIMES gives me great comfort in reading. This makes up in part for hearing no preaching. I have enjoyed comfortable health since I last wrote you, but my limbs are giving out, so that I am not able to walk very much. I am pleasantly situated, and well cared for, for which I have great reason to be thankful. I will close, with love to you and your family, and all the church.

Your brother,

A. B. DICKERMAN.

[The words of Ruth, though not used, are yet the sentiment of this letter: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."—ED.]

DELPHI, Jan. 10, 1897.

ELDER D. M. VAIL—DEAR BROTHER:—I will again make the attempt to write you, though I feel very destitute of any good thing to say. A few weeks ago I thought I must write you, and tell you of a precious season of communion which, if not deceived, I had with him whom my soul loveth. But I hesitated, and now the sweet enjoyment is gone; but I look back to it as a token from the Lord, that he will never leave me nor forsake me. I had retired feeling so wretched and sinful, and so lonely, and the dear Savior seemed so far away, when suddenly there was such a change. It seemed that the Comforter had really come and said to me, that though I was black, I was comely, and I felt the kisses of his love as he came skipping over the hills and mountains of my transgressions. The Song of Solomon never seemed so sweet as now, and I feared for the morning to come. I could say with the poet,

“My willing soul would stay
In such a frame as this;
And sit and sing herself away
To everlasting bliss.”

Dear brother, if I could always feel thus I should not be troubled with doubts and fears; yet we know it is all right. How undeserving we are of even one token of forgiving love! I believe the Lord has been pleased to show me some precious things which he does not unto the world. Those who place their hope upon what good deeds they can or will do, are not my companions in tribulation. Whenever I have been favored with a precious visit from my Lord, it has been when I felt most destitute of any goodness of my own. The next day after this foretaste, came the SIGNS laden with good things. Among them “The loneliness of Christ,” and several other letters

which afforded me a feast of fat things. But here I am again, cast down, but not destroyed. How Zion languishes in this place! When I read of the ordination of such or such an one, how my desire goes out for the Lord to send some one here! If my desire be according to his will, it will be heard and answered. He needs no men nor money to prepare his servants to do his bidding. May I always acquiesce in his government. The flesh is weak, but I hope the spirit is willing. If the Lord should put it into your heart to come here again, there are a few who will be glad to see you. All the riches of grace are in the Lord Jesus Christ. May he keep you, and make your soul like a watered garden, is my desire.

A. M. FUGGLE.

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.

CIRCULAR LETTERS.

To the several churches, united in the Delaware Association, the following letter is addressed.

BELOVED IN THE LORD:—You have been so often heretofore addressed in this way, and so many different subjects presented for your consideration, that the most important points of doctrine and order are supposed to have been dealt with. Much time and pains may be devoted to this work, with a sincere desire to interest and profit the churches, and promote union and harmony among them, both in faith and order; and yet such communications may be passed over without even a perusal. In days when error and delusion abounds, and men are turning away their ears from the truth, such communications sanctioned and accepted by large bodies of men, with hearty accord, become witnesses in behalf of those who still walk in the truth, while they testify also in regard to all departures therefrom. Churches are supposed to be always interested in the subject of salvation. If we deal with that subject now it will call for an inquiring in regard to a Savior, and also the subjects saved. It may be safely said that no one ever knew what it was to be lost until they were made subjects of saving grace. On the other hand, they could not know what it was to be saved, without knowing what they were saved from. In apostolic times it was said of some, that they preached Christ. If we can know the characteristics of their preaching we can know what it is to preach Christ now. He said he came to seek and to save that which was lost. If people in their natural condition, really knew the truth with regard to themselves, they would know what it would require to save them. While they

do not know that, they will never believe it. Preaching Christ and his salvation to them will only fall upon deaf ears, and hearts that have no understanding.

Christ is said to be his people's Sun, and the source of their life and light. If they spring up toward the Sun, they have the life first that develops in that way. If they enjoy its light and warmth, they never climbed up after them. These blessings have come down to them. He is Alpha and Omega, the beginning and the ending of it his work; the Author and Finisher of it. Hence no man has ever yet come to God, but in this way. Never by the coercion or persuasion of anybody. If the multitude of preachers in our day knew anything of the gift of God, and of the condition of the lost sinner, they would certainly cease all their efforts in trying to convert sinners, and save souls. Instead of preaching Christ as the only Savior, and his salvation already accomplished, and as the way, the truth and the life, it is setting him, as the Savior, aside, and showing that they know nothing of his salvation. Of what avail to make appeals and expostulations to sinners in regard to things of which they have no knowledge, and in regard to which they have no interest. The condition of a sinner is so abundantly declared in the Scriptures that there need be but few passages cited here. In the first place, it may be said that they love this condition, and have no desire to be saved from it. The state of condemnation in which they are found is said to be, That they love darkness rather than light. It is not what they have said or done; but what they are. Salvation to reach them must embrace their persons, and not merely their outward actions. We speak somewhat particularly on this point, because it is the sinner, and not merely his sins,

that is sought. If the sinner is really an enemy to God and holiness, all the sins that he has ever committed being forgiven or washed away, does nothing for him; but leaves him an alien, and an enemy yet. All the religious duties and services he may be induced to perform, will be of himself, and like himself, and will make no change in his character. Did the Savior ever instruct us how to obtain grapes from thorns, or figs from thistles? Do we remember that he taught that the tree must be made good if we would have good fruit? We cannot make a distinction between the tree and its life. It is the life that characterizes the tree, and makes it what it is. So if the life of Jesus is manifested in us, it is because it is in us, as our life, and we are living a life of faith in God, and of obedience to the divine will. It is not what we do; but what we love. We are said to obey from the heart the form of doctrine delivered to us; and there is no true obedience that is not from the heart. Love to Christ will prompt the fulfillment of all his precepts. But we do not believe in him as a Savior, or love him as a Savior, until we know him as such. The apostle calls our attention to the fact that Christ's love to us is commended by a consciousness of the condition we were in, and the great change wrought in our behalf. The grace of God when it bringeth salvation to us, teaches us to deny ungodliness, and worldly lusts; and to live soberly, righteously, and godly in this present world. And if we will consider understandingly what manner of persons we ought to be in all holy conversation and godliness, we must needs have some definite idea of the measure of our obligations.

As the Spirit of the Lord God anoints and qualifies to minister to the mourners in Zion, and to the broken-hearted and

penitent, there is a recognition of all such subjects as partakers of that same spirit, and as having right to its ministrations. It is a great and glorious work for which the apostle says that God hath wrought us for that selfsame thing, and hath already given us the spirit of it as an earnest. This expression *wrought*, is a very strong expression, and fully implies qualifications for that high and holy destiny unto which they are predestined.

The riches of divine grace may be far beyond our comprehension. It is declared to be glorious, and there left. All we can know of it is what is displayed upon us; and that is to the end that we should be to the praise of the glory of it. In our salvation is such an exhibition of God's grace that his glory shines forth in it, and sentiments of praise thereunto are inspired. It is because that sin abounded, that grace did much more abound. And but for the condition in which the depraved and lost sinner was found, no such display of grace could have been made. The apostle tells us, that, "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." But that one offering was made centuries ago, while the grace that brings the salvation to the individual, continues to appear. And so Israel is being gathered one by one, and brought with singing unto Zion. The lost sinner is one, and the same one becomes the saved sinner.

The *you* who were dead, is the same *you* who are quickened, and made alive from the dead, and in all the revelation of Jesus Christ, we know nothing else only the redemption and salvation of the lost sinner. In this work, Jesus is glorified. And in whatever we detract from the perfection of this work, we rob him of the glory due to his name. We tarnish the lustre of his royal diadem.

We can only know of what we shall be by the earnest already given. The apostle could declare that we should see him and be like him ultimately, because, "Now are we the sons of God." The apostle Paul speaks of them as "Beloved of the Lord, called to be saints." This calling is that alone by which we can know whether we are his, or whether we are not. And it is said to be a holy calling, also a heavenly calling. Called to a knowledge and love of holiness. Called from darkness to light. The Redeemer undoubtedly looked to the heart and life of the subjects of his grace, when he declared that they were all fair, and that he beheld no spot in them. The garments of salvation, with which they are clothed, are characterized as the righteousness of saints; and they are said to be white and clean. Of course this is looking to the character of this faith; that it is not in themselves, but in him who died that they might live. As Abraham believed in the Lord, and it was counted to him for righteousness.

We do not conceive that any mistake was made in the naming of Jesus, or in the work that he came to do. It was not said to exempt them from punishment, or save them from hell; but to save his people from their sins. It was themselves that were the subjects of this mission, and in themselves shall the praise of the glory of his grace be displayed. When we talk about predestination, do we recognize that conformity to the image of Christ, that was embraced in predestination? If not, what is it to us? The work of Christ is like himself, and worthy of him. No charge against his elect.

If there is a propriety in speaking of salvation as clothing, that is, to speak of the subjects of saving grace as being clothed with the garments of salvation,

it would imply that while it is a work wrought within us, it is worked out, and manifested in the life, and deportment, and conversation. The revelation of Jesus Christ is in the redemption and salvation of the lost sinner, and all the revelation that we have known, or ever can know anything about. In him, and through him, in this redemption and work, the glory of God is revealed, and its perfection assured, in that the seal of God is set upon it. In whatever we detract from the perfection of this work, we rob the Lord of the glory due to his name. The fine linen, in which the bride appears clothed, is said to be the righteousness of saints, and it is declared to be both white and clean. The psalmist declares that her clothing is of wrought gold. This would seem to imply that her Lord beholds no spot in her, and that she is without fault before the throne of God.

The Savior's appearing the second time, without sin unto salvation, is unto them that look for him and that love his appearing. Nothing will appear to them in his appearing but what they already love. If men in nature cannot see the Redeemer's kingdom here on earth, nor in any case enter into it, certainly no man in his depraved and sinful state could enter the heavenly state, or possibly participate in the joys and triumphs thereof. The Lord is jealous of his own honor, and so should the churches be, that bear his name. If he is risen upon them, his glory should be seen upon them; and they should arise and shine in the glory of that illumination. The spirit of prophecy saw the saints in gospel times, satisfied with the provisions of the Lord's house. The ministerial gifts that are recognized by the churches, ought to give satisfactory evidence that they have been called, and

sent by him. And then they should be honored and appreciated as gifts from his precious hand. He brings his sons from far, and his daughters from the ends of the earth, as material with which to build the waste places of Jerusalem. Such, and such only, should be admitted; and none allowed to share in the marriage supper who have not on the wedding garment. There should be no trifling with the ordinances. They were designed for those, and those only, who are called to be saints. The Lord will not hold him guiltless, who trifles with the sacred things of his courts. We have no discretion in the bestowment of them. The priestly garments must not be put upon the common people. If ye be reproached for a steadfast adherence to divine direction, happy are ye. The Spirit of glory, and of God, resteth upon you. In the faithful observance of these things we feel to lay upon you no other burden than that which you already have. Hold fast till he comes.

E. RITTENHOUSE, Mod.

A. B. FRANCIS, Clerk.

The Baltimore Old School Baptist Association, in session with our sister church called Black Rock, Baltimore, Co., Md., May 26th, 27th and 28th, 1897, to the several churches of which she is composed, sends love in the Lord.

ACCORDING to our usual custom, and a great desire to still be found walking in the old paths, of which our fathers trod these many years, though, beloved brethren, it is with a deep feeling of our unfitness to such a task, though it is with a great desire for the welfare of Zion, that we wish to address you at this time. The subject that most prominently presents itself to our mind, is that portion of Scripture which is recorded in the prophe-

cy of Malachi iii. 16, 17, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." The word then seems to have reference to a certain time, and we understand that time to mean the gospel time. It is when the dear saints of God meet together in mutual love and fellowship and forbearance, to talk of God's goodness, of his tender mercies, and loving kindness toward us, when we feel within ourselves that we are not worthy of the least of his mercies. For saith 1 John iii. 1, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Therefore does it not behoove us as children of God, to endeavor to walk together in love, endeavoring to keep the unity of the Spirit in the bond of peace? It is then that we feel that we are walking in the fear of the Lord. We understand that it is only the children of the living God that are thus addressed, therefore how can we help but praise him for his goodness and mercy toward us? "Out of the abundance of the heart, the mouth speaketh." The fear that is spoken of is the fear of a child, and not of a slave. The slave does not love to speak of his master, but the child loves to speak of his father. This fear and perfect love are found together. What we love we will talk about. We talk of his love, his goodness to us, his mercy to sinners, his power to save, what he has done for us, and he has promised to yet do. In these things we find our fellow-

ship for each other. Where there is fellowship, the people of God cannot be kept apart in thought and feeling. We feel that they should dwell together. If they have experienced the Lord's salvation, they must and will cling to all who have felt the same. This is pleasing to God, and so he is represented as hearkening and hearing it. Alienation and strife are displeasing to God, and to those who love him. To speak of the Lord's goodness will tend to draw together. There is nothing so good to talk about as personal experience; talk about all the way the Lord has led us. It is in this way that we keep the unity of the spirit in the bond of peace. Wars and division come of our own lusts, that war in our members. Then the ways of the Lord are not spoken of, but the ways of our own flesh. If a man speaks our own experience, we cannot but draw near to him, and no one has any right to try to keep us asunder. The book of remembrance means, it seems to us, that the Lord holds them in remembrance, and shows them his love, and as they thus talk, he brings to their remembrance his past mercies to them, and causes them to also remember the hope which he has set before them in the future. They that fear and think upon his name, will often speak of him, and his ways. If we think much, we shall be sure to speak some time. Therefore may it be ours to speak oftener of him, and of all that we have seen of his ways. Therefore what a glorious thought it is to contemplate, if we are of that happy number of which we have been speaking, to know that we shall be embraced in that innumerable company, when the Lord shall come to make up his jewels. What a glorious theme it is to talk about.—The love of

God toward sinners of Adam's race. It behooves us to "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." And now coming together as we have, in an associational capacity, and not as a legislative body, but to speak one to another, of all the ways the Lord has hitherto led us, we feel that it is good to be thus drawn together. For saith the psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." The poet thus expresses it,

"How sweet, how heavenly is the sight,
When those who love the Lord,
In one another's peace delight,
And thus fulfill his word."

"Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven that finds
His bosom glow with love."

Now, we would commend you to God, and to the word of his grace. May he enable us all to drink of the sweet fountain of his love, and to lie down in the sweet pastures of his grace.

WM. GRAFTON, Moderator.

MILTON DANCE, Clerk.

CORRESPONDING LETTERS.

The Delaware River Old School Baptist Association, in session with the Southampton Church, to the Associations, corresponding meetings and churches with which we correspond, Greeting.

BELOVED BRETHREN:—We have received your Minutes again, assuring us that you continue in the faith of the Son of God, and order of his house. Your ministers and messengers have come to us as clouds full of water, refreshing the thirsty ground. The hearts of the Lord's people, whom he has graciously permitted to assemble in this precious meeting, which records on our Minutes, and in our hearts, another evidence of the Lord's continued love and kindness to his children. The churches of the Association are reported as living in peace, and the order of the gospel, and enlarging the borders of Zion in the ingathering of those made willing in the day of the Lord's power; and we rejoiced in the unity of spirit and power in the preaching that gave the glory of our salvation to the author and finisher of it; and we could say with the prophet, "Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance." We desire a continuance of your correspondence by messengers and Minutes, that our pure minds may be stirred up, and we have the privilege of sitting together in heavenly places in Christ Jesus our Lord.

Our next session is appointed to be held with the First Hopewell Church, at Hopewell, Mercer Co., N. J., commencing on Wednesday before the first Sunday in June, 1898, at 10 o'clock a. m., where we hope to receive your messengers and communications of love.

SILAS H. DURAND, Moderator.

ELIJAH LEIGH, Clerk.

To the several associations with which the Delaware Baptist Association, now in session with the church called Bryn Zion, in the state of Delaware, is in correspondence, addresses this following letter.

DEARLY BELOVED:—We are in reception of Minutes from all of you, and messengers from some few, but all appear to be of one heart, and manifesting a oneness of aim, in striving together for the faith of the gospel, and the order appertaining to the house of God. The stand has been occupied by a number of preachers, and not a jarring note has been heard. The attendance, and attention to the preached word has shown more than usual interest, quiet, order and much solemnity. It has been one of those seasons that we call heavenly, and we are made to feel that the Lord has not left us without some seasons, now and then, of refreshing by the way.

We send you Minutes in return, and will with pleasure make such returns by messengers, as we may be able to do. In that respect our resources are limited, and we hope that the brethren of our correspondence will exercise a measure of forbearance toward us.

Our next session is appointed with the Salem Church, in Philadelphia, and in regard to the time and arrangement, due notice will be given.

E. RITTENHOUSE, Mod.

A. B. FRANCIS, Clerk.

The Baltimore Old School Baptist Association convened with the church at Black Rock, Baltimore Co., Md., May 26th, 27th and 28th, 1897, to the several meetings, and Associations, with which we correspond, sends her annual greetings.

BY the love and mercy of God we have been gathered together, as we trust, into one fold, to speak and to hear from one

another, of the things of Jesus, and we have been blessed in hearing and believing in his salvation; of the glorious work he has finished and perfected forever: even our salvation, both in time, and eternity. We feel to thank God for the desire of our brethren of other Associations, and meetings, to meet with us, and have come with their hearts filled with love for all that love the appearing of our Lord and Savior Jesus Christ. And we feel that your messengers and messages of love have been received in the love of the Lord, and we desire a continuance of the same.

Our meeting has been harmonious throughout, and has been to our waiting souls one of comfort and edification, of which we desire to keep in remembrance.

Our Association has been appointed to meet with the Harford Church, on Wednesday before the fourth Sunday in May, 1898, where we hope to meet you all again in love and fellowship.

WM. GRAFTON, Moderator.

FOREST HILL, Md.

MILTON DANCE, Clerk.

GITTINGS, Md.



TRIBUTE OF LOVE AND FELLOWSHIP BY
BALTIMORE ASSOCIATION TO OUR
DEAR, DEPARTED BROTHER,
ELDER BENTON JENKINS.

We feel deeply the loss of Elder Benton Jenkins, of Middletown, who has been called away from earth since our last session. He seldom, if ever, failed to be present at our annual meetings, and we valued him very highly for his wisdom and prudence in councils, as well as for the clearness and power of his gift in preaching, and in expounding the Scriptures. We sorrow that we shall see him

no more with us in our solemn assemblies here in time, yet we rejoice for him that he has no more afflictions to endure, but is forever at rest in glory.

We express our deep sympathy for our dear sister, his wife, in her sad loss. May the Lord still support and comfort her.

VIEWS WANTED.

DORCHESTER, June 3, 1897.

WILL Elder Beebe please give his views through the SIGNS OF THE TIMES on Mark x. 25? "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," and oblige

MRS. ALBERT COOK.

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.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1897.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITORS:****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, to
GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

SONG OF SOLOMON I. 8.

OUR sister, Mrs. J. S. Corder, of Mansfield, W. Va., has requested our views regarding the expression recorded in the Song of Solomon, first chapter and eighth verse. It reads as follows: "And feed thy kids beside the shepherds' tents." There can be no question that the language recorded in the seventh and eighth verses, of which the expression referred to is the concluding clause, contains a question and an answer. There can be no question in the mind of the humble child of God, that the characters engaged in this conversation represent the church, and the husband to whom she is married, the Lord Jesus Christ. In what we may say in reply to our sister's request, we will not enter into any further remarks concerning this matter, but shall regard it as settled. Still further, when we speak of the church as the bride of Christ, we mean, and we understand the Scriptures to mean, the body of those who have come to believe on the name of Jesus as their Savior, and the husband of their souls. The experience of the church, and her travel under the law and under the gospel, is but the travel of each and every believer. The church is not an intangi-

ble, misty something, of which the humble child of God can gain but little, if any conception, but it is the whole number of the children of God who believe upon his name, and hope in his mercy. The question of verse seven, then, is the language of the church as, and only as, it is the language of each inquiring heart. The answer of the Savior in verse eight is addressed to the church only as it is addressed to each inquiring soul. What we have said as regards these two verses in the Song of Solomon, applies equally as well to all that is said concerning the church in the New Testament. If Christ gave himself for the church, it was because he gave himself for the chosen vessels of mercy, who, when called by his grace, make up the number of his church on earth, and whose names are written in heaven. If the church is exhorted to walk orderly, and to the glory of her Lord and Savior, it is only as each member thus walks, that the church continues an orderly church, which is approved of God.

There is no such thing as a church of Jesus Christ traveling on earth, or glorified in heaven, except as the aggregate of those who have come to believe in him. Therefore every admonition, every word of promise, every declaration which is addressed to the church, and which belongs to the church, also concerns each individual believer. It has always seemed to us better to present these things individually, and to try to speak to the people of God personally, than to present them in a way to ignore this fact, that they all belong to the individual believer.

But now returning to the Song of Solomon, it seems to us that there can be no question that the first seven verses are the language of the spouse. In the first three verses the bride expresses her love

for, and admiration of, the Bridegroom of her soul. Then in verses five and six, she confesses her unworthiness to stand in his presence, or to even be seen of him. Love is always accompanied by great humility. No one ever truly loved another without a sense of this unworthiness. No man ever could love another that he thought was worse than himself. The child of God loves his Savior, and at the same time feels all unworthy of his regard. He loves the people of God, and yet can never feel that he is worthy of their love. Therefore the bride says, "Look not upon me, because I am black." Though fair, because clothed in the spotless robe of the righteousness of Christ, yet still the confession of the heart is, that they are not worthy of his favor, or to stand in his presence. They hide their face before him in shame, as the cherubim which were before the Lord, veiled their faces with their wings. "Look not upon me," is their cry. Yet Jesus in their view is all glorious, and their heart is full of his praise. His name is as ointment poured forth. His love is more than choice wine to this humble one, and she desires the tokens of his love, the kisses of his mouth. Here is the conflict between love and humility. Love draws the feet to run after its object, while the deep sense of blackness and unfitness to be the bride of so glorious a Bridegroom, delays her willing steps. Every child of God knows what this means. Here are deep heart exercises. The child of God longs to meet the Lord in his courts, and share all the blessed privileges of his house, in which they see the people of God sharing, but yet they move forward haltingly, because they are so vile themselves. But the Lord looks upon such ones with wonderful pity, and gives them from time to time encouraging tokens of

his love. And so in the closing verses of this first chapter, we hear the tender voice of the heavenly Bridegroom, and his accents are full of kindness to his fearful and timid bride. When she counts herself black, the heavenly lover counts her all fair, and says, "There is no spot in thee." Her cheeks are comely with rows of jewels, and her neck with chains of gold, and her eyes are as doves eyes.

But now, turning to verses seven and eight, the question first claims our attention, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?" This certainly is the language of earnest desire, and earnest entreaty. It is the language of absorbing love. The soul desires the presence of the heavenly lover, and will be satisfied with no other. The bride speaks of the Bridegroom as a Shepherd. Thus Peter says to his brethren, that "They had returned to the Shepherd and Bishop of their souls." Jesus said, "I am the good Shepherd." David said, "The Lord is my Shepherd." The text contains the expression of a cry that cannot be silenced except by the presence of the lover so earnestly desired; and there is an experience in the soul that causes it to recognize the need of a shepherd who will care for his sheep. When the good Shepherd said that he would give his life for the sheep, he met and satisfied the need which the soul by experience comes to realize. The bride in the text is represented as having come to know the fullness of blessing which she needs, and that she can find all this only in the presence of her Shepherd and Bridegroom; and so her cry goes out to him that he will tell her where he may be found of her. She knows his faithful-

ness, and that where his flock is, there he will be found. Thus she says, "Tell me where thou feedest, where thou makest thy flock to rest at noon?" How similar is this cry to the experience recorded in this same song again. "By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. I will rise now, and go about the city in the streets, and in the broad ways, I will seek him whom my soul loveth." Here is the same earnest desire, the same restlessness in the soul expressed, that is seen in the text. The same longing of the believer's heart after the felt presence of the Savior, is recorded in the New Testament again and again. Christ, and Christ only, is presented as the one object of the believer's desire. In the personal experience of each believer, such is the strength of this desire, that the soul is never satisfied with its own desire, but feels fearful that its desire is not that earnest one which the true child of God experiences. The desire itself is so feeble and imperfect, that the child of God dare not expect anything from the Lord upon the ground that he desires it, and therefore every answer comes to the soul as a sweet and glad surprise. The child of God so often must say, "O Lord, I am ashamed of my desires after thee, who art so desirable, they are so faint and cold. Lord increase my desire. Let me have no desire except for thee." How blessed are the words of the declaration, "Thou openest thine hand, and satisfiest the desire of every living thing!" And so in response to this earnest inquiry, the Bridegroom speaks in the words of tenderness and love, and says, "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents." The words contain noth-

ing but love. If there be any chiding implied in the word "if," it is the chiding of love, perfect and supreme. To this one who has just said, "Look not upon me, because I am black," the Bridegroom says, "O thou fairest among women." "If thou know not," is as if he should say, "If thou dost not see me face to face, if thou hast not been where I am found with my flock, if thou knowest not the place where I lead them in green pastures, and make them to lie down by the still waters, there is one way by which thou mayest always find me. If thou canst not see me, thou canst see the footsteps of my flock." It seems to us that this is true in the experience of every child of God, to a greater or less extent. How many can say, I have no doubt as to where the people of God are. I can see their footprints plain enough, and the flock of God seems to me so lovely, and they rest in such green pastures, and seem so happy, but I fear that it will never be my privilege to gaze upon the Shepherd as they do, and enjoy the rest from fear and danger that they do. O, where may I also find thy presence, and enjoy the smiles of thy face? They seem happy and blessed in thee; why may I not also be? Such desires are heaven born, and they always find favor with the Lord. He pities his feeble child, whose hope is so near gone at times, and he will give some word of consolation and help, that shall prove a word in season to him that is weary.

In the text, the word of promise is also a word of admonition. "If thou know not, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents." This is only another way of saying, Abide with the flock, walk with the flock, and there shalt thou find the answer to thy desire. The dear Lord

would say to every seeking soul, "I am always with my flock; where they go I am found, and if they rest, it is I that leads them by the still waters. If thou wouldest dwell near to me, thou must dwell near to the flock." He does not say that dwelling with the flock is a condition of finding him, but that where one is found the other also abides. Here then is a direction to every seeking soul. He is with the fold of his sheep. As the desire of the spouse is to be with the bridegroom of her soul, the ready response will be, Let me abide with the flock. As the love of God is shed abroad in the soul, there will also be a love to every one that he loves; and so the flock of God will be dear to that soul. It is the love of God in the soul that causes the people of God to love each other. So Ruth said to her mother-in-law, "Entreat me not to leave thee, nor to return from following after thee," because the people of Naomi was her people, and Naomi's God was hers. So in the text, one of the things that is said by the spouse is, "For why should I be as one that turneth aside by the flocks of thy companions?" It is not the flock, so much as the Shepherd, that is desired. As soon as the bride finds out which is the flock of the true Shepherd, she will follow that, and no other. How many times do the people of God say, I do not doubt which is the flock of God, but am I one of them? Have I any right to abide in their company? But still the cheering word falls into their heart, "Go thy way forth by the footsteps of the flock." The text means, as it seems to us, to go in the way that the Lord has marked out for his children, walk in the order of the Lord's house, forsake not the assembling of yourselves together, be found with them in all their way of tribulation, in all the

ups and downs of their pilgrimage. Be in the way with them. When Abraham's servant had come to the house of Laban, and found his errand successful, he said one very striking thing: "I being in the way, the Lord led me to the house of my master's brethren." There is a great deal in being in the way. Let every humble, inquiring soul then travel with the people of God. Be in the way with them. Thus abiding; sooner or later the great Shepherd will reveal himself.

We may see what the affirmative means, by looking at the negative for a moment. There is a sharp line between the footsteps of the flock, and the footsteps of the companions. They do not lead in the same direction. The true Shepherd is not with the flocks of others. He is not found in carnal pleasure, nor in the midst of those who are filled with their own righteousness. It is not going forth by the footsteps of his flock, when we are found in the halls of worldly pleasure, or in the dramshop, or in the midst of those who would make light of that holy name whereby we are called. We shall find the Lord in none of these places. The flock of God do not walk there. The dove of peace cannot rest either in worldly pleasure, or carnal righteousness.

But our sister desired especially to know what it means to feed the kids beside the shepherds' tents. We suppose that one of the questions in the mind of our sister is, What do the kids represent? Because of the use made by the Savior of the goats in the parable of the sheep and the goats, many have supposed that the goats must always mean that which is rejected of God; but such is not in fact the case. Under the law the goat was regarded as a clean animal, as well as the sheep. Goats were offered in sacrifice,

and they were used as food, and their milk was a common article of diet. In this text we have no doubt that by the kids are also meant that which is good and acceptable to God. Had it not been so, the bride would have been told to put away her kids, before she was bidden to follow the footsteps of the flock. But what do the kids mean? If we were to regard the bride as referring to the church as a whole, or the church in her order as she is established upon earth, we should say that the kids were meant to represent the young believer, and that the church was to take a watchcare over the young who have come to abide among them. But it seems to us rather that the flock represents the church, while the bride brings to view the personal individual experience of each member of that church. And so the Lord speaks to each inquiring one, and bids that one go forth in travel with the church. In this case it seems to us that the kids mean all those graces of the spirit which grow and thrive best when the child of God is found in the company and fellowship of the people of God. In the church is found all that provision that is needed to build up and strengthen the believer, in faith and love, and every heavenly grace. There are the ordinances administered, there the proclamation of the truth is heard, there our God manifests himself to his people, and causes their love and fellowship to abound. Where is there a child of God, of any length of experience, who cannot testify to the blessings found in the assemblies of the saints? The way pointed out to the bride in this Song of Solomon, is the same that Paul admonished his brethren to walk in, when he said, "For-sake not the assembling of yourselves together, as the manner of some is." We know of no better advice to-day for the

little child of God, than to say to them one and all, Walk close to the church. If your faith seems weak, and your hope small, if you are full of doubts and fears, if you are so tempted that you greatly fear that you shall one day fall by the hand of your enemies, if you walk much in the dark, and are greatly discouraged, assemble yourselves with the people of God. As they converse of Jesus and his grace, and of what each one has experienced of his mercy and goodness, you will often find your own hope strengthened, and your comfort increased, and your heart will burn within you with a gracious warmth.

Cannot our sister herself bear witness that at such times her love has been increased, and her hope encouraged, and her faith made stronger? Has she not found that abiding in and with the church has been a help to her in all her life as a child of God? Thus the kids have been fed beside the shepherds' tents. These are the under-shepherds who have been chosen of God to minister to the sheep as he shall direct, and their needs may require. It is not safe to wander away from the shepherds' tents. The safety and the growth also of the sheep require that they should abide with the flock of God. The great Shepherd always watches over his flock, and of this we cannot be too sure, but he has also bidden his bride to abide by the tents of the shepherds whom he has appointed over them; and the reason is that the kids may be fed. Thus do the children of God grow in grace, and in the knowledge of the truth.

We believe that what we have written is according to truth, even though we may have missed the true meaning of the text itself. We trust that what we have written may be of some satisfaction to the dear sister, and to all who may read.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

HOSEA VI. I.

"COME, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up."

The language of Ephraim and Judah in the text, implies a confession that they had departed from the Lord, and had gone into idolatry, and that the Lord in covenant faithfulness had humbled them by sore chastisement. As he had said in chapter v. 14, "For I will be unto Ephraim as a lion, and as a young lion to the house of Judah; I, even I, will tear and go away; I will take away, and none shall rescue him." These fearful judgments had been felt, and being thus abased before the Lord, their language is, "Come, and let us return unto the Lord." They acknowledge that the hand of the Lord had been upon them, and that he alone could heal them. In the prophetic import of the subject, Judah and Ephraim appear to represent the church of God in her gospel organization, who, like the type, manifests a strong inclination to run into idolatry, by departing from the Lord in doctrine, in practice and in the discipline and order of his house. In all such cases, God is faithful to the provisions of his covenant. He will, and he does, visit the transgressions of his children with a rod, and their iniquities with many stripes, until they feel suitably humbled, feel a contrition of heart for their follies, and a desire to return to the order of the gospel. Then their language will be like that of Judah and Ephraim, "Come, and let us return unto the Lord." They understand that afflictions have not arisen up out of the dust, nor their troubles come upon them by chance. The Lord has torn them, and he alone can heal the breach. When churches forsake the laws

and ordinances of the gospel, depart from the simplicity of the doctrine and practice which he has laid down and enjoined, they soon become torn, divided and scattered, they lose that heavenly love and unity, so far as the sensible enjoyment of it is considered, and they are made to feel the folly of their course. With deep repentance they are then heard to say, "Come, and let us return unto the Lord," for it is his hand that is upon us, and he alone can heal us. He not only can, but he will heal us. An assurance springs up in their heart; faith in them revived, lays hold of the new covenant promise that he will be merciful to their unrighteousness, and their sins and iniquities he will remember no more.

MIDDLETOWN, N. Y., Jan. 1, 1855.

CHRIST THE ANTITYPE OF ADAM.

"BUT we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."—Heb. ii. 9.

Our excellent brother, Elder David W. Patman, of Georgia, has made some very appropriate remarks on the above text, and in his conclusion expressed a desire to hear from us on the same subject. We have not the vanity to presume that we can improve upon what he has written on the subject, but feeling a desire to gratify him, we will attempt to offer a few remarks, in perfect harmony with what he has said. In this connection the inspired writer of the epistle shows that all the knowledge that mortals ever had, or ever can have, of the things of the eternal Spirit, is by revelation from God. God spake to the patriarchs and their children, under the old dispensation, by the prophets. The prophets spake as they they were inspired by the Holy Ghost; and Peter says, The Spirit of Christ in them did signify the suffering

he was to endure, and the glory which should follow. The same God who spake to the fathers by the prophets, has in these last days spoken to us by his Son. The whole fullness of the eternal God-head being identified with and comprehended in Christ, the revelations of the Son are essentially the same, as to their emanation, as those which were made by the prophets. That is, they all came from God. But the apostle shows that there is a peculiar dignity attached to the communications made to us by the Son of God, on account of the superior greatness of the Son. The wide disparity between the prophets, or even the angels of God, and the Lord Jesus Christ, is clearly set forth as a reason why we should give the more earnest heed to the things which we have heard from him, than to the words spoken by angels, &c. Christ, who is absolutely God, as well as man, and Mediator between God and men, is worthy of more profound reverence, when speaking to us personally, than the angels, or prophets, by whose mouths God has been pleased to speak to the fathers.

In setting forth more clearly the supreme glory of the Mediatorial office of the Son of God, among other strong arguments, allusion is made to Adam, as the figure of him that was to come. Particularly in that dignity which the Creator bestowed on Adam, in setting him over the works of his hands, giving him dominion over the beasts of the field, the fowls of the air, and the fishes of the deep. In all this Adam was crowned with glory and honor, as the type of Christ. But man thus being in honor, did not therein abide, and we see not all things put under him. But while we may now look in vain for that honor of Adam's primeval state, we are in the gospel pre-

sented with the glorious antitype, in whom all that was said of Adam's dignity is fully realized in its spiritual and prophetic allusion to the second Adam, which is the Lord from heaven.

"But we see Jesus." Who sees him? Not everybody; for this epistle was not written to everybody. It is addressed to "Holy brethren, partakers of the heavenly calling," &c. None can see Jesus, especially in his exaltation and crowned with power and glory, unless they are taught of God. Paul says, When it pleased God, &c., to reveal his Son in me. Again, 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. John says, He 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. These are the only descriptions of characters to whom the address is made, or to whom these words apply.

"Who was made a little lower than the angels." Those unto whom a revelation of Christ is made, have a view of him in his glory, and in his humiliation. He is revealed to their faith as the Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace, and to them he is also made known as the man of sorrows, who was acquainted with grief. They see him, according to chapter first, and verse third, as the brightness of his Father's glory, and the express image of his person; as the Word that was with God, and the Word that was God. They see him made a little lower than the angels, by his incarnation; for the Word was made flesh and dwelt among us. He whose glory had filled the heavens from everlasting, was made of a woman, made under the law, to redeem

them that were under the law. "He took not on him the nature of angels, but 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.

But why this humiliation?

"For the suffering of death." The assumption of the nature of angels would not have brought him under the law that his people had transgressed; it was necessary that he should take part of the same flesh and blood, in which his children had transgressed the law, that he might be legally identified with them in their law state. Hence it is written, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death," &c. As the great object of his incarnation was to redeem his people, by doing and suffering all that the law required; he was made lower than the angels. This by no means implies that the glory of his eternal Deity, or his ancient Mediatorial glory, which he had with the Father before the world began, had depreciated in the smallest degree; for though in his humiliation he was found in fashion as a man, and humbled himself and learned obedience, and became obedient even unto death, and that the ignominious death of the cross, was made sin for us who knew no sin, and was even made a curse for us. As it is written, "Cursed is every one that hangeth upon a tree;" yet at the same time he thought it not robbery to be equal with God, and was acknowledged by the Father in that equality, even in issuing his death-warrant, if so we may speak, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts." While

hanging on his cross, all heaven glowed with the radiance of his unfading glory.

"Crowned with glory and honor." In his incarnation he was recognized by the law, by divine justice, by the eternal Father, and by all the shining hosts of heaven, as the Son of God. The darkened skies, the quaking earth, the rending rocks, the opening graves and the raising dead, together with the sundered veil of the temple, proclaimed in the most emphatic language, This was the Son of God! He was crowned as the antitype of Adam, with glory and honor; for all power in heaven and in earth was vested in him; and by virtue of his coronation, he hath power to lay down his life, and to take it up again. But in his suffering of death he is crowned with the glory and honor of complete success; the full accomplishment of all that was designed to be effected, his people completely redeemed, and by his one offering perfected forever. A deathless victory was achieved over sin, death and hell, and all his enemies were vanquished forever.

"That he by the grace of God should taste death for every man." It was only by the grace of God that a vicarious sacrifice could be admitted for the redemption of the people of God; that grace had reigned in righteousness in the counsel of eternity; in the election of grace; in the predestination of his members to salvation through him; in the love which the Father has bestowed on them, that they should be called the sons of God, and heirs of immortality. Not by the merits or the works of men, but by the grace of God, did he taste death for every man. That is, as explained in the next verse, "For it became him, for whom are all things, and by whom are all things, in bringing many sons into glory, to make the Captain of their salvation perfect

through sufferings." To him was committed the work of redeeming many sons, and of bringing them to glory. In order to accomplish this he must of necessity taste death for them all. If one of them had been missed, and left to work his way from under the guilt of sin and the curse of the law, to glory, that one would have been lost forever, and the family of God could never have been complete. But it was the will of the Father, That of all he had given him, he should lose nothing, but raise them up at the last day; and it was the will of the Son, That all that the Father had given him should be with him, and see his glory, which he had with the Father before the world began.

MIDDLETOWN, N. Y., Jan. 1, 1855.

ALL ORDERS FILLED.

WE have received another supply of the book "Theodosia Ernest," and have now mailed all orders to date.

LOANS ON NOTES.

Mrs. Cynthia Barlow, N. Y., 5; "A Lover of the SIGNS," N. Y., 30; John G. Morgan, Mo., 5; Mrs. James Banister, Ont., 10; "A Sister," N. J., 5.—Total \$60.00.

ERRATA.—The name published last number John Gibson, should have been John Gibbons.

R E C E I P T S .

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

Mrs. Fanny J. George, N. Y., 2; S. S. Ward, Ohio, 1; Mrs. Mary Rose, N. Y., 1.—Total \$4.00.

M A R R I A G E S .

MAY 30th, 1897, in Warwick, N. Y., by Elder Wm. L. Beebe, Mr. George W. Dolson, of Warwick, N. Y., to Mrs. Annie Pruden, daughter of Theodore Scudder, of Dover, N. J.

MAY 23d, 1897, at the residence of E. D. Varnes, in Farmington, Ill., by Elder S. H. Humphrey, of Galesburg, Ill., Mr. John Varnes, of Pennsylvania, and Miss Delia Byers, of Lewiston, Ill.

This young couple were baptized one week before their marriage, by the same minister.

OBITUARY NOTICES.

Mrs. Elizabeth Foster Davis, the oldest, and one of the most highly respected citizens of Cass County, passed over the river, March 15th, 1897, at 4 o'clock p. m., at the residence of her son, George W. Davis, after an illness of some three or four weeks, from diseases incident to old age. She was first confined to her bed from what was supposed to be an accidental fall, and from then it seemed that the thread of life had worn away, until it parted without a struggle.

Grandma Davis, as she was so familiarly known in this community, was born in East Tennessee, near a place called Crab Orchard, on June 5th, 1800. In 1819 she was united in marriage, in Kentucky, to James Davis, who was born in the State of Virginia, and emigrated to Illinois in 1821, settling on a farm about three miles south of Ashland, where they remained for three years. From this place they moved to the farm now owned by George Davis, one of her sons, which place is known as the old Davis Homestead, which is located in Monroe precinct, about five miles southwest from this city. Her husband died in 1856. At the time of the Davis settlement in Cass County, their nearest neighbors were four miles distant, and their nearest grocery store was St. Louis, Mo. All around them was a wild, untamed wilderness, and the warwhoop of the Indians still rang out and echoed along the borders; but with that intrepid zeal which marked the character of the early settlers of Illinois, Mr. Davis and his wife erected a home, and reared a family of fourteen children, six of whom are now living, with thirty-eight grandchildren, eighty-three great-grandchildren, and six great-great-grandchildren, and other relatives and many friends are left to mourn the loss of this faithful mother, friend and neighbor. She had been an earnest christian since 1831, having joined the Primitive Baptist Church, and was baptized by Elder Plasters, at that time.

Her funeral occurred at the old homestead, March 17th, at 1 o'clock p. m., Elder John L. Scott officiating, taking for his text, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John x. 28, 29. Elder Scott is a relative of the deceased. He preached a fitting sermon to the memory of this mother in Israel, who all along the pathway of her long life has bountifully strewn flowers of faith, hope and love. The interment was at the Davis graveyard, on the old homestead. Followed by a large concourse of relatives, neighbors and old friends, the casket containing the body was carried to its last resting place, and her grave strewn with beautiful flowers.

Thus one more of that grand community of old settlers of Cass County, who have assisted greatly in making the bright pages of its history, is gone.

Mrs. Mary Jane Casey, the subject of this notice, was born in the State of Tennessee, May 18th, 1847, died April 11th, 1897, at 11 o'clock p. m., aged 49 years, 10 months and 24 days. She was married to Jesse N. Casey in July, 1865, and to this union was born six children, three sons and three daughters. One son and one daughter preceded her to the better world. She professed a good hope through grace in early life, and came to the church on the third Sunday in August, 1884, and was baptized into the fellowship of Enon Church, on the third Sunday in September, 1884, by Elder Elijah S. Casey, and remained a worthy member of said church until death. She was sick about three months, taken with "la grippe." She suffered greatly, but bore her sufferings with christian fortitude. She talked much, and would sing when she was so weak we could hardly understand what she would say. She seemed to be perfectly happy. It was the happy privilege of the unworthy writer to be present, and hear her talk three weeks before she died. She sank away until we all thought she was gone, and then revived and began to try to clap her hands and talk. She gained strength, and talked for half an hour. She gave advice to her children, and prayed for them, and shouted praise to God for his goodness and mercy, then spoke of her suffering, and said it was nothing to compare with the suffering of the blessed Jesus, and counted many Scriptures that spake of his crucifixion. Limited space admonishes me to close, for should I write ten times more, I could not speak of all her noble traits of character.

She was carried to the burying-ground near where they lived, on April 12th, 1897, and the unworthy writer tried to speak words of comfort to the sorrowing relatives and friends, and may they, as she, die in the full triumphs of a living faith, is the prayer of this poor old sinner,

WM. J. CASEY.

LEAD HILL, Ark., May 20, 1897.

Mrs. Eley Williams, wife of Steven Williams, of Athens, Ill., was born near Mason, Effingham County, Ill., in 1831. At the age of twenty-five years she moved to Brnsh Creek, ten miles south of Springfield, Ill. She was married to Steven Williams in 1859. They took up their home in what is known as the McKinney settlement, four and one-half miles north-west of Springfield, where they resided for many years. In 1881 they moved Mcuard County. She was a consistent member of the Regular or Primitive Baptist Church for nearly thirty years. She departed this life April 26th, 1897, being 65 years and 4 months of age. She was the mother of six children, two sons and four daughters. One daughter died in infancy. The rest, with the husband, are left, together with many neighbors and friends, to mourn the loss of a devoted wife, mother and neighbor.

The funeral was preached at the "Christian Church," in Athens, Ill., by the writer, from Job xiv. 14, "If a man die, shall he live again?" The body was interred in Hall's Cemetery. To the bereaved we would say, to sorrow not as those without hope, but to live resigned to the will of him who doeth all things well.

In hope,

JOHN L. SCOTT.

APPOINTMENTS.

ELDER S. H. Durand will, nothing preventing, preach in Grover, Pa., Wednesday and Thursday evenings, June 16th and 17th, Waverly, N. Y., Friday 18th, Burdett, N. Y., Saturday and Sunday, 19th and 20th. Meetings Saturday, 10:30 a. m., and 2 p. m. Sunday, 11 a. m., and 2 p. m.

THREE DAYS MEETINGS.

THE annual three days meeting of the Big Spring Church, will be held at the Highland school-house, three miles east of Elgin, Oregon, to commence on Friday before the fourth Sunday in June. All lovers of the truth are invited to meet with us at that time.

G. E. MAYFIELD.

YEARLY MEETINGS.

THE Lord willing, there will be a yearly meeting held with the Enon Church, near Mason City, Custer Co., Neb., beginning the Friday before the third Sunday in August, 1897, to which the Baptists throughout christendom are most cordially invited. We especially request the ministering brethren to meet with us, and will try to make all feel welcome.

J. M. AMSBERRY, Clerk.

ASSOCIATIONAL

THE Sitoam Association of Regular Predestinarian Baptists of Oregon, will be held, the Lord willing, with the Pleasant Grove Church, at Goldendale, Washington, commencing on Friday before the third Sunday in June, 1897, at 10 o'clock a. m. Those coming by boat will be met at North Dalls, will have to be there on Wednesday evening, June 16th. Those coming by rail will get off at Grants, cross the river Thursday morning, June 17th, where they will be met by teams to convey them to the place of meeting. Should any miss the private conveyances, there is a daily stage from each place to Goldendale.

N. J. SHANKS, Clerk.

SMALL, LIGHT BIBLES WITH LARGE PRINT.

We are now prepared to furnish a Bible that has been much inquired for by our people; a small and light Bible printed in large full-face type, with maps and family record,

WITHOUT REFERENCES,

size, 6 inches wide, 8½ inches long, and 1½ inches thick. We can send these Bibles postage paid, at the following prices, according to binding, the contents of all being the same.

- 1702. Imitation Roan, red burnished edges, boards, round corners, side and back title, \$1.35.
- 1730. French Morocco, gilt edges, boards, round corners, side and back title, \$1.80.
- 1790. French Seal, red and gold edges, extended covers, round corners, \$2.75.
- 1713. Algerian Morocco, red and gold edges, limp, round corners, leather lined, \$3.50.
- 1791. French Morocco, red and gold edges, extended covers, round corners, leather lined to edge, \$3.75.
- 1734. Extra Morocco, red and gold edges, flexible boards, round corners, leather lined, \$4.00.
- 1714. Extra Morocco, red and gold edges, limp, round corners, leather lined, \$4.50.
- 1793. Algerian Morocco, red and gold edges, extended covers, round corners, silk sewed, leather lined to edge, \$5.00.

WITH REFERENCES AND MAPS.

size, 6½ inches wide, 9½ inches long, and 1½ inches thick.

- 2790. French Seal, gilt edges, extended covers, round corners, \$4.50.
- 2791. French Seal, red and gold edges, extended covers, leather lined, round corners, \$6.00.
- 2713. Algerian Morocco, red and gold edges, limp, round corners, leather lined, \$6.50.
- 2714. Extra Morocco, red and gold edges, limp, round corners, leather lined, \$6.50.
- 2793. Algerian Morocco, red and gold edges, extended covers, round corners, leather lined, silk sewed, \$7.50.

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,

GILBERT BEEBE'S SON.

Middletown, Orange Co., N. Y.

HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns, carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist Churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of the small books embraces:

Cloth Binding, single copy, 75c; half dozen, \$3.00.
Blue Plain, single copy, \$1.00; per dozen, \$9.00
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First Quality Turkey Morocco, very handsome, \$2.75 single copy or per dozen, \$30.00

LARGE TYPE EDITION.

We also have an enlarged fac-simile of the small books, being about twice the size, in a variety of bindings at the following prices, viz:

Cloth Binding	\$1 00
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At the above prices we will mail the books, postage paid, to any part of the United States or Canada.

G. BEEBE'S SON.

Middletown, Grange Co., N. Y.

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.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 65.

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NO. 13.

P O E T R Y .

THE SOVEREIGNTY OF GOD.

“WE move in him, the universe
Doth but one Master know ;
All things subserving one vast plan,
Do as a river flow.
He wills it light ; the stars shine forth,
The bright moon doth arise,
The sun doth send his ardent beams
Along the dazzled skies.
He wills it dark ; the stars go out,
The moon in sable shroud
Doth hide herself, the earth and sky
Are wrapped in mist and cloud ;
But ever he appointeth all,
If good or evil be ;
No power exists, or can exist,
Above his sovereignty.

The stars in countless millions roll
Through the illumined space,
In their eternal orbits each
Keeps its appointed place.
Each planet sweeps in graceful curves,
Around its central sun,
And each its predetermined course,
The works of nature run.
The ages come, the ages go,
The nations fall and rise,
The wicked sin, the just do good,
And all before his eyes ;
But ever he appointeth all,
If good or evil be ;
No power exists, or can exist,
Above his sovereignty.

Think not that man can fight with God,
Or devils thwart his will,

For these are but the instruments,
His purpose to fulfill ;
For night must come—this evil night
That fills the world with sin—
That out of darkness light may shine,
And God himself be seen.
So shall his attributes be known,
And we shall see his face,
When all of evil flees away
Before his strength and grace ;
For ever he appointeth all,
If good or evil be ;
No power exists, or can exist,
Above his sovereignty.”

C O R R E S P O N D E N C E .

CANADA, Ky., Feb. 6, 1897.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR BRETHREN IN THE LORD:—I
will send you a letter from Elder W. J.
May. If you think best, please give it a
place in the SIGNS, our highly prized
family paper, which gives us poor sinners
so much comfort. O how I do love to
hear from the brethren and sisters in dif-
ferent parts. I love to hear them ascribe
all power to Israel's God, both in heaven
and on earth. I also love to hear them
declare salvation by grace, and that
alone ; not of works, lest any man should
boast. If it were of works, then we
should give the power to man, as the Ar-
minian does, and then we would have

something to boast of. We as Baptists do not have any works to boast of, but we do have something to glory in, which is the Lamb of God, our dear Redeemer, our life, our head, our light, our way, our truth, our salvation, and our all in all.

Brother Chick, as my mind has been especially writing to you this morning, I must call your name separately while writing with my pen. I feel unworthy to address you as others; but notwithstanding my unworthiness, ignorance and sinfulness, I do love to be with such ones as are the children of the living God, for they are the only people on earth that I can enjoy myself with. Whether I am one of them, or not, I do not know. I have only a little hope, and sometimes it grows very dim. One time last summer I remember I lost sight of what little hope I had. For the space of a thought it would be so small that I could not see it, and then for a moment it would appear a little brighter. It was the only time that I have ever lost sight of what little hope I had, since I first had one. I am the most of my time low down in the valley of darkness, and sometimes while there I am in a sense content, but so lifeless and cold. Then again I am as restless as one could be. Then I can cry unto the Lord for his mercy, and I shortly find relief. Then the Scriptures come back to my mind, which revives my little hope. This is a part of the reason of my hope that I have met with a change; for before the good Lord made himself known to me, as I trust, the Scriptures never came to my mind, but since that time they have been of great comfort to me. The other day while crying to the Father of love that he would forgive my many sins, this Scripture came to my mind as forcibly as if some one had spoken to me, "Because I live, ye shall live also." This gave me

some relief; but I have been lifeless all the fall and winter, and must remain so until the Lord shall raise me out of the pit. When he delivers us, as he did David out of the lowest hell, then we can sing praise to his holy name. We try to get out sometimes by ourselves, and find all our efforts vain. When in trouble, we have used all efforts to find relief, until we have worked out, and given up at last, and were made willing to submit ourselves to the will of God. If he sent us to destruction it was right, for what he did we felt was right. Then shortly he makes himself known to us. This is our every days' experience. Brother Chick, we are strangers in the flesh, but I trust we are heirs of the heavenly Father. For this cause I would love to see you, and all others who claim a hope like this.

I am well pleased with the paper in pamphlet form, but would be glad to get them weekly. The time seems long to me to wait for the consolation which they bring.

I must close. May the God of Israel bless each one of his little ones with wisdom and understanding and humility from on high, and guide us in all we say or do, is the prayer of one who is saved by grace, if saved at all.

Brother Chick, please give your views upon the second death.*

From your sister,

SARAH E. BOLT.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."—Rev. xx. 5, 6.

MRS. SARAH E. BOLT:—My highly esteemed sister in Christ Jesus. As you

*We would be glad if some brother would respond to the request of our sister, as we do not feel that we have any satisfactory light upon it. C.

have asked me for my views upon the above portion of holy writ, I have, after considerable delay, taken my pen to-night to write you and comply with your request as best I can, hoping that the Lord will so direct my mind and pen, that I may write to your comfort and edification. I look upon this subject as very mysterious, and as lying far under the surface, and that none but God can reveal it. Therefore I desire to trust alone in him.

In the first place, we should emphasize in our minds that the book of Revelation was written to the seven churches in Asia, and not to the world, nor any part of it. And not only so, but that the book of Revelation is a summary of the entire Bible, and that the condition of the seven churches, together with their pastors and members, represent or show the condition of the church and people of God in their time state, in every age of the world. Forasmuch then as the Bible is a narrative of Christ and his sanctified and redeemed people, I shall aim to confine myself to them only, in my exposition of the above Scripture. Also I shall aim to make this letter more suggestive than declarative, because the subject is so deep and mysterious that I feel it my duty to be very cautious, and move slowly, and to let my words be few and well ordered, if the Lord will. I feel as though I were now occupying holy ground, and therefore should, as much as in me is, put off the shoes from off my feet. That is, I should lay aside all human dependence and wisdom, and trust alone in Christ.

The text at the head of this article, as well as the general tenor of the Bible, demonstrates the fact that in every age of the world, some of the Lord's regenerated people in their time state have wor-

shipped the beast (antichrist) and his image (Arminianism) and received his mark in their forehead, or in their hand. I will quote a few passages which I think support this view. The revelator, John, in speaking of the beast which came up out of the earth (the old Jewish earth,) who deceived them that dwelt upon the earth, by the miracles which he had power to do, says, "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell [merchandize in the gospel,] save he that had the mark, or the name of the beast, or the number of his name."—Rev. xiii. 16, 17. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture [now] into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."—Rev. xiv. 9, 10. The eleventh verse of the same chapter shows us plainly that those who worship the beast and his image, receive the mark, and have no rest day nor night; and we know that day and night belong to time, and not to eternity. Therefore we must confine this to the time state of the Lord's people. I mean his wayward, rebellious and revolting people, who wonder after the beast. Their being tormented with fire and brimstone is, I think, figurative, and means, I believe, to be tormented with the sulphuric fumes of Arminianism. We cannot believe that any one will be tormented in the presence of the holy angels in the eternal world, but doubtless many of them are thus tormented

here in this time state, in the presence of the faithful and uncompromising ministers of God, who have part in the first resurrection, as I shall endeavor more particularly to show, before I close this article. You will see from the Scriptures which I have quoted, that those who worship the beast have no rest, but are tormented day and night. The parable of the rich man and Lazarus, Luke xvi., seems to sustain, and explain the foregoing Scriptures and remarks, with regard to some of the Lord's people worshipping the beast, and therefore having no rest day nor night, while here in this time state. This parable shows a conversation between those who are in torment, and those who are quietly resting in Abraham's bosom, or in this glorious gospel rest. We cannot believe for one moment that this parable represents the state of the Lord's people in their ultimate glory, and that of the wicked in their state of eternal punishment. We cannot harbor the idea that the finally saved and the finally lost will, or can, communicate with each other in the eternal world. Just think for a moment what heaven would be with the eternally suffering continually crying to them for just enough water to cool their parched tongues. These with many other instances are plain evidences to me that some of the Lord's people experience a state of torment here in time, which in the Scriptures is called hell, the lake, everlasting burnings, the second death, &c. As death is the privation of life, so the rich man died; and in hell he lifted up his eyes, being in torment. That is, he was wholly deprived of that glorious rest, of that resurrected life which Lazarus was enjoying. A great gulf was fixed so that they could not pass either way. Solomon said that, "The man,

that wandereth out of the way of understanding shall remain in the congregation of the dead."

I will not try to particularly define the thousand years, but I am sure that it does not have any reference to eternity, but does mean a limited portion of time; for the Bible speaks of the thousand years expiring, or being finished, and we know that eternity does not expire. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." The resurrection mentioned here, I am sure, has direct reference to the resurrection of the church from under the law, that being dead wherein they were held. In Matthew xix. 28, Jesus said to the apostles, "Ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." I do not believe that the regeneration here spoken of, refers to the individual regeneration, but to the regeneration of the church from under the law. The apostles who followed Christ in this regeneration, are the same characters alluded to in the text as having part in the first resurrection: for those who had part in the first resurrection, were those "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. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." This text proves conclusively that those of the Lord's people who are here denominated "the rest of the dead," had no part in the first resurrection; therefore

this resurrection cannot mean the resurrection in Christ; for if so, then those who are here named the "rest of the dead," and "who lived again" when the thousand years were finished, had no part in Christ. This will not do, for they had as much part in Christ, as those who had part in the first resurrection. It seems to me as clear as noonday, that those who had part in the first resurrection, were those apostles and leaders in the church, who were beheaded for the witness of Jesus, and for the word of God, &c., as is plainly shown in the fourth verse. The rest of the dead were those who were not beheaded for the witness of Jesus, who did not follow Christ in the regeneration from under the law, but were raised and lived again at the end of the thousand years. Those who were beheaded for the witness of Jesus, and had part in the first resurrection, are those who 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 to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." These texts prove to me plainly that the apostles were they who followed Christ in the regeneration, and were beheaded for the witness of Jesus, and for the word of God, and who did not worship the beast, nor his image, neither had received his mark in their forehead, nor in their hands. These were first converted to the faith and doctrine of Christ, as manifested in the gospel, and were raised up or resurrected from under the law, wherein they were held as dead. This is the first resurrection. Now, my sister, as you are well aware that I believe that

the second death is now in the experience of some of the Lord's people, and has no reference to the eternal punishment of the wicked, I will give some reasons for my so believing. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Now this text proves to a demonstration that those that did not have part in the first resurrection, were under the power of the second death. It also asserts that the people who are here called "the rest of the dead," had no part in this first resurrection. The second death had power on them. Thus you see that there are but two positions for us to take on this point, and they are these: We must say either that the people called "the rest of the dead," who lived again, were not God's people, or we must admit that the second death had power on them. For we know from the text that they had no part in the first resurrection, and we do also further know that those who had no part in the first resurrection, the second death had power upon.

My sister, it seems to me that you can learn from these texts more than I have written you, or can write you. Verse four tells you precisely who had part in the first resurrection, and on whom the second death had no power. On such the second death had no power. The word "such," means those of like kind. Then all of like kind or character in our day, as well as then, are not under the power of the second death, but they worship God day and night in his temple, or church, while those of God's people who are of like kind, or character, with those who are called the rest of the dead, who are guilty of worshiping the beast, &c., are bound hand and foot in outward darkness. They are dead to gospel obe-

dience and rest, and to spiritual enjoyment, life, light and liberty. This is the second death. I will again repeat that death is the privation of life. May God bless us all with a growth in grace, and in all spiritual understanding. I need not ask you to cast the mantle of charity over my manifested weakness and imperfections, for you are taught of God to do this.

Unworthily yours as ever,
W. J. MAY.

SOUTHAMPTON, Pa., May 18, 1897.

DEAR BRETHREN:—I send the following letter because I think it will be of interest to many who personally knew brother and sister Patterson, and to others also. Sister Patterson's father was Elder Rector, pastor of the churches at Riker's Hollow and South Dansville. The latter church has long been extinct. He died about thirty-two years ago.

Your brother in hope,
SILAS H. DURAND.

MARSHALL, MICH., Feb. 22, 1897.

DEAR BROTHER SILAS AND SISTER BESSIE:—With a feeling of fear and trembling I try to write a few lines to you. I fear we are forgotten by you both, but we think of you, talk of you, and dream of you, and read your writings in the SIGNS with love for you for the truth they contain. I have often had a desire to write, but know my weakness, and dare not make the attempt. But in the piece in the last SIGNS, you spoke of Perry West, and other things that had been in my mind, and you spoke my mind in so many other ways, and I could keep silent no longer. My mind went back to the time when you and both Elders Purington, and Elders Chick and St. John, and so many others,* stayed

*There were nineteen of us, and we had ridden twelve miles in a lumber wagon. S. H. D.

with us at Rogersville, N. Y. You knocked at the door, and when I opened it how my poor, almost broken heart bounded with joy! Your face looked like an angel of mercy sent to me for my comfort. You said, "Can you keep us?" I replied, "Yes." You said, "There are nineteen." O, my dear brother, words cannot tell how my poor heart rejoiced. I felt as though the Lord was in that place. I was only sorry that I could not do better for them than I could. But the good feast of spiritual food I got has never been consumed, for I live it over to this day. Elder Wm. J. Purington told his experience, and so did sister Hamilton. How well I remember your going to old Dansville with brother West, to leave your footprints; but you did not leave them in the sand; O no! for some things you said have been a help to me all my life. One thing I will mention. You said, "If we have not doubts, we never have felt the love of God, for the self-righteous never doubt." That is only one of many things that have given me courage to hope on with fear and trembling. I well know that it is by grace that I am what I am.

I suppose you think us dead, for you have not heard from us; but we are lonely travelers here, weary and oppressed. But our journey's end is near. Soon we shall rest. I was seventy-seven the 6th of this month, and Mr. Patterson will be eighty-two the 5th of April. We live alone so far as Old Baptists are concerned. Since we came here, we have been three times to Iowa, three hundred miles, to hear the gospel preached.† We always got well paid, but we shall never

†How many who live near to places of meeting can be kept at home by a little cold, or rain, or sleepiness! What a blessing it is to be as hungry for the word of the Lord as this dear brother and sister, who could go such a long distance just to hear the gospel preached. S. H. D.

go again. Fourteen years ago I had erysipelas in my right hand, so that for six years I could not write my name, and cannot write much now. Four years ago I fell and broke my hip. I can go some on crutches, but not much. Two years ago I fell and broke my wrist, which got out of place, and is not much good. One year ago I had eczema in my feet, and nearly all over me, and words cannot tell what I suffered. So you see I know what it is to suffer, but not as that dear sister, Mary Parker, suffered. I did feel to rejoice when she was at rest with the Lord whom she loved. Mr. Patterson was my main help through all my sufferings. Eight weeks ago he fell on the ice, and has to go on crutches, but thinks he will soon go without. So we never expect to hear the word of God preached again, but we are glad to know it is preached. We came into this State twenty-four years ago, and to this place one year later. It was then a broad prairie, but is now a fine town of between two and three thousand inhabitants. It has six churches, and one of the best schools in the State, with two school-houses. Everything is worshiped but the true and living God. It makes my heart ache to see the zeal that is not according to knowledge; but I know God wills it so to be, and why do I find fault? I, a poor sinner saved by grace, if saved at all.

But I will draw my rambling, disconnected, and, I fear, unwelcome letter to a close. I wish we might see your face at our door again. We live with our son, and have everything heart can wish for our comfort. We have the SIGNS, which is all our preaching.

Now this is a private letter to you and your sister; but if you see fit to tell in the SIGNS our whereabouts, it may be the Lord will put it into the heart of some

minister to come here. We want you and sister Bessie to pray for us. Good by.

With love to you and yours,

OLIVER PATTERSON.

PARTHENIA PATTERSON.

HOPEWELL, N. J., April 18, 1897.

DEAR BRETHREN AND SISTERS:—I have felt a desire to address you, one and all, so often, but feel my unworthiness, weakness, and inability so much, that I tremble at the attempt. Yet I will try, and know that if the spirit of grace is with me, all other things will be put to flight. I received a letter from one a short time ago, who felt his weakness and such a desire to be stronger, and have a greater knowledge of divine things, and also to be able to be a help in the church, and who wanted to know if it was thus with me, and if I felt my weakness so. And as I read the letter I had a desire to show the vileness, deceitfulness, and misery my heart contained. It then seemed so vivid to me, and then I felt that I had words to express it, but now I feel at a loss for words. First of all, I so often question have I been born again? Do I know anything about old things passing away, and all things becoming new? Do I know anything about loving the brethren? Do I know anything about the vine? Is there any mark in my forehead? Do I know what it is to deny myself? Do I know anything about the warfare? How will I answer to you all? But if I answer to one, why not to all? For I believe, in these matters, all are as one when speaking about being born again. I do not remember the time when I did not feel that there was a God, and that I could hide nothing from his view. At times, I felt that he just watched me. But after this I enjoyed all the pleasures any one could. I united with the Pres-

byterian church, was a member of Sunday School, and thought the more I worked the better it was for my soul's salvation, and my crown would have more stars. It seems to me now that I can see how I was all the time trying, and was permitted to live in a measure above these very promptings from within. I went on in this way, with my young associates, deceiving them into thinking that I was all in heart with them all. Finally there came a time, when I was shown just where I stood, how deceiving I was, and how many things I did believe. It was one Sunday morning, and there was to be an infant baptism. I never had believed in that. But I went to witness it. And while there I was compelled to ask for mercy, for all my wrong doing, and could not see that I had ever done one thing right. For a long time I was more or less troubled. I kept leaving off my good works, for my conscience would not let me keep up with them. It seems to me that my breathing was continually that God would be merciful to my unrighteousness. I had transgressed all the time, but yet with a conviction within. So time passed on for a year or two. I attended the Old Baptists meeting, and dear Elder Purington so often would tell me how I felt, better than I could tell him. He often spoke to me of my feelings, but I never could answer, my voice would be so choked with the tears. And beside I had been deceiving so much, that I was afraid that I would deceive again. The association was here, and Elder Purington was here speaking, and in his sermon he said, "If ye love me keep my commandments." At first I looked around to see if any one was speaking to me, for the words were direct to me. But I could see that no one had spoken to me. I was made to know that it was a command

from the most High. And now trouble was mixed with joy. For it was joy to feel that the Lord had spoken to a sinsick soul, yet a trouble to feel and see my sins so great that it seemed impossible to obey this command. This was the first of June. The fourth Saturday, after the meeting, Elder Purington came to me and asked if I did not have a desire to be numbered with the church, and said that he felt satisfied that I would not have any rest until I came. I could not answer a word. But how I wanted to ask many things. He had talked to me before, but I never had such a desire to talk to him as now. The next fourth Saturday, I was enabled to come; but I felt so unworthy. Was I deceiving them? Would I walk so as not to be a stumbling-block to the church? I tremble as much at the question now, as I did then, and it is nearly eighteen years ago. I am yet continually trying to find some particular evidence of my birth from death to life. It seems to me that if the church could see me as sometimes I see myself, I would be cast out from them immediately. I look at the brethren and sisters, as they meet for worship, and how I enjoyed their good feeling for each other. But, at times I seem so cold and indifferent, I would like to tell them about it, but am not permitted to. I have been sick this winter, and home from meeting several Sundays, and have been told by many that I was so missed. But I cannot feel that it was me that was so missed, but only my person, as I always sit in the same place. Of course if that place is vacated it seems empty. I do not feel that more than this is possible. For when I would do good, or feel to say some comforting thing, evil is right there, and oftentimes leads me far away, and then I am left to mourn my weakness.

So often I question, if I were called to stand between life and death for owing or proving that salvation is through Jesus' blood, and this only, would I be firm, or would I shrink? And it gives me great fear that I would not be firm; that I would have more fear of men than of God, and be forgetful of his comforting words, when he says, "Fear not, I am with thee." In all these things I feel my deceitful heart so much, trying to keep pace with the rest, and yet so far behind and not owning it to them. I can only say, God be merciful, and if it be thy will, keep me in the right way, and make me to bear good fruit, and keep me content with my lot, whatever it may be that thou hast for me to do. Keep all desires for worldly things from me. If it be thy will, give me forbearance toward others, as I would wish it shown to me. Give me a forgiving heart, with compassion on all, and if I see weakness in others, may I see that my own is greater; may I not be allowed to boast of my strength, for I tremble when I see how little strength I have. I do sincerely feel that the protecting care of God has been over me, or I would have fallen many times, when I did not. How often, when I have been with some poor, trembling child, or children of God, who are lingering near, and yet feel too unworthy to come, although their life has proved their standing, some of longer and some of shorter duration, in the warfare, I have felt if it were only in my power to give them some comfort, some encouragement by the way, how gladly I would speak to them. I can but feel that if I had been permitted to stay away longer I would have felt more positive that I had not deceived the brethren. Yet with all these feelings, and murmurings, and pleadings, I sometimes feel that I know that my

Redeemer liveth, and rejoice and feel strong in him. Then I think that I will never doubt again, but ere long I am in the warfare again. One evening this winter the Elder spoke to us about being set as a seal upon the arm of the Lord. It was a feast to me at the time, and so many times since I have feasted upon it. Could I be sure that I was set as a seal upon the everlasting arm? O, what joy to a poor, trembling one. After that feast I grew so low in spirit and in hope. Hope seemed at times almost entirely gone. Yet I felt it wrong to murmur, although I could but ask for the light of his dear face, to safely guide me. Afterwards the Elder spoke to us about the root out of dry ground, and I felt that there had been once more a refreshing shower, and the life that I had felt was gone, or had not even been, was refreshed, and was so bright, and I could see again so plainly that I was like Ruth, and her words were my words. I would like to write all the beauty in this last sermon, but I cannot. I have now written so much, yet not what I wanted to say so much. I was reading in the last number of the SIGNS last evening, and what beautiful letters it contained. I could feel these are the words of truth, and from truthful children, and I felt that I could hear some of the words being spoken by the writers of them, and my heart went out in love to them, and I desired that they might be enabled to write many times of these precious things. As I am writing of my enjoyment of these things, the questions come, have you any doubt about these writers being the children of God? From your heart do you enjoy them? If you enjoy them, why do you? With these questions I am stilled, and feel that God knows best. May I never murmur, but be content, if he chooses to hide his

face, and wait with patience for his return. I do know that his promises will all be fulfilled. He has promised that he will never leave nor forsake us. He has said that his everlasting arms are underneath; that his grace is sufficient, and that as our days so our strength shall be. I do know that it is good for us to be left alone at times, so that we may appreciate his coming the more. And in this we find our weakness to be so great, for do what we can, we cannot bring his presence back. So it is not of us in anything, but all things are of him from first to last. And now to him give all the glory, honor, power and praise. For all things are of him, and in him, and without him nothing exists.

Yours unworthily,

MARY S. HILL.

GLENMORE, N. J., April 11, 1897.

MISS MARY HILL—DEAR SISTER IN CHRIST:—Probably you will think strange that I should write to you so often, but I am not my own keeper. I cannot help it. I must tell these things to some one, or write of them—these things of Jesus that have been revealed to me through the grace of our Lord. Of course I have my brethren and sisters here at home, but my mind is so often led to those at a distance that I have never seen. I often think of the leper after he was healed of his disease. The Savior bade him go, and tell no man, Now why tell no man? We cannot tell the natural man of the things that Jesus has spoken to us, because they are foolishness unto him, neither can he know them, because they are spiritually discerned. We cannot tell any except those who have the same experience that we have. But when we speak of it to some poor child of God, how soon we will see the love of God shining in their face.

Surely we cannot find out the ways of Jesus by study. The Lord has said that his ways are past finding out. No man can know Jesus except the father reveal him unto him. How well do I remember the spot where Jesus was revealed to me, and the spot where I was made to see that I was a sinner in the sight of God. Of all sinners I was the most vile. I was planting corn. I believe that I had been made to see some of my sinfulness before, at times, but not as I was made to see it at this time, for two days. As I was working in the field, I thought I would never live to see the other side. I thought my sins were so great, that God would not let me live. I think for nearly a week, with every breath, I breathed forth these words, "God be merciful to me, a sinner." On the Sunday that Lizzie was baptized, as I was feeding the chickens, I was made to praise God. The first thing I knew, all was as dark as night. Then the darkness was taken from me, and all was light. Then I hope it was made plain to me, where my strength was. It was in Jesus. He was my Savior. The everlasting arms were underneath me. He it was who had led me down into this dark valley. What for? To show me that the whole need not a physician, but those that are sick. O what a sinner I was. But the Lord is my Shepherd. "He maketh me to lie down in green pastures: he leadeth me beside the still waters." From the time that Jesus was revealed to me, as my Savior, I wanted to tell it to the church, but something kept saying in my mind, they will not receive you. But when I did come, and they did receive me, I cannot tell how glad I felt. Not that I felt worthy of their fellowship, but I felt that it was one of God's rich blessings, that they should receive me, a poor stumbling-

block, in their midst. I often think how far short I come of praising God as I ought to, for the privilege of meeting with the brethren, nearly every Sunday. How many of God's dear children have not this privilege. How thankful we ought to be. I thought to-day, how lovingly all the brethren and sisters looked. How plainly I could see the love of Jesus shining in their faces. But poor worm that I am, I have little or none of that incense about me, that those who had been in the sanctuary to offer sacrifice, carried out with them upon their persons. What is there about me to testify that I have been with Jesus? I have just simply crawled in there. I am of no benefit to them. I cannot say anything to their comfort. These are some of the ways in which I have been led. Now, dear sister, tell me is it thus with you? My chief desire is, to meet with the brethren as often as I can. I love to meet those whom I believe to be the children of God, wherever they dwell. It has been my anxious desire for some time to meet those in distant places, whom I have never seen. Now, dear sister, I did not think when I started, that I would write so much of my experience. But as I said; I am not my own keeper. I have often wondered whether I have any real Christian experience or not. But I hope that these have been some of the Lord's dealings with me.

I will close. It appears to me that my letters are so dry, like this poor, stony heart of mine. God alone can soften this stony heart, My prayer is that he may soften my dry heart, and make me bow in humble submission to his will: Dear sister, do with this as you see fit.

Your unworthy brother, if one at all, in hope of eternal life,

D. W. SHEPHERD.

[WE believe that letters like the two published above, are well calculated to build up the hope of the feeble, and encourage the needy in Zion. The narrative of the daily travel of the people of God, is a record of his goodness, and sets forth his will in plain language. These things are not theories, but facts. To speak of these things draws the people of God together. And, as Christians thus talk by the way, their hearts burn within them, because Jesus still walks and talks with them, as they converse of him.—ED.]

WOODSTOCK, Mich., Feb. 11, 1897.

EDITORS OF THE SIGNS OF THE TIMES
—ESTEEMED BROTHERS:—Through the abounding grace and mercy of our covenant-keeping God, I have been spared to enter on the year 1897: thanks to his most holy name; though one of the most unworthy that ever hoped in the blood and righteousness of a crucified, and ascended Jesus. Dear readers of our home paper, the dear SIGNS has long stood the test through much opposition, and great trials, and been a welcome visitor to many poor ones, as it has been to me for over thirty-six years. To day I picked it up, and it seemed if possible, more eagerly than ever. It makes but little difference about the change in the arrangement of its dress, only I do think it is more convenient in pamphlet form. If it did not have the old ring, then, dear readers, we would be so sad, for we are sure, if we know anything at all, it has been, as a medium of correspondence, giving the "certain sound" by which spiritually taught ones are strengthened and built up in their most holy faith. What I mean, its aim has ever been to wield the "Sword of the Lord and of Gideon." Ever keeping in mind, thus saith Scriptures; as far as we poor, erring mortals understand. I

wish I could send new subscribers, but we are grateful we can send our own subscription, and a few other old subscribers' remittances.

It makes me indeed feel sad, when one so able as our dear brother Jenkins is taken from us. May God raise up other able defenders of his truth, that the SIGNS may yet comfort the saints of Jesus' fold. May many still be led to tell what great things the Lord has done for them.

With love to all the dear family, I remain your poor, unworthy sister,

M. P. LEWIS.

CIRCULAR LETTERS.

The Delaware River Old School Baptist Association convened with the Church at Southampton, Pa., Wednesday, Thursday and Friday, June 2d, 3d and 4th, 1897, to the several churches of which she is composed, sendeth greeting in the Lord.

It has been the custom of all those who love each other in the Lord, in all ages, to send messages to each other concerning their welfare, and concerning those things which were mutually interesting to them. This custom was not brought about through obedience to any formal command, so much as it grew out of the love that they bore to each other, and to the Lord, whom they in common worshiped. When meeting together, and hearing after the welfare of each other, shall cease to be the result of mutual interest and mutual love, it will cease to be profitable. In compliance with this custom, and, as we trust, in obedience to the leadings of divine love, we are once more gathered together. Many years ago our fathers began to meet in an associate capacity; the churches that were most convenient to each other sending their messengers as the bearers of tidings from

each to each. This custom has been found so fruitful of good and true enjoyment, that it has been kept up by mutual consent until the present time. And once again the churches have thought it well to send their messengers to the place appointed, to bear their messages of love and fellowship in the gospel. As in former days, the messengers of the churches would meet, and exchange their messages, and confer together concerning the things nearest and dearest to them, their minds would be carried out into the doctrine of God our Savior, and the various principles of the truth would be spoken of to the mutual comfort of each other. The state of the churches also would be a fruitful theme of discourse and conference, and their various trials and temptations, their prosperity and adversity, their standing in faith and practice, in fact all that pertained to their life as churches, and their order in the gospel, would be talked about and rejoiced over, or deplored, as the case might be.

It would seem to be but a natural result, that when the messengers of the churches were thus met together, and engaged in exchanging their messages, and speaking together of the welfare of Zion, their hearts should be stirred up by the news from the churches, or by some of the principles of the glorious truth, which was so dear to them, and that they should feel like conveying to their brethren at home some of the things of which they had spoken, that they also might be built up and strengthened in their most holy faith. Perhaps it might be reported that some of the churches were lacking in the practice or in knowledge of the truth, and so it might well be that the messengers thus gathered together would feel impelled to write to them concerning the things in which they were lacking, to confirm those

who were feeble, and to comfort those who were steadfast, and for the reproof of the wandering. So a message would be prepared which would express the general view held by those who were together, urging upon the attention of the churches the things which would be for their welfare. Thus what we call a Circular Letter, would be sent for the consideration of the brethren generally. In this there would be no attempt to lord it over God's heritage, but only a faithful and humble stirring up of the minds of the brethren to the belief and observance of the truth. Or it might be that the reports of the churches would be such that the hearts of the brethren would be filled with gratitude and praise to God, and thus they would feel like writing to the brethren generally a letter of commendation and of thanksgiving to God. Or it might be that irrespective of the reports concerning the condition of the churches, those who were thus assembled would find their hearts so stirred up with regard to their hope in Christ, and the memory of his goodness to them, and the power of his salvation, that they would feel like sharing their joy with those left behind; and so they write a message concerning the blessedness which they had seen and realized. Thus the letter, as well as the coming together in the first place, would be the spontaneous outpouring of their hearts; showing forth their love of the truth, and for those who loved the truth, and their zeal for the doctrine of God their Savior. All this would be the outcome of love in the Lord, and for each other. There would be no thought of dictation, or of ruling in the house of the Lord, but only a stirring up of the minds of each other, to remember him who is the Ruler and Judge of his people. The name by which this assemblage of mes-

sengers might be called, would be a matter of secondary import. We do not know of any better name than that of an association of brethren. Still further, when these brethren were together, sharing in their mutual love, and remembering the love of God in Christ to them as sinners, of which their very meeting would be an added evidence, it could not well be otherwise than that they should feel like joining together in the worship of that name which was so much dearer to them than all other names. Thus prayer and praise and testimony would be offered, and their hearts would burn within them as they conversed of the things of the kingdom of God. Certainly it would be but natural that those who had enjoyed so much the meeting together, should desire to thus meet again. As they would carry back to the brethren at home the account of their meeting, and speak of the evidences that the Lord was in the place, they also would rejoice, and feel assured that the gathering had been blessed of the Lord. Thus another time and place would be named for a future meeting, and so the custom which had begun so happily, would come to be perpetuated. Thus, as it seems to us, associations originated, right out of the hearts of the people of God. They are in direct obedience to the command that we should not forsake the assembling of ourselves together. It seems to us therefore that they are good, and in harmony with the law of the Lord, as it is written in the word, and in the hearts of the Lord's people. That evils have grown out of associations is no conclusive argument against them. Such things only show the weakness of the flesh, and the need of watching unto prayer at all times. Evils have sprung up in church organizations as well, but they were no proof that

the churches were themselves evil, but only that the evil spirit that dwells in men, had made itself felt for a time. Designing men can usurp authority in churches, as well as in associations, but the house must not therefore be torn down; rather let us strive together to keep out that which is evil. If it could be shown that the gathering together of the messengers of the churches was forbidden in the word of God, then that would end the matter at once. But we believe that we find full authority for this custom in the considerations that we have named. As long as brethren love each other, and love the honor of Zion, this love will draw them together. Call the meeting by what name we may, love will constrain to its continuance. This meeting together is but one expression of the love of God that is shed abroad in the heart of believers; but it is an important one. That this is so, is clearly shown by the frequency with which it is mentioned and enjoined in the Scriptures. The special theme in our mind to present was that love of which the association of brethren is but an expression. Love, whether earthly or heavenly, always draws together. It was the expression of this love of the children of God to their heavenly head, and to all who loved him, when the spouse in the Song of Solomon declares, "By night on my bed I sought him whom my soul loveth: I sought him, but I found him not." The same love is declared when again in the same Song the Bridegroom calls the bride, "My love, my dove," and declares that her voice is sweet, and her countenance is comely. Wherever this image of the blessed Savior is seen by the child of God, there his heart will go out, and he will seek the companionship of such an one. Where is there any evidence of

love in the heart, when the people of God do not seek opportunities of meeting together? The question has never been answered, "If a man love not his brother whom he has seen, how can he love God whom he has not seen?" That man who feels no desire to meet and mingle with the Lord's people, has no evidence that the love of God dwells within him. As it seems to us, this is one of the chief reasons why so much is said about the assemblies of the saints, both in the Old and in the New Testaments. The desire to assemble, or not to assemble, is the test of the love which is in the heart of a man. This love cannot be restrained; neither can it be constrained. Love is free itself, and love is the master of all. The greatest thing, and the strongest thing in the world, is love. It is greater than faith and hope, and it is stronger than death. This love will leap over all obstacles, and break down all barriers, and will assert its sovereignty. This love will take in all those in whom it recognizes the spirit of its Master. It will grieve over the falling of one who departs from the right way, but it will never cast out its object. Love will find expression. If the heart goes out to any man, as to one who seems to us to bear the image of Christ, then we do violence to this love if we restrain its expression. We cannot bid another man love where he does not see the image that is lovely, nor have we any right to ask an expression of the fellowship which he does not feel. On the other hand, we have no right to bid a man restrain the love in Christ which he does feel, nor to withhold the expression of it. But let it be remembered that this same love has a thousand ways of expressing itself. Sometimes the wise father manifests his love by fond caresses, but again he man-

ifests the same love by words of reproof and chiding. He still loves the child, though he loves not its faults. How wonderful is that love which can love our brother, even though he has sinned! This love is akin to the love of God. This was "the manner of love that was bestowed upon us, in that while we were yet sinners, Christ died for us." No child holds so tender a place in the heart of his mother, as the one who has sinned against her; for her love is mingled with pity and grief. If our brother has erred, love still embraces him, and seeks to restore him. It is safe to say that unkind thoughts and unkind words show the absence of love; while to seek to hide a brother's faults is the natural instinct of love. But when Peter said that charity shall cover the multitude of sins, more was meant than that it would lead us to seek to hide our brother's faults from others. He meant that love would embrace its object still, though he possessed many faults. And because this charity covers a multitude of sins, the apostle enjoins upon his brethren to have fervent charity among themselves. If we love our brother, we shall judge his sins with love. Love does not magnify a brother's faults, but rather makes them appear smaller in our eyes. When we find a disposition in our hearts to speak often of the faults of another, to look for still more faults, to be disappointed if we shall hear anything good of the wrong-doer, to offset anything good that we may hear concerning him, by immediately telling something to his discredit, we may be sure that the love of God does not reign in us at that time. But if we find ourselves slow to believe evil of him, and disposed to think that even if he has done wrong, the error was not of a willful sort, but that he was mistaken, when he intended all the time

to do right, or that it was but a stumble, and not a willful departure. And even if we cannot help being convinced that the error was a sinful one, we are disposed to remember that we also have sinned in like manner ourselves, and, that, as he has thus sinned, it must be that he shall find trouble and sorrow, and so are led to pity him more than we blame him, and also that he is still a child of God, and our brother, we may rest in the joyful assurance that the love of God dwells, and is reigning within us.

This love or fellowship that draws believers together is in the truth, and for the truth's sake. If the truth has been impressed upon our own hearts, we shall love it wherever we see it manifested in others. We shall love those who love the truth. If any man loves the truth it is because he has felt the power of the truth in his own soul, and because the truth has made him free. This truth is not a mere sentiment or dogma, held simply because it looks reasonable, but it is the daily food of the soul, and by it his hope is strengthened, and his joy increased. Christ is himself the embodiment of this truth. He not only taught the truth, but he lived the truth. He that knows Christ by a personal experience of his saving power, knows the truth. He that lives in Christ, and walks in Christ, is a free man. Whom the Son shall make free, is free indeed. The fellowship of the truth is the fellowship of Christ. All in whom this truth dwells are one body in Christ. This one body is said to be knit together by joints and bands, and to grow and increase in love. To hold the truth as it is in Jesus, is not to hold a mere sentiment, or to be sound in the letter of the truth, but it is to know Christ in the power of his resurrection, and to have the love of God dwelling in the soul. Jesus

is the true bread which came down from heaven. He is the true bread, because he is the truth. Those who partake of this true bread grow and thrive thereby. They grow in grace and in the knowledge of Christ. They grow up into him. They grow as one body. In this living union with Christ, and in this joy in the truth is their fellowship. This fellowship is with Christ first, and as a result they have fellowship with one another. As the believer grows up into Christ in all things, he grows in this fellowship also. This fellowship has a wonderful power. It makes those who are naturally diverse, love one another. It overcomes the thousand obstacles which arise in our own souls, it leaps over time and space, it recognizes no race, class or condition in life, it conquers death, and lives beyond the grave, and is the everlasting joy of heaven. Is it any wonder then that those who know this fellowship in Christ should love to meet together and to hold converse concerning the things upon which this fellowship rests? Whether in joy or in sadness, those who love the things of God, will be found speaking often together. They will be glad when it is said unto them, "Let us go into the house of the Lord." The tribes of our Israel have always rejoiced to bear testimony at Jerusalem. The Lord has met them there. Thus he was with the two sorrowful disciples as they journeyed to Emmaus and were sad. Thus he was with Paul and Silas, as they together in the prison, sang praises to his name. He has fulfilled his word always, saying, "Where two or three are gathered together in my name, there am I in the midst of them." In the hearts of his people, as well as in the word, has he written, "Forsake not the assembling of yourselves together as the manner of

some is." Those who are joined in heart will need no other inducement to fulfill this word of the apostle. The apostolic admonition was to let brotherly love continue. Unless there had been a recognition of the fact, that hindrances to the full and perfect flow of this love would be sure to arise among the people of God, there would have been no need of this admonition. Such hindrances do arise. We cannot be warned against them too often. The absence of love, and the entrance of alienation and strife among the disciples of the Lord, mars the beauty of the temple itself, dishonors the holy name by which we are called, and destroys the entire comfort and joy of believers. Hurtful as strife is to those who behold it, it is still more hurtful to those who engage in it. There can be no experience of the love of God in the soul while the noise of strife, and the confusion which always attends it, exists among his people. There can be no growth in grace while the soul is filled with all the passions of strife and debate. We know of no better way to let brotherly love continue, than to avoid those things which tend to arouse evil passions in our nature. Suspicion, jealousy, envy, making a brother an offender for a word, listening to tales which are, without any exception, always exaggerated about what a brother may have said concerning us in the way of criticism, or in the way of finding fault; all these things, and a thousand others, are the fruitful sources of alienation and strife. How solemn is the word of the apostle, "If ye bite and devour one another, take heed that ye be not consumed one of another." The pathway of the church in the past is strewn with the wrecks of their joy and peace, and with the records of churches broken asunder and scattered by these very evils of

which we have been speaking. We need not go beyond the records of our own memory to find the baleful results of these things. As we review these records, may the words of the apostle be deeply written upon our hearts, "Let us therefore follow after the things that make for peace, and things wherewith one may edify another." We are fully persuaded that this is the solemn desire of all the churches, though we thus write. That your hearts look forward to these annual gatherings of the messengers of the churches with glad anticipations, is proof that the love of the brethren, and of the cause of God, is dear to your hearts; and in the spirit of this love we meet together and welcome all who come bearing the same marks of this love that we have realized among ourselves. We are glad to hear from all the churches, and to hear of the abounding of the love of God among you. We desire that you may continue in the love of God, and of each other. In this spirit of love and fellowship we have also welcomed the coming among us of brethren from other sections of the country, who have brought the evidences of the same faith and hope that we rejoice in, so that we have been permitted to sit together in heavenly places in Christ Jesus.

In conclusion, our prayer is that this fellowship may continue, and abound among all the people of God in all our correspondence, and in all other places.

May grace, mercy and peace be with you. Amen.

SILAS H. DURAND, Moderator.

ELIJAH LEIGH, Clerk.

The Warwick Old School Baptist Association, in session with the church at Warwick, Orange Co., N. Y., June 9th, 10th and 11th, 1897, to the several churches of which she is composed, sends greeting.

BELOVED BRETHREN:—At our last session, our late brother, Benton Jenkins, was appointed to write this annual letter, but in the providence of God he has fallen asleep, and will no more go in and out before us.

While we know it is better to depart and be with Christ, yet we feel it hard to be reconciled to his absence. His ministry among us was faithful, and blessed of the Lord, and the time of his calling home seems to have been when we could least spare him, for he was in the zenith of his usefulness. But God knows best, and has promised to withhold no good thing from them that walk uprightly. He forsaketh not his saints; they are preserved forever; the seed of the righteous shall not beg bread, and in due season they shall be supplied with all things needful.

With the exception of this church, with whom we now meet, the churches of this Association are destitute of pastoral gifts, and with many of us there have been grievous seasons of heaviness and depression in the contemplation of our bereft condition. But we are not entirely without comfort and consolation, for in all the history of these churches, there has never been manifest to us greater peace and prosperity in our midst. The bereavement to which we have been subjected, seems to have drawn us closer together, and in fear lest lukewarmness or coldness come upon us, the meetings of our several churches are continued as heretofore; forsaking not the assembling of themselves together, but speaking often one to another, and endeavoring to

keep the unity of the Spirit in the bond of peace. To us the church of Christ has never been more visible than now, and we would write a little of what we trust we have seen in this people called Old School Baptists.

As certainly as that God did promise to establish a holy church in the latter day, so surely is that church now manifest in these days as the tabernacle, temple, or habitation of God. And all that pertains to the salvation of men, all the unsearchable riches of wisdom and knowledge, which God hath treasured up in Christ, who is the Head of the church, are contained in her.

The church is the habitation of God on earth, and he is not to be found anywhere else, for it is written, "Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever."

The church is one in faith and practice; one in doctrine, discipline and government. The members of that body are one in interest, having all things common, and are of one heart, one soul, one family; where there is neither Jew nor Greek, high nor low, rich nor poor, bond nor free, male nor female, but all one in Christ Jesus. They are perfectly united, having one cross, which is the cross of Christ; they crucify one root of evil, which is the flesh with all its affections and lusts, and hence they possess one common salvation from sin. Where there is not a common salvation from sin, there is neither Christ nor his church; for his name was called Jesus, because he saves his people from their sins.

As all have sinned, and none can be fully saved from their sins out of the church, so all that come to the church must needs come confessing their sins;

and by bringing their deeds to the light, that is, in confessing and forsaking their sins, they find their relation to the church, according to the degree of their faith and obedience to the light which they receive. We must all admit that "there is no man which sinneth not," and that none can be saved without forgiveness: and further, that without confession of sins there is no forgiveness. Solomon declares, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." John testifies to the same effect, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

We cannot deny that sin is the work of darkness, and they that do evil love darkness rather than light. They "Seek deep to hide their counsel from the Lord, and their works are in the dark," and woe is pronounced upon all that take counsel, but not of God; that cover with a covering, but not of his Spirit, that they may add sin to sin. There must be an uncovering; a confessing of sins; a bringing to light the hidden things of darkness; a making manifest the counsels of the heart, before forgiveness can be known, and this is abundantly proven in the Scriptures. Let us see what they testify in the matter.

After the slaughter of the Shechemites, God commanded Jacob, saying, "Arise and go up to Bethel, and make there an altar to God;" and Jacob did as he was commanded. The account given of this, seems to be the first recorded appointment of God for the confession of sins.

In preparing to do as he was commanded, Jacob required his household to "Put away their strange gods, and change their garments, that they might be clean. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears: and Jacob hid them under the oak which was by Shechem;" buried them in the earth from whence they originated. And having changed their defiled garments, they were made clean, and clothed with new apparel, and the blessing of God, and protection from their enemies, attended them.

All this had to be done before the altar was built—before sacrifices could be offered, and the worship of the only true God engaged in. Confession of sin to their Elder, and the giving up their strange gods, and all that belonged to them, had to be, before they could prove acceptable worshipers of the true God. Then God changed Jacob's name to Israel, that is, *princely prevailer with God*, and his descendants were manifest as the covenant people of God, and in figure are typical of true Israel, who are the princely prevailers with God.

By confession and sacrifice, our sins and idols are put away and buried, never more to rise up against us, and "in the beauty of holiness" we are acceptable worshipers of God, for "sin hath no more dominion over us." We are clean every whit, and clothed with robes of righteousness.

The order of God in the confession of sins was marked out in shadow under the law, and Christ came not to destroy the law or the prophets, but to fulfill; and he came into the world for judgment, and according to his own testimony, the complete fulfillment of all the law and the prophets, would be in the judgment of

that great day, which is his second appearing.

Under the law there were certain ones appointed to hear and judge, and direct the transgressor how to receive atonement. Accompanying the confession of sin, there was to be offered at the door of the tabernacle, an offering and sacrifice. Only at the place where God had expressly placed his name, could an offering or sacrifice be offered, and he could not be found to acceptance anywhere else: all of which was a shadow of what now is under the gospel; for nowhere else can salvation be found but where God has expressly placed his name, and pitched his true tabernacle—in his people.

The high priest, under the law, went into the *holiest of all* once a year, but not without blood, to make atonement for himself and all Israel. Sin, however, was not removed from the congregation until he appeared again; for it is recorded that he returned, after making an end of reconciling the holy place, and bringing the live goat, he laid *both his hands* upon the live goat, and confessed over him all the sins of the children of Israel, putting them upon the head of the goat, and sending him away by the hand of a fit man into the wilderness, unto a land not inhabited. So Jesus, by offering up his *own* life, and with blood entering within the veil, has prepared a place for us, and unto them that look for him shall he appear the second time without sin unto salvation.

It should be remembered that all the high priest could do, was to act as mediator when he went into the holy place. Confession of sins was not openly made by the congregation until he appeared the second time; then confession was made, and the sins taken away. So our High Priest, "the Mediator of the new

covenant," by his sufferings and sacrifice of his own life, and by his intercession in the holy place, has prepared a place for us, that when he appears again, it is as Judge of the quick and the dead. Salvation is in his appearing to them that confess their sins in the order which he has established. By our repentance and prayers, we then find mercy and forgiveness, and are *at one* with God. As under the law, confession was made to the priest appointed to that office, so now to our High Priest must confession be made, and he says, "As I hear I judge." "And the Son of man hath power on earth to forgive sins." Not away off in the distant future, but, "Now is the judgment of this world."

The power and authority of Christ is the place of his throne; his judgment seat, and his habitation is with man. He says, The Father judgeth no man, but hath committed all judgment unto the Son. If any man hear my words, and believe not, I judge him not; he that rejecteth me, and receiveth not my words, hath one that judgeth him: the Word that I have spoken, the same shall judge him in the last day.

It is the Word dwelling in the saints, which is to judge the world in these last days; for Jesus said, "I have given them thy word." To his chosen followers he said, "Ye are the light of the world. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

This power delivered to the apostles has never been abrogated; it still lives in

the church, and in the doctrine of them who are the light of the world, do we bring our deeds to the light, and show them.

If there is any pre-eminent power in Christ, it is that which pertains to the remission of sins, and salvation; and this power which he has on earth to forgive sins, he gave to his followers, whom he had chosen to give the knowledge of salvation to the world, which treasure was committed to earthen vessels.

This is the true order and power of the church. The prophets testified that "Judgment was given to the saints of the Most High," and "That saviors shall come upon Mount Zion, to judge the mount of Esau, and the kingdom shall be the Lord's." "Behold the Lord cometh in ten thousand of his saints, to execute judgment upon all."—"And I saw thrones, and they that sat upon them, and judgment was given unto them." So thoroughly do the law and the prophets, and all Scripture set forth this truth, that Paul in astonishment, as it were, exclaims, "Do ye not know that the saints shall judge the world?"

The law and the covenant were promised, and are in the church. "Out of Zion shall go forth the law." And Christ, the Head of the church, which is the light of the world, is promised for a covenant of the people, for a light of the Gentiles.

Repentance and remission of the sins were promised, and are in the church. "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses to these things."

Salvation is in the church. "I will place salvation in Zion for Israel, my glory. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

In a word, all that may be known of God is manifest in his people. By the church is now made known the manifold wisdom of God.

We must all appear before the judgment seat of Christ, and that is set up in the hearts of his people. In their fellowship are we judged; in their fellowship are we built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

The apostle Paul says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord;" hence it is in our obedience to the things commanded that we have life, and are thus manifest as the church of the living God.

Let us therefore continue to look for the coming of our Lord; for new heavens and a new earth, wherein dwelleth righteousness; ever remembering that this revelation is in us only as we are armed with the same mind which was in Christ. "Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin." It is in this ceasing from sin that Christ appears to us the second time: the secrets of the heart are searched out, and the real power of salvation ministered. Jesus declares, "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known;" and as surely as his words are truth, every secret sin shall be brought to light. "For the word of God [which dwells in his people] is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." All therefore, in whom this

word dwells; all such as receive the grace of God, which bringeth salvation, do first bring their former deeds of darkness to the light, by confessing their sins; and by the will of God do give themselves to obedience in the doctrine of Jesus Christ and the apostles. Such are they who compose the church: chosen and called out of the world, and builded together for an habitation of God through the Spirit.

Are we this house which God hath builded? "The city of righteousness, The faithful city." Do we dwell in a *city of truth*; and the Mountain of the Lord of hosts, the Holy mountain? Let us prove ourselves: "*This is the law of the house*; Upon the top of the mountain the whole limit thereof round about shall be *most holy*." "And the name of the city from that day shall be, THE LORD IS THERE." "The city of the Lord, The Zion of the Holy One of Israel." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls *Salvation*, and thy gates *Praise*." "Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." "That they might be called *Trees of righteousness*, The *planting* of the Lord, that he might be glorified."

The Scriptures teem with such like promises; expressly given to and fulfilled in the church and people of God in these last days. If we are called a city, it is because we are joined and compacted together by the spirit of unity and order: if we are called Jerusalem, it is because the name is expressive of peace: if we are called Mount Zion, which signifies *high* and *clean*, it is because we are raised above corruption and depravity: if we are called Trees of righteousness, it is be-

cause we are faithful in every good work. The church is the kingdom of God, and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the book of life of the Lamb.

WM. L. BEEBE, Mod.

JOHN McCONNELL, Clerk.

CORRESPONDING LETTERS.

The Warwick Old School Baptist Association, in session with the church at Warwick, Orange Co., N. Y., June 9th, 10th and 11th, 1897, to our sister Associations with whom we are in correspondence, sends christian salutation.

DEARLY BELOVED BRETHREN:—It has been the pleasure of our God to again permit us to assemble at this our annual Association, where we could meet and mingle with our brethren and messengers, especially the ministering brethren, who have come laden with the precious word of God, and the truth that is in our Lord Jesus Christ. It has made our hearts glad, and we feel to rejoice, and with the psalmist say, "Praise ye the Lord. O give thanks unto the Lord; for he is good; for his mercy endureth forever."

We have appointed to hold our next session with the church at New Vernon, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June, 1898, where we hope to again meet your messengers.

WM. L. BEEBE, Moderator.

JOHN McCONNELL, Clerk.

EDITORIAL NOTICES.

OWING to a crowd of obituary notices and other matter, we omit the republishing this number an editorial by the late Elder Gilbert Beebe.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1897.

Entered in the Middletown, N. Y., Post Office as
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EDITORS:

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

ISAIAH XXII. 20-25.

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

In compliance with the request of our sister, Mary Kise, of Kingwood, N. J., we will try to present a few thoughts upon the above quoted Scripture. The narrative to which this prophecy relates, is found in 2 Kings xviii, and also in the first part of the chapter from which the text is taken.

First of all, we would say that this prophecy alludes directly to events in the history of Israel, with which this man Eliakim, and Shebna, the former treasurer, were intimately connected. Shebna had proved unfaithful to his trust, and the Lord had decreed that he should be

cut off from his former position of honor and trust, and that his servant Eliakim should be exalted to this position, as a man who would be faithful to that which should be committed to his charge. It was a time of trouble in Israel, and mighty foes were round about her. In this manner the Lord would appear for her help. Our God works in many ways for the good of his people at various times. Sometimes he manifests his care over them, and his power to help them, by directly making bare his arm in what we call a miraculous manner, and then often he appears in their behalf by raising up some one, and enduing him with power from on high to work his will in delivering them from the hand of the destroyer. That destroyer may be some outward enemy, or it may be some inward evil, which is destroying them still more surely than any outward foe can do. But in any case the God of Israel never slumbers nor sleeps, and in some manner he will make a way for their escape, that they may be able to bear it. In this case he declared that he would work for his people by raising up a man to go in and out before them, who should be made wise for them, and who would be faithful to his God in their behalf. And this man was Eliakim, the son of Hilkiah. In the last verse of this chapter, the fall of Shebna is described. He had been as a nail fastened in the sure place, but now he was to be cut off from that place and fall. As a consequence, all that had depended upon him should also fall. A man is no more secure than that upon which he relies. The Lord had found this man wanting, and had decreed his fall, and now those who had depended upon him must share in this judgment against him. There must be a fall, or a taking away of that which can be re-

moved, before there can be an establishment of that which will abide; and so here the unfaithful Shebna must be removed from his place in order to the establishment of the true and sure defense in the person of Eliakim. In this we have an illustration of a general truth. If a building is to be erected, there must first be a removing of the sand before the foundation of solid stone can be laid. In the mind of man, false ideas must be removed before true ones can take root and grow. In the governments of men, there must be a putting away of false principles of government, before the enduring can be established. Now, all this is true of the kingdom of our Lord and his Christ. Therefore we see again and again the prophets and apostles declaring the necessity of putting away the first, that the second may be established; of shaking out those things that can be shaken, that those things that cannot be shaken might remain. Thus there is in this Scripture a clear shadowing forth and presentation of the coming kingdom of the Lord, and of the putting away of the former dispensation, with which the Lord found fault. It is of this application of the subject that we wish at this time to speak. A great burden was to be laid upon Eliakim, in the charge of the affairs of the nation of Israel. Such a burden no man of himself could bear. But the Lord, who had called him to this work, also promised that he would strengthen him, and would fasten him in a sure place, and would commit all the authority into his hands. The meaning of the name which had been given him involves all that is said of him in this connection. The name "Eliakim," means "whom God has set." Take this meaning, and holding it in mind, read the text again, and we cannot fail to be impressed

with the power of the name itself. He was also the son of Hilkiah; and this name means "portion of Jehovah." Both names together fix the true meaning of this Scripture as relating to him upon whom alone hangs the glory of the true Israel, and who may therefore be justly called our spiritual Eliakim. Our Jesus is the one whom God has set in Zion, and as concerning the flesh, he was born in Zion, which is the portion of Jehovah, according to the declaration of the prophet, who said, "The Lord's portion is his people; Jacob is the lot of his inheritance." Thus we have seen the meaning of these names, and that they wonderfully describe the power and glory of our Lord Jesus Christ. We have seen that this prophecy had a literal fulfillment in the casting down of Shebna the treasurer, and in the setting up of Eliakim in his place, and we have seen that this was in a time of great trouble in Israel, when they needed help, and must have it or perish. We have also seen the truth that the feeble and imperfect must be taken away, before that which is perfect can take its place. This lesson has also been seen in this Scripture, that the Lord delivers his people out of their distress, and prepares the deliverer.

Now then we desire to speak of him who is pre-eminently set forth in this text, and try to describe something of the power and glory of his salvation, as realized by all the vessels which hang upon him. First of all, Jesus was called of God to the place of the Redeemer of his people. Of him, and his coming glory, all the prophets, and all the types of the law, bore witness. The testimony of Jesus is the very spirit of prophecy. Jesus said, "The Scriptures testify of me." Pointing forward to the coming of the Lord, it is declared at the begin-

ning of this text, And it shall come to pass at that day that I will call my servant, &c. The coming of Jesus in the flesh was at no time an uncertain thing. From before the foundation of the world he was appointed to that end. The words "shall" and "will" in the text are positive and certain. They express not only a promise, but a decree. While shall and will point out a future time, they also fix the certainty of the thing to which they relate; therefore from the beginning it was sure that Jesus would come in human flesh. As it was at that time needful for Israel that Eliakim should be raised up and placed in authority, so it was most needful for the chosen people of God that Jesus should be called and sent into the world. In this was their redemption. They needed salvation, and in him alone could it be found. How sweet to their ears then was the glad news that help had been laid upon one that was mighty, who was able to save. Upon this Redeemer was laid all authority, of which the robe was the emblem, and he was girdled with strength, and the government of his people was placed in his hand, so that he became their Judge, their Lawgiver and their King. This text declares that he shall be a father to the inhabitants of Israel, and to the house of David; and we remember that among his glorious names is that of Everlasting Father. Thus in verse twenty-one the preparation of the mighty Savior for the work of redemption and salvation is described. This the Lord declares that he will do for him on their behalf. Let us remember that our blessed Lord was thus prepared of his Father for us, and for our redemption. And who were we, that so great things should be prepared for us? As it was with Israel, when the Lord raised up Eliakim, so it

was with us when Jesus came to die for us. They had transgressed, and did not merit so great mercy as the Lord had in store for them. We are sinners lost and undone by reason of transgression and sin. We deserved a curse, and lo! a blessing instead. The loving and living Savior became to us as a Father, and was filled with all power and authority and grace for us. The twenty-second verse also is expressive of the authority bestowed upon him. The key of the house of David was laid upon his shoulder. This signifies absolute authority over all the house. He alone opens, and he alone shuts. None can ever have any authority to question him, or say why or what doest thou? What blessed news it is for the Zion of our God, that our Immanuel has such power bestowed upon him. He said, "All power is given to me in heaven and in earth." If our best friend possesses all power in the universe, what can set upon us to harm us? Then all things must work together for good to us all. "No weapon that is formed against them can prosper." From this point of view not only are they who belong to the God of Israel safe from all harm from their foes, but they have a wise Lawgiver and Judge. He rules in them, and over their foes. How blessed are those in whose hearts Jesus reigns! With the key that is laid upon his shoulder he opens every gospel promise and blessing, and no one can shut his people away from them. He shuts his people up unto the new covenant, and none can ever separate them from that covenant. He opens the mind of his children to receive the truth, and no one shall have power to blind them to that truth. He shuts the riches of his grace away from the knowledge of the wise and prudent, and none can open the heavenly wisdom to them. Religion is

not a science, but it is a revelation. It is not a form, but it is a life. A science may be learned by study, and by the teaching of another, but religion is a revelation, and true religion is a revelation from God: If he withholds, none can pierce the darkness that encompasses his throne; if he reveals, none can hinder the glad tidings from finding their abiding place in their hearts. This and much more is contained in these expressions, "He opens, and none can shut; he shuts, and none can open." Our personal experience also places the key upon his shoulder. Every child of God learns sooner or later that he cannot open his own mind to the light of the truth, and neither can he bar out the light when God has commanded it to shine in his heart. Our comforts and our sorrows come and go at his command.

"And he is fastened as a nail in a sure place, and is a glorious throne in his father's house." The figure is a striking one. The people of God are, a little below, compared to vessels in the house, and now Jesus is compared to a nail upon which they are all suspended. Here is a presentation of the strength and certainty of the everlasting covenant, of which Jesus is the Mediator. The sure place is, as it seems to us, the everlasting covenant, which is declared to be ordered in all things and sure. As it is an everlasting covenant, it must be sure, and as it is sure, it must be everlasting. Upon the sureness, and the everlasting nature of this covenant, the salvation of all the heirs of promise is secured. In fastening this nail in the sure place, what suffering did this glorious Savior endure. But through this suffering he became as a glorious high throne to his father's house. His own words agree to this when he said, "Thus it is written, and thus it be-

hooved Christ to suffer these things, and to enter into his glory."

Now, in verse twenty-four we are told that they shall hang upon him all the glory of his father's house, and all the vessels of the house. Before saying a few words about this, we desire to call attention to one special expression in these words, "All vessels of small quantity, from the vessels of cups, even to all the vessels of flagons." Let us specially notice that there are no vessels of large quantity named. All are vessels of small quantity. From the cups to the flagons, there is no difference. All are small, and all hang upon this nail alike. Thus every child of God is a vessel of mercy, and every one feels small, and all hang upon Jesus. Thus the creature is abased, and Jesus is exalted; and because of this experience each child of God finds no difficulty in esteeming others better than himself. How strong is the nail that can support so many vessels! Thus he bears his people, and he bears all the glory. Then give all the glory to his holy name. To him all the glory belongs. Notice it is said that they shall hang upon him all these things. Our God has crowned him as the sovereign Lord, and now his people are prepared to also give him all the glory. It pleased the Father that in him should all fullness dwell; and thus it comes to be the case that his people also are pleased that all fullness is found in him. They hang upon him all the glory, and all the vessels of the house.

Thus we have sketched a few general thoughts concerning this Scripture, and we trust that they will be found according to truth. We believe that they are. It is sure that in all the experience of the people of God, the weak things are removed, that a place may be found for the everlasting things. They must cease to

trust in works of the law, ere they can come to trust in Christ for salvation. Shebna cannot save Israel, but Eliakim can. He can save because the Lord has made him strong to that end. We rejoice that our sister's hope is, and has long been, in this man whom the Lord made strong for himself.

May these thoughts be blessed to her, and to all who may read.

C.

HOW MUCH IS NEEDED?

IN reply to a number of inquiries as to how much we will need to carry us through our temporary embarrassment, mentioned in notice on page 310, present volume, we will say that it is impossible for us to state the exact amount, as we cannot tell how much we will receive on subscriptions, and back accounts. These loans are not needed to pay debts already contracted, but to assist us in defraying the expenses of publishing the paper from now until January next. If our regular business receipts for the remainder of the year are the same as they have averaged for a number of years, it will still leave us about eight hundred dollars short of money enough to pay the actual cost of publishing the paper for the rest of the volume. About four-fifths of our subscribers' time expires with the end of the year, and from the first of the year to the first of March we receive over half the remittances of the year; therefore after we reach the end of this volume we shall be relieved of our financial embarrassment, and redeem the notes issued by us, with interest at the rate of six *per cent.* per year, and ever hold in grateful remembrance those who kindly advanced these loans in our day of need.

B.

OBITUARY NOTICES.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—It is with a deeply sorrowing heart, and trembling hand, that I attempt to write you this sad news. Last Sunday, the 13th inst., my dear companion, **Sarah E. Cox**, bade a last farewell to earthly things, leaving to mourn her departure this her poor and afflicted husband, one son-in-law, two granddaughters, a very large number of other relatives, and a host of friends, together with the church of which she was a member. She was born in 1822, and was in her 75th year at the date of her departure. We were married in 1841, and had lived in the fond relation of husband and wife near fifty-six years. No man was ever blessed with a truer and more devoted companion than this sadly bereaved and sorrowing one. She joined the Baptist Church in 1840, and lived the remainder of her days on earth a true and devoted christian life, ever looking with an unwavering faith to the finished work of our dear Redeemer as her only hope of a blessed immortality beyond the grave. As she neared the tomb that hope grew brighter, till, I fondly trust, hope and believe, she exchanged the sorrows and afflictions of a sin-cursed world, for a home in heaven, where the sad farewell of departing friends will no more cause a falling tear. Our only children—two daughters, preceded her to their eternal home several years. Elder Huey, of the New School Baptist Church, preached to a large congregation of sorrowing relatives, and on Monday evening a very interesting and comforting sermon, after which her remains were laid to rest in the Carrollon Cemetery in the presence of a large company who had met to pay the last tribute of respect to one whom they had long known, and still on whom her quiet and christian character had made a lasting impression. She now rests beside her two daughters and grandson, in our beautiful home for the dead in that cemetery, to await the sound of the last trumpet, when she, with all the dear redeemed, will come forth clad in a blessed immortality, and join in the sweet, triumphant song of everlasting victory over death and the grave.

H. COX.

GHEENT, Ky., June 16, 1897.

UNCLE **Watt Tolbert** was born May 11th, 1802, and departed this life Jan. 11th, 1897. He was the oldest man that ever lived in Baxter County, Arkansas. The name of uncle Watt Tolbert was, and has been, a household word for many years, not only in our County, but also in adjoining Counties. He was the father of thirteen children, fifty-six grandchildren, and sixty-four great-grandchildren. He was a Deacon in the Regular Baptist Church forty-seven years, which office he filled with honor to himself, and profit to the church. He was always found just where he died, and that was at his post. On account of his

willingness, strong intellect, uprightness and godly walk, he was looked to as a leader, moderator and counselor. The more important the business, the more necessary it was thought to be that uncle Watt should be there. In his death the church has lost a bright light, the County an upright citizen, and his children an affectionate father. He bore all his afflictions, which were many, with perfect submissiveness and christian fortitude. He would say, "The will of God be done, and not mine." O that we had more like him! His motto was, "Peace on earth, good will to men."

The funeral sermon was preached the fourth Sunday in March, by Elder G. M. Davis, from Rev. xiv. 13, to a large concourse of people. Our prayer to God is that we may try to imitate him in his life, and that we may meet him in the sweet bye and bye.

From his son,

H. B. TOLBERT.

SALEM Church, of which brother Tolbert was a member, desires the following tribute to his memory to be published: Salem Church was constituted Dec. 9th, 1848, upon which day brother Tolbert came to the church, and gave the reason of his hope in Christ, and was received and baptized the next day by Elder Hackins, the moderator. His companion, Polly Tolbert, united with the same church, and was baptized Dec. 25th, 1848. She was an orderly member until called away by death several years ago.

Brother Tolbert was chosen Deacon May 10th, 1845, and was ordained the next day, which was also his birthday, and served the church in this capacity till the first Sunday in May, 1892, when the unworthy writer was called to fill his place on account of his age. Brother Tolbert was highly esteemed by all his brethren, and I think that I can say by all who knew him. I never heard any one say aught against him. His seat in the meetings of the church was seldom vacant, when he was able to be out. He often advised the church to peace, love and union, and would say, "The Lord hath shown thee, O man, what is good. And what doth the Lord require of thee but to do justly, love mercy, and to walk humbly with thy God?" Brother Tolbert was firm in the doctrine of election, predestination, and the foreknowledge of God. He leaves a large number of relatives and friends, and the church, to mourn his loss, but we do not sorrow as those who have no hope, for we feel sure that our loss is his gain. We believe that he has gone to receive the reward that Paul spoke of when he said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Brother Tolbert was also a strong advocate of the doctrine of the second coming of

Christ, and was always ready to contend for the faith once delivered to the saints. We extend our sympathy to the bereaved sons and daughters of our beloved brother, and pray that the God of all comfort may guide, guard and direct them in the way of all truth. And may they be able to say from the heart at all times, "Thy will be done."

J. R. ARNN.

Rosalie Elizabeth Scruggs, the subject of this obituary notice, was the daughter of Preston B. and Virginia Stone, of Appomattox Co., Va. She was born unto them July 13th, 1855, and died July 20th, 1896, making her stay on earth 41 years and 7 days. She married John J. Scruggs when about 20 years old. She professed a hope in Christ, and joined the Primitive Baptist Church while young, and lived through life consistent with that profession; never claiming any merit of her own, but always pleading the merits of Jesus. She loved the subject of religion; it was her favorite theme. Yes, she loved to talk of the wisdom, goodness, love and mercy of an Almighty God. She was one among the few thoroughly unselfish persons who was ever ready to lend a helping hand. She had many friends, and if a single enemy I do not know it. She was a fond and dutiful daughter, a true, affectionate and submissive wife, an indulgent and loving mother, and a kind and obliging neighbor. No Baptist knew her but that loved her for Christ's sake, and the better they knew her, the more they loved her; she walked in such humble submission to God's decrees. She leaves of her immediate family, a husband, six children (three sons and three daughters) and an aged father, and one sister, to mourn their loss. While theirs is an earthly loss, we have bright assurance that her's is a heavenly gain. May each bow in humble submission, and say, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." May the bereaved children ever remember her many good examples, and try to walk in her footsteps here, and, if consistent with the will of God, after they have lived as she lived, may they die in triumph of the faith, in which she died.

ONE WHO LOVED HER.

Letitia Frances Parker, widow of the late Philip Cornell, was born Dec. 27th, 1814, in the County of Limerick, Ireland, and departed this life Dec. 25th, 1896, having almost completed her 82d year. In the year 1830 she, with her husband, came to Canada, living first in Montreal, then in Hamilton. They came to Ekfrid in 1836, and made a home for themselves and family; bravely meeting and enduring all the hardships incident to the first settlers. In 1884 her husband died, since which time she lived in her own home, lovingly and devotedly cared for by her daughter Letitia. Shortly after coming to Ekfrid, she was brought to a knowledge of the truth, as it is

in Jesus, under the preaching of the Covenanted Baptists, and in 1839 was received into the church, being baptized by the late Elder Campbell. She continued an humble and consistent member till her death. She was a constant attendant at the meetings, if it was possible for her to go, even when suffering great bodily weakness. During her last illness, though in great distress bodily, her mind was calm and peaceful. She seemed to know from when she was taken sick first, that the end had come, and to be waiting for the change. To those who were attending her she said that her hope in the Lord was firm and strong, and several times repeated the lines,

"I leave this world without a tear,
Save for the friends I hold so dear."

Elder Pollard preached at her funeral, and though the day was very cold, a large concourse of friends and neighbors followed her body to the cemetery, where her mortal remains were left to await the resurrection morn.

Five sons, John and Philip, of Ekfrid; George, of Grand Rapids, and Alexander, of Caddillac, Mich., and Henry, of Mississippi, and four daughters, Mrs. Blue, of Duart, Mrs. Eaton, Mrs. McDonald and Miss Letitia, of Ekfrid, survive her. Two sons and three daughters died before her.

Yours sincerely,

MARY CORNEIL.

Mrs. Rosanna Vennor was born March 25th, 1833; was married to Jacob Bruce March 24th, 1853. Of this union there were born to them twelve children.

Dear sister Rosa united with the Old School Predestinarian Baptist Church called Salem, in Harrison Co., Ind., on Saturday before the first Sunday in May, 1857, and was baptized with her husband the first Sunday in June, 1857, by Elder William Saffer, pastor of Salem Church, and moved to Nebraska April, 1881, they taking letters from Salem Church, and went into the constitution of Pleasant Ridge Church, in Gosper Co., Neb., Dec. 22d, 1888.

Sister Vennor was called home May 2d, 1897, being 64 years, 1 month and 8 days old. She was a loving and obedient wife, a kind and devoted mother, a good neighbor, and a devoted christian and a strong defender of the doctrine of God our Savior. She was in usual health until Friday night, when she had chilly feelings creeping up her back, and about daylight was taken with severe pains in her head. She was unconscious when the doctor came. He did all he could to relieve her, but all in vain, the angel of death had come to unlock the prison-door of her earthly tabernacle, and bear her home to that house not built with hands.

May her dear companion and children be reconciled to the will of God. While their loss is great, but for her it is eternal gain. While we deeply sympathize and mourn with them, but not like them who have no

hope, for we believe our loss is her unspeakable gain.
Your unworthy brother in a precious hope,

JOSEPH BRUCE.

BYRON, Nebraska.

Katie Wood, wife of Elisha Wood, died at Knoole, Ark., August 16th, 1896, aged 36 years.

Elisha F. Wood died at Hndson, Ill., Sept. 8th, 1896, aged 44 years, 10 months and 18 days.

The funeral services of Elisha Wood were held at the residence of his father, James Wood, at Mendota, Ill., conducted by Elder Wm. A. Thompson, after which the remains were laid quietly to rest in the Pawpaw Cemetery.

ALSO,

DIED—At his home in Mendota, Ill., May 29th, 1897, **James Wood**, aged 84 years, 2 months and 8 days.

Brother Wood was born in Root, Montgomery Co., N. Y., March 12th, 1813. He was married to Margaret Graff Nov. 5th, 1835. They came to Earlville, Ill., in 1841, and settled on a farm two miles north of Earlville, enduring the hardships and privations of pioneer life, in order to make a home of their own. Mrs. Wood died in 1850. Three of their six children are still living, namely: Peter J., David J. and Lovina Socelia.

Mr. Wood subsequently married Rebecca Breunestuhl, of Leon, N. Y., who stood faithfully by his side for forty-six years, and together they improved and added to their home until it became one of the finest in LaSalle County. In March, 1876, they moved to Pawpaw, Ill., where they remained a year and a half. From there they moved to Meriden, and made that their home for two years. Since then they have lived in Mendota, a period of fifteen years.

Brother Wood's final illness was brights disease, from which he suffered intensely, but only keeping his bed the last two weeks and one day. The patience, gentleness and sweetness with which he bore his suffering, was something beyond comprehension. His beautiful faith in a divine Savior, which has been his joy for over sixty years, never failed him in his hour of need. He was a faithful and loving member of the Old School Baptist Church, and scarcely any condition of roads or weather would keep him from driving from forty to one hundred miles to be present at a meeting. The church will feel the loss of one of its most valued and substantial members, but we trust that he has joined the church triumphant, from which there are no removals, no trials—nothing but everlasting bliss; there to see his dear Lord, and be like him, and to go no more out forever.

The funeral services were held at his late residence in Mendota, Ill., on Monday, May 31st, conducted by Elder Wm. A. Thompson, of Springfield, Ill., after which we laid him to rest in the beautiful cemetery at

Pawpaw, Ill., to which place the remains were followed by a large concourse of sorrowing and sympathizing friends.

Affectionately yours,

WM. A. THOMPSON.

SPRINGFIELD, Ill.

DEAR BROTHERS EDITORS:—By request I send you the obituary of our mother, **Mrs. Elizabeth Cabbage**, who died at her home near Hazletteville, Kent Co., Del., June 10th, 1897, in the 64th year of her age. She was the daughter of Samuel and Mary Meredith, her father being a licentiate in the Cow Marsh Old School Baptist Church at the time of his death. She was married to Benjamin C. Cabbage in 1853, the fruits of which union were nine children, five sons and two daughters of whom, with our father, survive. She was baptized by Elder E. Rittenhouse in 1859, since which time she has been a member of the Cow Marsh Old School Baptist Church, and always lived within the bounds of this church. Her life was consistent, always manifesting a spirit of humble submission to the will of God. She was a faithful and devoted wife, a loving mother. Her childrens' troubles were her troubles, their joys her joys. Modest and reserved in her daily walk, naturally cheerful in disposition, ever ready to share the burden of those around her, and to speak kindly of others, she lived essentially in and for her home, where many relatives and friends partook of her hospitality. Her christian life is best set forth in the one passage of Scripture, which seemed to be on her mind with considerable force during her illness. It is in Psalm xlvi, "Be still and know that I am God." By request of her husband, Elder W. W. Meredith preached from these words, preceded by the reading of hymns 1249 and 1257, in Beebe's Collection, and Psalm xlvi. In his discourse he set forth the experience of the child of God in being brought to where God commands, "Be still and know that I am God." Her life was so plainly and so beautifully portrayed in this sermon, that we trust we were all made to realize, even in our sorrow, that we have cause also to rejoice in the assurance that she has experienced the power and comfort in the command given. She was made to be still and know God, and with this command written in her heart, she was taken home. We could only go to the brink of the river with her, but Jesus was there to bear her safely across in his loving arms. She leaves many relatives and friends, besides her immediate family, to mourn their loss, but we mourn not as those who have no hope. "Her children arise up, and call her blessed; her husband also, and he praiseth her."

SAMUEL T. CABBAGE.

PHILADELPHIA, Pa., June 27, 1897.

BY WARWICK ASSOCIATION.

Whereas, since our last annual meeting it has pleased God to call from our companionship our highly esteemed brother, Elder BENTON JENKINS, in the full vigor of his usefulness, and in the richest manifestation of his ministerial gift, therefore

Resolved, that while we cannot but mourn our great loss in being no more blessed with his precious and valuable services in the ministry, and in being deprived of his wise counsels and firm defense of the truth as it is in Jesus, we earnestly pray that we may be enabled to confess the sovereign goodness of our God in the bestowal of that grace upon our departed brother, by which he was made a polished shaft in the hand of the Lord for the declaration of his own eternal truth, to the comfort and edification of his afflicted and poor people.

Resolved, that we deeply sympathize with the churches of his immediate charge in their great loss, and most sincerely pray that the Lord may keep them in his especial care, and in his own appointed time give them an earthly shepherd whose care for them may be equal to that of the devoted servant whom they have lost. And to them, and to the companion of his temporal pilgrimage, we extend assurances that they do not mourn alone; our brother held a place in all our warmest affections. To all the church of God he was most dear. None but the God of love can heal our great grief. May his own hand wipe the tears from each weeping eye, and comfort every mourner by the revelation of that glorious fruition of eternal blessedness which filled the soul of our departed brother in the hour of his release from the body of this death. In the hope of that blessed immortality, we would patiently wait the hour of our own final deliverance at the appearing of the great God and our Savior Jesus Christ, who only hath immortality dwelling in the light.

By unanimous consent the same was ordered to be spread upon our Minutes, and published in the SIGNS OF THE TIMES, and a copy be tendered to our beloved sister, and widow of Elder Jenkins.

WM. L. BEEBE, Moderator.

JOHN McCONNELL, Clerk.

BY EBENEZER CHURCH, NEW YORK CITY.

Whereas, it has been the will of our God to lay upon us his afflicting hand in the calling from the field of labor his faithful servant, our dear brother and pastor, Elder BENTON JENKINS; therefore,

Resolved, that in the falling asleep of our brother this church experiences a bereavement sorrowful in the extreme. The sudden severance of ties so recently formed as pastor and people, fills our hearts with grief.

Resolved, that while we mourn a loss that is and will be felt, not only by this church, but by all the churches of Jesus Christ, we would pray for that spirit of holy resignation by which alone we can say, "Thy will be done."

Resolved, that we do hereby extend to our sister churches at Middletown and New Vernon, which churches our brother for so many years served as pastor, our heartfelt sympathy and fellowship in the bereavement which has likewise befallen them.

WM. L. BEEBE, Moderator.

A. W. RITTENHOUSE, Clerk.

EBENEZER CHURCH, New York City, Jan. 10, 1897.

LOANS ON NOTES.

Mrs. D. W., N. Y., 5; Ebenezer Clark, Ohio, 20; W. P. Gass, N. Y., 10; James Hall, Md., 5; "A Member of Ebenezer Church, New York City," 45; L. A. Buck, New Brunswick, 45; Mrs. John Muir, N. Y., 10; Mrs. Wm. J. Kellam, N. Y., 40; O. F. Ballard, N. Y., 5.—Total \$185.00.

R E C E I P T S .

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A P P O I N T M E N T S .

If the Lord will, I expect to visit the Benlah Old School Baptist Church, near Alviston, Ontario, on Saturday, July 31st, and Sunday, August 1st. Lovers of gospel truth are invited to meet with the church, and partake in the solemn joys and fellowship of the occasion. The ordinance of the communion supper will be administered at the close of the meeting on Sunday.

WM. L. BEEBE.

A S S O C I A T I O N A L .

SPOON River Association of Regular Predestinarian Baptists, will convene (the Lord willing) with the Mt. Zion Church, six miles east of Astoria, on Friday before the first Sunday in September, 1897, instead of on Wednesday before, as was agreed on at our last session.

Those coming by rail will be met at Astoria, on Thursday before, and Friday morning of, the Association, on the Rock Island Branch of the C., B. & Q. R. R. Ministering brethren are especially invited, with all lovers of the truth.

S. H. HUMPHREY, Clerk.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 65.

MIDDLETOWN, N. Y., JULY 15, 1897.

NO. 14.

CORRESPONDENCE.

THE DESTINY OF MAN.

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

The destiny of man has been a subject which has interested the children of Adam, who look forward to eternity, from the day when Adam was created, down to the present time. In the creation of man, God purposed for him a destiny which he must fulfill. He made man in his own image and likeness. This was but an image, and was not the substance itself. The shadow in appearance represents the substance; and that man was created in the image of God, is significant of a destiny held in reserve for man, which God purposed should be manifested in time. The purpose of God in creating man was fixed in eternity, or before the worlds were made. The creation of man was a fulfillment of the eternal counsel of God. There was no mistake made in the creation. The life, the transgression, the fall of Adam, were all purposed in the counsel of God before the dust was fashioned to a man, to the end that man should afterward be re-

deemed, and heir the glory of his Creator; and to be the heir, that which was but the shadow, must be made substance by the resurrection power of God. Man being created in the image of God, must pass through his existence in time a subject of the power of God, and by that power be clothed upon with immortality, and so the image be made the substance in the realms of eternal life. Therefore the creation of man, his fall from a state of innocence, his life and his death, were all according to the purpose of God; for without death, there could be no resurrection from the dead, and man would have remained a natural creature upon the earth. Without transgression, man would not have been a subject of salvation, and the plan of salvation would not have come in, fulfilling the purpose of God. To this end was man made, that the purpose of God might be fulfilled, and that man might in the end be glorified before God. Human wisdom becomes lost in contemplating this great and glorious subject. The dark shadows of death often make men shudder when they look into futurity, not knowing what their destiny may be. It is only by an eye of faith that we can have any con-

ception of the purpose of God in the destiny of man. We may speculate, and fix up a belief, and worship a delusion that suits our carnal desires; but Paul declares that eye hath not seen, nor ear heard, the things which God hath prepared for the subjects of his love. It is all a mystery hidden in the counsel and purpose of God, to be revealed unto whomsoever he will. We look over our life and experience in this world, and what do we find? There is nothing within ourselves to recommend us to the favor of God. We find within ourselves all the lusts of the flesh, a cage of unclean birds, whose desire is to partake of every lust, and satisfy every carnal appetite. There is nothing holy or spiritual in our flesh. Our hearts are deceitful, and desperately wicked. Then what ought to be the destiny of man? Our own judgment is, to return to the dust from whence he was taken, and blot out the image in which he was made. Yet when we look at this matter by an eye of faith, we see that God had a purpose in view, and that purpose was his predestination in Christ Jesus of all the heirs of glory ere time was, to be conformed to his image. Jesus was the substance. By him were all things made that were made. He is declared to be the word and power of God; and by this word Adam was created and formed out of the dust of the earth. By this word his destiny was fixed, all his ways were appointed, and every step which he should take. It would be folly to place the purpose of God upon a more restricted foundation, for then all would soon be confusion or chaos. All from the beginning has been done according to his eternal purpose, which he purposed with himself ere time was.

The serpent who deceived Eve was a

creature of God, more subtile than any beast of the field which God had created. His destiny was also fixed by the God that made him. His work was for the perfecting of the work of Jesus in the redemption of man, by making him a transgressor through his subtilty, that man should become a subject of death, and therefore of redemption. And being a subject of death, he multiplies and replenishes the earth, thereby manifesting the seed that was in his body. We have a view of the order of all created things that are upon the earth—every seed producing its own body. Thus we see Eve, the mother of all living, having in her body the life of all her seed, which should be manifested upon the earth, eating of the fruit of the tree of the knowledge of good and evil, according to the purpose of God, by which act she became a transgressor, and subject to death. And being a subject of death, all her seed whom she should bring forth in the order of nature, were also subject to death. Like a grain of corn, she must die to bring forth fruit. So with all earthly things. Even man, who was created in the image of his Maker, must also die to multiply and bring forth his seed. In this we see the manifold wisdom of God, who created man in his own image. For in Adam were all the subjects of salvation who should be born into the world. Thus it was necessary that man by his own act should transgress the law of his God, thereby becoming a subject of death, that the vessels of mercy contained in him who was created in the image of God, should be manifested upon the earth, so that according to the purpose of God, man should be raised from the dead by the resurrection power of God unto eternal glory, and be clothed upon with immortality. Thus the same man, in the

image of God, that was clothed in flesh and blood, and that dwelt upon the earth, is raised from the dead to dwell with his Creator, God. Thus the believer can sing with the poet,

“Why should we mourn departed friends,
Or shake at death’s alarms?
’Tis but the voice that Jesus sends
To call them to his arms.”

Many dear friends with whom we have held sweet communion, pass away as time rolls on, and we see their faces no more on earth. Their image or likeness alone remains in our memory. The flesh has returned to its mother earth, and the spirit unto God who gave it. Their words and their conversation linger about in our remembrance of them, but the shadows of life are past. The purpose of God concerning them upon the earth is fulfilled. Our faith now looks beyond time to their eternal destiny. They may have left the evidence with us that they were the children of faith, and that their faith embraced the resurrection power of God; and we believe that their salvation is sure, that their destiny is eternal life, that the blood of Jesus has washed away all the sins of their mortal flesh, and that they are at rest in the paradise of God. What a glorious thought to contemplate! In the immutable purpose of God, man is destined to be heir with him in glory. O how often we murmur when we are called to pass through the trials of life, and the valley of the shadow of death, looking blindly into futurity with the natural mind, and forgetting that the way of life is through the shadow of death, and that to be the recipient of immortal joys, we must die and be raised again from the dead, in which resurrection the image which we bore on earth is clothed with immortality and everlasting life. These thoughts sometimes encourage me by the way, though I see nothing in my flesh to

justify such hopes. The only hope I have is through faith. We read that through faith Abel offered a more excellent sacrifice than Cain, to which God had respect. The offering of Abel was the blood of a lamb, which in type prefigured the blood of Christ. We poor sinners present, as believers, the blood of Christ. We have no good works of our own to offer. The best we can do we count but as filthy rags. Sin is mixed with all we do. We have no righteousness of our own. If we ever thought that we had any righteousness of our own, we found it to be but self-righteousness, of which we must be stripped. In this self-righteousness there is no room for atonement. Paul said, “Christ Jesus came into the world to save sinners, of whom I am chief.” Experience teaches us the truth of what the apostle has declared, and we are willing to rest our destiny upon the salvation of Jesus. He offered his own body upon the cross for every believer in him. It was a perfect sacrifice, acceptable to God. In this sacrifice divine justice was fully satisfied. No other sacrifice could atone for the transgression, the penalty of which was death. The sacrifice must be as holy as the throne of God, and commensurate with the righteousness of God himself. In Jesus only could such a sacrifice be found. God had respect to the blood and life of beasts when offered in type, but only as types of a better sacrifice. They could not fulfill the demands of the law, for the law has said, “The soul that sinneth it shall die.” Therefore Jesus, as the Head of the body, in which all the members were written and predestinated before the foundation of the world, to dwell in time, offered himself a sacrifice for their sins. This sacrifice divine justice did accept, for God himself said, “This is my beloved Son, in whom I am

well pleased." Therefore the destiny of man was made complete in Jesus Christ. He is a sinner saved by grace, an heir of God, and a joint-heir with Jesus Christ, his Lord, in which condition he bears the image of God in righteousness and true holiness, and is clothed upon with immortality by the power of God through Jesus, who is his life and salvation. O, what a glorious theme to contemplate is the redemption of man from his low estate, to be an inheritor of immortal glories! The mind is lost in wonder and amazement when we consider the mercy of God in the salvation of sinners. These things are worth more than the riches of this world, and the pleasures of sin for a season. These things are but momentary, though man may be blameless according to the law of Moses, as the great apostle declared was true of himself. Afterwards he was fully persuaded that in his flesh dwelt no good thing, and sin was mixed with all that he did. Yet he had thought that he was doing God service. In conclusion I would say, that when by faith we can see the purpose of God in the creation of man, we learn that his destiny was to be an inhabitant of eternal glory. How glorious this is to think about!

Affectionately,

JOSEPH BRODERS.

[WHAT wonderful mysteries are wrapt up in the foreknowledge and eternal purpose of God! It is sure that his purpose embraces all worlds, beings and things, else in knowledge he is not infinite; yet man is a transgressor. No true believer in the eternal purpose and limitless foreknowledge of God takes shelter behind it to excuse his sin. But those who hate this truth, assert all manner of evil of it, just as those who hate grace charge it with destroying all incentive to right do-

ing. Election is also gloriously true. The destiny of the elect, as brother Broders has clearly shown, is to be glorified. The destiny of the non-elect is to perish in their sins, and for their sins.—ED.]

709 N. CALVERT ST., BALTIMORE, Md., March, 1897.

DEAR BRETHREN:—I desire to offer a few thoughts upon the parable of the rich man and Lazarus.—Luke xvi. 19, 20.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: [a pharisee] and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table. Moreover the dogs came and licked his sores." They were more compassionate than the rich pharisee, who preached works that they could not perform, and neither would they.

This is a figure, or comparison, to illustrate that which is spiritual, and to further illustrate the two characters that are brought to view in all the preceding parables, beginning with the sixteenth verse of the fourteenth chapter, to the end. A certain man (Christ) made a great supper, and bade many. And they all with one consent began to make excuse. The first said, I have bought a piece of ground, and I must needs go and see it. The next had bought five yoke of oxen, and he said, I go to prove them. The third said, I have married a wife, and therefore I cannot come. These are the excuses of the rich man, who represents the three who have bought land, or five yoke of oxen, or who has married a wife, and who needs not and cares not for the supper of the Lamb, or the righteousness of God, but goes about to establish his own righteousness. He had enough of his own riches, as stated in the text.

Those bidden in the second call, are those that came, the poor, the maimed, the halt, the blind, the lame; and those called in from the highways and hedges, are those who represent Lazarus, and also Lazarus them, in his poverty and affliction. This name Lazarus is a contraction of Elieser, which signifies the help or the assistance of God. This name was given to this man both poor and afflicted, and who had no help but that which came down from heaven. These poor called ones came with joy to the supper. It was what they wanted. The poor sinner hungers and thirsts after righteousness, even the righteousness of God by faith. There was one at the great supper who had not been bidden at the calling of the poor and outcast, of those having no home, and in the highways and hedges. He was not one of them. He was not bidden in the last calling. He was not like those who were bidden, and had not the wedding dress, and did not bear the insignia of poverty. He was not full of wounds and putrefying sores, as were the poor at the supper. He can contend about questions to no profit, but to the division of the brethren. He is sound in extreme doctrine, but knows not nor cares for the experience of that doctrine. He knows nothing of the love of the brethren. He is still met with in the churches.

The pharisees and lawyers murmured, saying, This man receiveth sinners and eateth with them. Yes, he ate with them at the supper of the Lamb. He receives them cordially, and affectionately takes them to his bosom; for this is the true force of the word. What a mercy! Jesus receives sinners in the most affectionate manner. He receives prodigals with joy and with banqueting, which angers the elder brother, the rich pharisee, who never transgressed, and who

knew nothing of the plague of his own heart. Here are again the same two characters that are brought to view in the parable of the rich man and Lazarus. The poor prodigal now knows and feels a guilty conscience, and the corruptions of his heart. He is said to come to himself, because the spirit of God has come to him, convincing him of sin and righteousness and judgment, which causes him to say, I will arise and go to my father, and tell him all I have done, and fall before his face, unworthy to be called a son, I will seek a servant's place. So we see the father's reception of the prodigal, to the dismay of the elder brother, the pharisee, or rich man. Jesus now speaks another parable, setting forth why he should care for the poor sinner. He says, "What man of you having a hundred sheep, and should lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" He here proves their hypocrisy. Who but a pharisee and a hypocrite would murmur at such a time? They are to be seen to-day. The same spirit was in the disciples of old when they forbade those who were casting out devils to do so, because they followed not with us. Jesus said there was more joy in the presence of the angels of God over one sinner that repenteth, than over ninety and nine just persons that need no repentance, or that think they need no repentance. Those legal Pharisees were rich in their own supposed righteousness, and saw no need of the righteousness of God by faith. Our Lord compares them to the unjust steward, showing that they were selfish, and that they thought themselves wise in being unfaithful. He asks them who will trust them after they have proved themselves dishonest? Ye are they which justify yourselves before men,

but God knoweth your heart. Woe unto you Scribes and Pharisees, for ye are like unto whited sepulchers, which indeed appear beautiful outwardly, but within are full of dead men's bones, and all uncleanness. Now hear the pharisee's prayer. He stood and prayed thus with himself, "God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all I possess." Now hear the publican's prayer, "God be merciful to me a sinner." The Pharisees were condemned by the very law that they claimed to keep. But they really cared more for earthly things. All the parables convict them of being wickedly wrong, and dishonest stewards and adulterers.

This brings us to our text. A text is best understood by the context. I have therefore referred to it, as I think this group of parables refers to the same thing, and the same characters—the world and the church. We have reviewed the rich pharisee, and we will now review the beggar Lazarus. There was a certain beggar named Lazarus. His name is mentioned because his character was good, and his end glorious. I repeat, the name Lazarus is a contraction of *Elieser*, which signifies the help of God. This name was properly given to a man who was both poor and afflicted, and who had no help but that which comes from heaven. Lazarus was laid at the rich man's gate. He was brought there to the law for the help of workmongers; but he found this mountain, the law, was no hiding-place. Moreover the dogs licked his sores. He had sores like David, who said, My sore ran in the night; and he was like one of old, who said that he was full of wounds and bruises and putrefying sores. He was like Job, who scraped

himself with a potsherd. He knew the plague of his own heart. The good Samaritan passed that way and dressed his wounds, although the pharisee called him a dog. He had compassion upon him, and attended to his sores, which were the result of his sins. Jesus came to call not the righteous pharisee, but sinners to repentance; and hence the poor beggar was a fit subject, as a likeness or comparison, to illustrate the church.

The prodigal son vividly illustrates the awakening of the sinner, when he said, I will go and tell him all I have done, and fall before his face, unworthy to be called a son; I will seek a servant's place. Then compare the prayer of the publican with that of the rich pharisee. This poor man knows his depravity and poverty. He would sooner be a door-keeper in the house of the Lord, than dwell in the tents of wickedness. One sigh of an humble penitent who is sorrowing for sin, is of more value in the sight of God than all the sham of an elaborate ritual. Poor, downcast child of God, though you are poor in spirit, yet you are rich in faith, and an heir to a kingdom. Lazarus was laid in the bosom of Abraham; that is, he was near him, in close company, having like precious faith, that can remove mountains of sin, and receive acceptance with God. The rich man who was clothed in purple and fine linen, and who fared sumptuously every day, still tells the Lord's poor to exercise faith. And so we would, if it were our faith; but the faith of man is not the faith that Paul speaks of, which is of the operation of God. As their faith is their own, they can exercise it as often as they like, but the poor, like Lazarus, are dependent upon the author and finisher of their faith, which is the gift of God. The poor sinner's faith comes to him in a mystery;

and he is enabled to rejoice in the mystery. That mystery is shown to the man who is brought to the place where Hagar was, and to say, I am more brutish than any man, and have not the understanding of a man. This man cannot say, I have not sinned for many years. Paul said this mystery was too great for angels to look into. Your corruptions you will ever feel. You cannot drive all the Canaanites out of the land. Like the Canaanites, the flesh is under tribute, for grace reigns through faith. The rich man wanted more works for his brethren. These are the characters. It is faith against works. This poor man has no righteousness of his own, but is rich in faith, and an heir of the kingdom of God.

JOHN THORNE.

P. S.—I will enlarge upon what I have already said concerning the rich man and Lazarus, as I am not entirely satisfied. "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom." The beggar represents the poor sinner under conviction for sin. He realizes his poverty and wretchedness, hungering and thirsting, and his soul fainting within him. He would gladly eat the crumbs that fall from the rich man's table. But much as he desires food, this is no food to his hungry soul. He has tried it time and again. The rich man can feast upon it. He fares sumptuously on the law. He is fattened by it, and is clothed in purple and fine linen, the habiliments of wealth, representing righteousness obtained by the works of the law, filling his soul with pride and haughtiness. But by such things there is no entrance obtained into the kingdom of God. None can enter there clothed in a legal righteousness. In this kingdom only the righteousness of Jesus can avail. This righteousness is

imputed by faith, and by the promise without works. It is to him that worketh not, to him who has no legal righteousness, to a poor sinner, a Lazarus. The beggar died, for the commandment has come to the poor sinner, and he is slain thereby. His hope of acceptance through the deeds or the law is gone. The beggar full of sores could not work any longer, and is now ready to perish. They had laid him at the rich man's gate, in the hope that he, a poor sinner, might catch of the crumbs of legalism, that fell from the rich man's table, that he might not die. But he could get no help from this source. He must die; and however dreadful this death might appear, it was to him the gate to endless joy and bliss and peace and happiness. For he is carried by the angels into Abraham's bosom. Thus when the sinner dies to the law wherein he was bound, and the law becomes dead to him because it has no more dominion over him, he is at liberty, and is now married to another, even to him who is risen from the dead, even Jesus Christ. He is now a participant of the faith of Abraham, and through faith inherits the promise, the gospel promise that was made to Abraham. For God swore unto Abraham by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee, and in thy seed shall all the nations of the earth be blessed. The beggar is now a partaker of the promise. He sweetly realizes that the promise is to him, as well as to Abraham, for he is of the seed of Abraham; he is a son of Abraham. He rests in his bosom (the promise of God) whither he has been carried by the angels. These are God's ministering spirits, whom he has sent forth to minister to them who shall be heirs of salvation. Thus when the word of promise,

accompanied by the oath of God, those two immutable things wherein it is impossible for God to lie, is sweetly ministered to him, he obtains strong consolation, and lays hold upon the hope set before him, and he finds it an anchor to his soul. It anchors him in Abraham's bosom, right into that within the veil, into the presence of Jesus, and he is now rich in faith, and an heir of the kingdom, and by the Spirit he can cry, Abba, Father.

As ever, your brother,

JOHN THORNE.

[WE take pleasure in commending the above letter to the attention of the brethren. It will be remembered that brother Cabbage, of Philadelphia, had an article in the SIGNS a few numbers ago, touching upon the same parable. He also connected it with the pharisee and the publican. Each one has written the view that was in his own mind. We think it true that a comparison of the views of brethren when presented in kindness, both of feeling and expression, cannot fail to be profitable to all who are interested in knowing the truth; and it is sure that no one has yet measured the fullness of the truth contained in any portion of the word of God.—ED.]

WILLARD, Va., June 29, 1897.

DEAR BRETHREN EDITORS:—I promised to write something more in relation to "Associational Correspondence," and will now comply with my promise. In my former article I simply wrote with a view of introducing the subject to the consideration of the brethren, and hoped to have heard from others through the SIGNS; but I seem to have failed to interest your readers sufficiently to call forth an expression. But there has appeared an editorial in one of our papers,

rather opposing associations altogether; claiming that it is an unscriptural institution, &c. Well, for that matter, we do many things that we might fail to find a direct command for in the Bible. I do not think we have any precept or example in the Bible for organizing individual churches. It appears that in primitive times, the church was regarded as only one church, and is spoken of as the church *at* such and such a place. Yet the apostles used the plural "churches" in their writings. For my part, I do not wish to be understood as objecting to church organizations, though some abuses have grown out of the practice which I would be glad to see removed.

The church, as presented to our view in the Scriptures, is called "the bride, the Lamb's wife," and, as Eve was to Adam, is of "his flesh and of his bones." It is also said to be "his body," &c. Its visible composition consists of men and women, sinners of Adam's race, chosen, redeemed, saved, called and gathered, led by the Spirit of the Lord, "born again, not of corruptible seed" (as in the former birth), "but of an incorruptible seed by the word of God, which liveth and abideth forever;" and by this birth manifested as the children and heirs of God, having received the spirit of adoption, whereby they cry Abba, Father. They have also received the gift of faith, and believe on the Lord Jesus, and it is their privilege to be baptized, and are then entitled to all the rights and privileges of the church. "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." Wherever there is a believer, there is the church, and when two or more such believers are gathered together, there is an organized church, according to the word of Jesus. "For

where two or three are gathered together in my name, there am I in the midst of them." It is certainly necessary that we have something in the way of organization to maintain any kind of order, and that we may be joined together for mutual aid in meeting the necessary expense attending the building of meeting-houses (houses of worship) and the maintenance of worship, which is necessarily attended with some expense in providing for the bodily comfort of the congregation, supporting a pastor, or defraying the traveling expenses of those who come among us to labor in word and doctrine, &c.

Associational correspondence, beginning first with the churches in any given locality, being of the same faith, and desirous of more intimate acquaintance, and to have more frequent opportunities of meeting together, by mutual agreement; meeting by messengers and letters once a year, or more frequently (if thought advisable) simply for social intercourse, and to have opportunity to hear the different gifts in the ministry, and to learn of one another's welfare, cannot certainly be subversive of the teachings of Scripture. By these meetings, as associations of churches, the brethren of the several churches have opportunity to hear how the brethren and churches are prospering, or of their afflictions, and can offer their sympathy and condolence. The association is not over the churches as a legislative body, or even as an advisory council, and can have no authority to interfere in any way with the affairs of any church. The messengers from the churches, or from any church, may decline to sit in an association with messengers from another church, on account of disorders existing in said church; but I seriously question the propriety of such a course. I am sure there is a better and more scriptural

way of settling any question of that sort that may arise. The association then is simply an opportunity for more general and enlarged intercourse among brethren than is afforded by the local organization, and is after all just the church met together, or gathered, with reason to expect the fulfillment of the promise of the presence of Jesus. Correspondence between the different associations affords an opportunity for a still more extended intercourse among the brethren in the different sections of the country, and, if conducted on gospel principles, certainly can be but productive of good, in the way of bringing brethren into more general and extensive acquaintance; but the basis of such intercourse must be love and fellowship, and a harmonious agreement upon the several points of doctrine, and gospel order. It is entirely certain that no correspondence between churches, or associations, can be productive of good, where there is contention and strife, and it is better to separate, than continue the effort to maintain a correspondence under such circumstances. It would be very unwise for brethren to insist upon opening correspondence between associations, when it is known that such differences exist. While opening a correspondence is in itself a declaration of complete fellowship, the declining of correspondence is not necessarily an expression of non-fellowship. There may be reasons why it would not be prudent to enter into correspondence, even where full fellowship was felt, as unpleasant complications might result. All true Old School Baptists stand upon the ground occupied by those noble and devoted servants of God, who met at Black Rock, Maryland, in 1832, and set forth their declaration of their faith in our omnipotent and all-wise God, who is a God of purpose, and who

rules as a Sovereign in heaven and earth; who works all things after the counsel of his own will, and is the Savior of his people, and against all Arminianism having any place in the church, or in the work of salvation. That declaration has been the basis of all the correspondence among the associations of the eastern and middle States, and must continue to be. I, for one, could not consent to open correspondence with any association that opposes that declaration, or that has in its connection churches or ministers who oppose it; because I believe it would only be productive of strife and confusion. I believe that declaration is sustained by the Scriptures of truth, and have always so believed, from the time I received a hope; have so contended, and shall continue to contend for its principles, and am not disposed to sit quietly and listen to a tirade of opposition, nor to submit to any dictation from those who oppose it, even though claiming the name of Old School Baptists.

What I have written is with the best of feeling, and with a desire to promote peace and good will among the Lord's dear people, which can only be rightly maintained by the maintenance of the truth.

Your brother in hope,

A. B. FRANCIS.

SALVATION.

WHAT is salvation? What does salvation mean? The word salvation has been used by highly educated men, as well as by others less favored, in all ages of the world, to represent their own ideas of salvation from sin. But it has never been applied in its spiritual meaning, except by those who have been saved by the Lord, or in the Lord. Salvation cannot

be applied to one who has rescued himself from imaginary danger by his own strength or effort. One may be cast into deep water, and to all appearance may be drowning, but he exerts himself and reaches a place of safety. Was this man really drowning? Was there any danger of it? Certainly not. As long as his own strength held out he was not in danger. Therefore it could not be said that he saved himself, because he did not need salvation. But if his own strength failed, then he was in danger of being lost. Could such a one, after his own strength failed, save himself, or could he do the least thing towards it? His own strength was all gone, and he had not even the power to lay hold upon proffered assistance. But if one goes to this drowning person and lays hold of him and brings him to a place of safety, it can be truthfully said of that person, that he has saved the drowning person. Certainly no one would contend that this helpless drowning person could do the least thing to save himself, not even to catch at a straw. He is now past that. Every motion would be not only toward his own destruction, but also to drag his savior down with him, unless he was a very strong man. This is all natural, and may be easily comprehended by the natural mind. Then why cannot all comprehend the utter helplessness of one lost by reason of sin? Simply because they have never realized their own lost condition; they have never felt to be sinking helplessly into everlasting death; they still have strength enough to keep above water; they do not need a savior; they are strong, and scorn the aid of a stronger. Yes, the land is full of strong people, so strong that they are going to and fro through the land saying that God is powerless to save his people, and unless we

turn to and help him, all must be lost. What an idol God they worship!

But my mind is impressed to write a few lines with regard to the salvation of helpless sinners: sinners by reason of sin dwelling in them; sinners lost to all hope of salvation in themselves; suffering sinners; burdened sinners, without strength, only to plunge themselves deeper in sin and despair; catching at every conceivable thing, which only can turn to their own destruction. Have you, my dear brother or sister, ever found that any effort you have made gave you any relief from your burden of sin? I well remember, in the travel of my first experience, how often I would resolve to do this or that, and what hope with each resolve would spring up, and just as often, sooner or later, I would realize that instead of helping me, it was dragging me down deeper and deeper in despair. Salvation in its spiritual application, is beyond the power of man. Salvation is a misnomer, where there is no need, no weakness, no crying for help, no sinking in despair. The salvation of God's people was accomplished and perfected in our Lord Jesus Christ, but is being made manifest in these last times to the heirs of promise, who are heirs of God, and joint-heirs with our Lord Jesus Christ. To manifest this salvation to one, without a knowledge of that from which he is saved, would not cause him to praise God. It is necessary then that every child of God should realize, some to a greater and some to a lesser degree, that they are sinners, before they can realize their need of a Savior, or rejoice in the Lord Jesus Christ as their Savior, and sing praise and adoration to his name. This salvation is never forgotten, because the deliverance from the effect of sin, has given the child of God hope, and this hope never ceases to

shine as a light in their travel through this wilderness. It may sometimes, and perhaps often, grow dim, and seem a great distance off, but it cannot be lost sight of entirely. It may appear only as a glimmer, but it will at times grow brighter and brighter, until it causes us to rejoice in hope of the glory of God, which is seen in the face of Jesus Christ. The face is the appearance of one. Therefore when we see the glory of God, it is as Jesus appears to us as our hope, as the One altogether lovely, and the chiefest among ten thousand. Nothing is now so near and dear to our hearts as this hope, which the presence of Jesus has revived in us.

Salvation, to the child of God, is ever new. He is continually reminded how utterly unable he is to help himself, to think one good thought, to speak one good word, or do one good act. We are saved daily, and the salvation seems new every time we feel its saving power. Salvation means, or presupposes, power to save from any condition in life. It is recorded that Jesus has all power in heaven and in earth, and the power of Jesus is required to save a poor, lost sinner, manifestly. Here is a sensible sinner, who has been touched by the power of God. The same power is required to make a sinner sensible that he is a sinner, that is required to save him. No one can possibly obtain this power of himself. It is the power of God that makes it manifest to him. He has said, and it is still true, "I kill, and I make alive; I wound, and I heal." I the Lord do all these things. This is the prerogative of Deity, and it has never been delegated to man, with all his boasted strength. Salvation is not desired by the natural mind of man. To our nature, it is humiliating, and it belittles our ability. We cannot

feel our need of it, and do not want it. (I mean God's salvation). Salvation is desired only by those who feel the need of it. To them it is sweet and precious, and is received with thanksgiving and praise. If we are saved by grace, then salvation is free. If we labor and are heavy laden with sin, then God will give us rest. But we must feel the burden of sin before we need rest. Those who are easy in mind, and do not labor, and are not heavy laden, do not need, and cannot rest. Only the weary and heavy laden can rest. The salvation of God's people is a glorious theme. Indeed it is their life. Not life to-day and death to-morrow; but it is life eternal, as God is eternal. Jesus died to save his people from their sins, and there is no power that can destroy the life of one for whom Jesus died, for their life is hid with Christ in God. Who has the power to reach that life? Or who can find it? It is hid, and if found it is no longer hid. If salvation be of works, then it is no more of grace, or if by grace, then it is no more of works. It is wholly of one, or it is wholly of the other.

Although salvation is finished, so far as the work of God is concerned, yet there must be a manifestation of it to those for whom Jesus died, and in this manifestation they are led to exclaim, "He is my salvation," and like Simeon of old they are ready, and do say in their hearts, "Now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." The poor, needy sinner is now ready to give up anything in this world, for that which is in the world to come. Jesus is his song by day and by night. He says, "Not unto us, but unto thy name be all the glory." He is willing to be anything or nothing, only so he may do the will of God,

and see his face, and bask in the sunshine of his love. Salvation is still applied to this saved sinner, because he always is in need. He is continually liable to go astray in bye and forbidden paths. The poor little child of God soon realizes how helpless he is, and how easily he is led from the right way. He goes halting and trembling with fear, lest he shall yet fall by the way, and he can only lean on the Savior for strength. Yes, his whole dependence is in the power of God to keep him and guide him, and so he craves a continual realization of this salvation. The hope of salvation is the sinner's salvation, for he is saved by hope. Salvation is provided, and hope is given, and the sinner rejoices in that hope, even of salvation. To me this is a theme of great delight; and I feel that I could go on and tell of that wondrous grace that brought salvation down to rebellious man, and saved a wretch like me. There are times when it would be hard to make me believe that salvation has ever been applied to me; and then again, it would be hard to convince me that I am not born again. With all this, I know that unless I am kept by the power of God, and given to realize my own weakness, I would return as the sow to her wallowing in the mire, and like the dog, to his vomit again. Destruction and misery are the ways of man, but salvation is of the Lord. And so it shall ever be.

Yours, I hope, a conscious sinner,

MILTON DANCE.

GITTINGS, Md., April, 1897.

MARK X. 25.

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

In compliance with the request of Mrs. Albert Cook, on page 372, current volume

of the SIGNS OF THE TIMES, I submit the following thoughts concerning this solemn declaration of our Lord, only explaining that physical weakness forbids that more than a brief statement of the subject should be presented.

From the context it will be seen that the occasion of this declaration was that one who had great possessions, had inquired what good thing he should do that he might inherit eternal life. In justice to the intelligence of this inquiring one, it should be remembered that he had been educated in that legal system which required continual labor as the price of acceptance. From his own language it is manifest he was amply supplied with all the righteousness which could be attained by keeping the letter of every precept of the law of Moses. Yet the one thing which he lacked was revealed by the direction which Jesus gave him to sell his possessions, and give to the poor. The Lord did not say that compliance with this direction would purchase treasure in heaven. The answer accomplished just what the Lord designed in showing the inquirer that he had not obeyed the commandment which required perfect love to his neighbor. Lacking this one point, he was guilty of the whole law. It is important to note that Jesus loved this one. He did not show him his error by way of condemning him; only to cleanse him from selfish confidence, and to show his need of that righteousness which exceeds all that can be attained by the law of Moses. Trust in his own works was the riches which made the inquirer sad at the saying of the Lord. The possession of the treasures of this world is no more of a barrier to the reception of the gift of divine grace, than is the destitution of such wealth. Abraham, David, Solomon, and Job, are instances of those who were rich

in worldly goods, and yet they were unquestionably subjects of the electing love of God. Saul of Tarsus was rich also in the works of the law. Yet grace was displayed in those vessels of mercy no less than in Lazarus and the blind beggar. No condition of the sinner can defeat the power of that eternal love which has chosen every one whom Jesus loves, and ordained all such unto eternal glory. That salvation which is in Christ Jesus is not dependent upon any earthly circumstances. It is all the work of God, and his power is not less in saving the infant Samuel, or John the Baptist, than in the case of a bloody Manasseh, or a persecuting Saul.

The entering into the kingdom of God, to which our Lord here refers, is not the receiving of that eternal life which he gives to all his sheep. The inspired apostle has defined that kingdom. "Let not your good be evil spoken of; for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Rom. xiv. 16, 17. Not even those subjects of eternal love who are saved by divine grace, can ever enter into this kingdom experimentally while trusting in their own possessions. That saint who has not a farthing of worldly wealth is not secure from the temptation to trust in his selfish riches. Indeed, the crafty tempter may even use his very destitution as a snare by which to betray him into this trust in himself. Such trust must be overcome by divine grace before he can enter into the kingdom of God, as defined by the word of inspiration. No human power can accomplish this; but it is possible with God. The experience of the saints teaches this as often as they are delivered from the vanity of self confidence. Every trial of their faith shows

their own utter helplessness; and reveals the unlimited omnipotence of God.

Unquestionably the illustration used in the text, is designed to express the utter impossibility of any saint experiencing the joy of that answer of a good conscience toward God which is the entrance into the kingdom of God, while trusting in the riches of his own works of righteousness. This is the unvarying experience of the tried followers of the Lord in all ages. Since it is only in keeping the commandments of our King that there is great reward, it is evident that in rejecting them no saint can receive that reward. Those lovers of the truth who never walk in the ordinances which our Lord has established in his church, do not even know what joy in the Holy Ghost their disobedience forbids them to experience. Those who can be satisfied with the prayer of Balaam, "Let me die the death of the righteous, and let my last end be like his!" lose nothing by walking after the flesh. But those who by faith choose to suffer affliction with the people of God, in obedience to their Redeemer, enter into the kingdom of God, which is found to be the perfect blessedness of the joy of their Lord.

Weakness forbids that the subject should be further considered in this article. If published it will express my desire to comply with the request of the inquirer. May the Spirit of truth, whom the world cannot receive, neither knoweth him, bless every longing soul with that hunger and thirst after righteousness which marks all who are "poor in spirit," and keep them from trusting in the uncertain riches of their own works, so that they may rest in the perfect love of their Redeemer! And unto our God be unceasing praises from all the poor and

needy, both now and evermore, world without end!

In the hope of life in Christ Jesus,
WM. L. BEEBE.

WARWICK, Orange Co., N. Y., June 18, 1897.

PROGRESS, Va., Feb. 15, 1897.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR BRETHREN:—As many brethren and sisters have written for the comfort and welfare of each other, and for the good of Zion, and as my cup has been filled so often by reading many precious articles written by others, I feel like trying to write a few lines myself. But knowing my imperfections and fallibility, I will only pen a few thoughts as they occur to my mind. I hope that you will not let anything that I shall write pass if it be in any way contrary to sound doctrine. Paul says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Paul's desire was for his brethren to stand fast in the Lord, and in all these things, and if there was any virtue, and any praise in them, to think upon them. Now, as near as I can see, I think Paul meant for his brethren to think on these things continually. We also should think upon what is our duty, and should continue to do these things as well as to think upon them. When we keep his sayings, this is the evidence that the love of God is shed abroad in our heart. And to know God is to love him. Jesus said, "If ye love me, keep my commandments." But we find a continual warfare in the flesh. When we would do good, evil is always present. Many times evil is present with me by reason of my doing the things I

should not, and allowing my mind to run on things it should not, and loving the things of the world too well. And when I examine myself, and see how wretched and vile I am, I can but say with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" None but Jesus can ever save us from it. Sometimes I think, surely there is no hope for me, and I feel so sinful, that if I could, I would get under the earth, and beg the Lord to have mercy upon me. But then again I can claim him as my Savior. I sometimes wonder if there is any one in the world like me. I can see and know what is right, and can tell others exactly how to do, and then I fall so far short of doing those things myself. Surely there can be no one like me. If we could quit getting so busy, and would assemble ourselves together oftener, and visit each other, and talk about Jesus more, and less about our business affairs, and quit throwing the ox into the ditch on Saturday, in order to pull him out on Sunday, and let our walk be more orderly, and our conversation more godly, we should display more of those things, which are honest, pure, lovely, and of good report, upon which we are exhorted to think. If we do our duty, we shall be more apt to think upon these things. The word says, "He that doeth the will of God is accepted." And when we walk in his statutes, this is evidence to the world and to the brethren, that we have been accepted of him. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Notice, he said, "Let it so shine;" we should be very careful how we let the light shine, else God will not be glorified. When our light shines in a right manner then God is glorified. If we err, the world is ever

ready to remark it, and to find fault. If one fails, we all must bear the blame and reproach, and all must suffer. In this shame and reproach there is no virtue and praise for us to think upon.

Now, may the Lord keep us in whatsoever things are true, honest, lovely and of good report, that their virtue and praise may appear.

I remain your brother in hope,

J. J. OKES.

ROXBORO, N. C., June 24, 1897.

ELDER F. A. CHICK—VERY DEAR BROTHER:—While on my recent visit north, many brethren and sisters asked me to write more for the SIGNS. I am sure that they do not know how very barren I am. I should have written a few words some days ago, but my eyes have been so sore that I could write but little. They are some better now, but not well yet. I reached home on the night of the fourteenth, and found my family in usual health. My visit to see you all, was one of the best of my life. There were only three cloudy days in the whole visit, and this is an exception for me. I feel now that all through my life I shall look ever to those days as so many oases, in which I was enabled to sit under the shadow of the tree of righteousness, and eat of the pleasant fruits, while at the same time I could feel the pleasant influences of the shadow of the great Rock, and drink of the sweet waters of life, as they so freely flowed from the fountain. How strange and peculiar are the children! Each one is a desert, parched dry in the burning heat, so that he or she cannot realize any precious fruit of their own bearing, and yet each one sees the other to be a fruitful bough. Each one needs to be fed, and yet each one feeds the others, and that with the same food that he eats him-

self, and yet he feels barren, while the other says it is enough; it is a great fullness. They are Abraham's seed. Abraham was a barren (as good as dead) field. Sarah was a free woman, the mother of the heir, but it had ceased to be with her after the manner of women. There was a deadness in her womb. Nature could do nothing toward producing a generation from this source. The promise to Abraham was not from nature. God said, I will certainly return unto thee according to the time of life, and lo, Sarah thy wife shall have a son. See how sure are the promises of God. Nature could work no more, but the promise of God did, and Sarah bare a son. Neither did the power of the promise stop here, for Rebecca also was barren; but as the Lord would, he came and blessed her, and Jacob was born. God also shut up the womb of Rachel, that she was barren till he gave her conception. She was the beloved wife of Jacob. He served for a wife (Rachel) and for a wife (Rachel) he kept sheep. She is a figure of the new man that bears fruit only as God gives conception, and a bringing forth. The bringing forth follows quickly upon the conception, so that the promise is at once realized in the heart. Leah was fruitful. She was a figure of the flesh, and brings forth fruit abundantly, even to seven, before Rachel bare any son. When she is shut up, and her course is finished, and the fruitful land is done yielding, and done rejoicing, because of her fruitfulness, then the barren woman is remembered, and conception is given by the Lord, and the desert brings forth.

As with our fathers, so with their children. There is war, sharp words in the house. The flesh claims the prize, because it is first. But it is the new man, the spiritual, that Jesus loves. Her bar-

renness does not change his love, and neither does he love the old man because of his fruitfulness. But, as it pleaseth him, he giveth conception, and a bringing forth of the new. The seed of the beloved wife, though despised by the other, is a fruitful bough, and God is in it, so that the fruit, all of it, is through this channel. Jesus is the seed, and all the fruit of the spirit in our hearts is through him. He has gone before, to save much flesh alive. The days of famine are upon us; we are in a barren land, so that not one has a word or an act that is worth anything to anybody. We feel our weakness, and are failing under the weight of our burden of starvation; but food comes in time to save us. We know not the hand that ministers to us. There is a burning within us, but we know not that Jesus is with us in the way. Finally, and just as he will, he fills our sacks. Is this all? No; he reveals himself to us. He was revealed in breaking of bread. They knew that it was Jesus. He was gone, but they were filled with his peace, which he had left to them, and they arose up, and went to Jerusalem, declaring that he is risen from the dead. Jesus always comes to us in a time of necessity, and fills us with his peace, and reveals in us the power of his resurrection, and then our barrenness is nothing, for his fullness filleth all and all. Our joy is in him. Hence we are ready to say, It is enough; Jesus is alive. Thus do we become acquainted with the fact that our High Priest lives, and continually maketh intercession for us. As this intercession is continually going up for us, the blessings of his continual mercy are being poured out upon us, and we feel an acceptance with God, and rejoice in our daysman. This is why, when we come together in

our meetings, we are so pleased with each other's company. It is not that there is any fullness in us, and yet we are the fullness of him that filleth all in all. This proves the sweet unity of Christ and his people. They are joined together in such strong bands that he is not seen without her, and she is not seen without him. She is his by the will of the Father, which is eternal. In it she is given to him before the world began, and was chosen in Christ before the foundation of the world, that she might be holy and without blame before him in love. To carry out his will to the utmost extent, her life is in him. This life is eternal, and has been in him, and has been her life, just as long as he has been one with the Father. This was the life which was in him in its perfect fullness, when he was manifest in the flesh. Also the natural life of his people as men and women, was in him in the days of his flesh, so that he lived for them in both the natural and the spiritual. As a man, he died for her sins, for her sins are the sins of the world, and Johu the Baptist said he came to take away the sins of the world. He took them away by his death on the cross, and on the morning of the third day he arose from the dead. He died unto sin, but he lives unto God. He died as a man, but lives as a mighty conqueror, and we live in him, just as we died in his death; for if one died for all, then were all dead; and as he now lives for all those for whom he died, they are dead, and their life is hid with Christ in God. This life dwells in us, and the body is dead because of sin, but the spirit is life, because of righteousness. Here is the source of our fruitfulness to each other, for it is in him that we bear fruit, and this fruit is unto holiness, and the end is everlasting life. In this blessed hope,

dearly beloved, we live, and move, and have our being. God grant you all sweet peace, that you may abide in his love. Pray for me, for I am a poor, weak sinner.

As ever, your little brother in hope,

L. H. HARDY.

[WE are glad, and we know that all our brethren will be, to know that brother Hardy so much enjoyed his late visit among us. It is but right that we should assure him that his visit, his whole behavior, and his preaching, was greatly appreciated among us all.—ED.]

ORWELL, Ont., March 29, 1873.

TO ELDER S. H. DURAND—DEAR FRIEND:—I have had it on my mind for some time to write you a few lines, but I am a very poor hand to write, so have put it off till this morning. My reasons for writing to you are that it was from a sermon I heard you preach in Dunwich, a year ago last May, that I first had a hope that the Lord had begun the good work of grace in me. As I was on my way to the meeting, I was thinking there was no use of me going to meeting, as instead of my getting better, I was getting worse and worse, and further away from God. I was surprised that in preaching you described my feelings better than I could myself, and it seemed as if I began to hear the joyful sound. I had often thought the Old School Baptists were harping on election and predestination too much, although I had believed it, but now I did not wonder that it was their constant theme, as I saw a beauty in it I had never seen before. I went home from the meeting quite happy, still it seemed to me I had never felt the weight of my sins enough. This became my trouble now, but as I became engaged in worldly affairs, these things

wore off my mind to a certain degree, so that there was but little hope for me apparently. I would hear preaching, and enjoy it, but would soon forget about it; still it seemed the desire of my heart that the Lord would make me feel the weight of my sins, and I would get out of bed sometimes and call on the Lord for mercy, and I have felt that he has answered my prayers, but in a way quite unexpected by me. I was taken with a nervous disorder, and it first began by my having a terrible dream, which alarmed me very much, and I again called on him for mercy, day and night, and promised the Lord if he would deliver me, I would not be ashamed to own him before men, and give him all the praise, if he would only save me from my terrible sins. I went to the meeting in Duart, thinking it would be the last time I would ever hear the gospel preached, but trying to pray that the Lord would drop some word of comfort to me. Elder J. A. Johnson was there. I seemed to get but very little comfort, but on my way home we stopped at Samuel McColl's, and there heard some tell of the dealings of God with them, which strengthened my hope so that I went on home quite happy; and after getting home I believe the Lord was pleased to open my heart to understand his word, to my great comfort and satisfaction, but doubts soon began to arise again, and my disease seemed to get worse, so that I began almost to despair of hope, and the case of Esau I thought was mine, who found no place of repentance, though seeking it carefully with tears, and the words of the Lord by one of old to Israel, where he says, I will laugh at your calamity, I will mock when your fear cometh, weighed heavy on my heart, and also the words, Whatsoever a man soweth, that shall he also reap. I

seemed to lose all the hope I had, and could say with one of old, I hoped in his mercy. My disease was such that I thought I would go out of my mind, but have no doubt but my anxiety for the salvation of my soul, made my disease much worse. It came on time for Elder Pollard to preach in Dunwich, and I thought I would go once more to hear if there was anything for me. On Saturday I went away out of sight, and tried to pray that the Lord would shine on my soul once more, though I was afraid I would never see the light of another day; but before I retired at night, hope began to spring up in my heart, and the Lord enabled me to throw myself on his care, and in the morning I arose as happy as I could wish. I heard Elder Pollard preach with comfort, which was like bread to the hungry. That evening as I was thinking why was it that I did not now seem to have the least fear? when the words came to my mind, "Perfect love casteth out fear," and so I went home happy once more, wondering why it was that the Lord ever chose such a poor creature as I, to manifest his grace and mercy in and to?

I intended writing some more, but I will close by saying from heartfelt experience, that I am a poor, miserable sinner, full of vile thoughts, and everything that is evil, and if saved, it will be alone by the grace and mercy of God. O what love, that the Savior should suffer, bleed and die for such worms of the dust. I know this is written very imperfectly, and I am tempted to throw it aside, but if you can see any signs of a work of grace, and feel like answering, I should be very glad to have a few lines from you.

Your friend,

WILLIAM SCATES.

[THE obituary notice of the writer of the above appears in this number.—ED.]

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1897.

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

THE CONFESSION OF PETER.

Matthew xvi. 13-19.

PERHAPS few portions of the Scripture are more familiar to Old School Baptists, than is the portion referred to above; and it is sure that none are better calculated to strengthen and encourage the hope of believers than this. It is also probably true, that as much has been said concerning the truth couched in these words, as has been said about any other portion of the word. But still our mind has been led to these words with some force of late, and we feel like calling attention again to them. As it seems to us, two prominent things are set before us in these words. They are, first, the revelation of Christ in the soul, and second, the surety of that church which is founded upon and built up on this revelation and confession of Christ in the hearts of men. The necessity of revealed religion has ever been insisted upon by all who have been true believers in the Lord. This they have done, not only because the Scriptures so testify, but because they all have had the same experience of which Paul speaks, when he says to the Galatians, "When it pleased God to reveal

his son in me." But were there no other testimony to this great truth, the Scripture of which we are writing would settle the matter beyond all controversy, that the religion of our Lord Jesus Christ is a revealed religion.

The question was once asked in so many words, What think ye of Christ? Whose Son is he? From the narrative given in the text, and in its connection, we see that this was a common question among the people at that time; and we have the statement that there was an almost endless diversity of opinion among the people at that time, as to whose Son he was. Some said that he was John the Baptist, evidently supposing that he had been raised from the dead. Some said that he was Elijah, some that he was Jeremiah, and others that he was one of the prophets, without designating which one. All of these evidently had a reverence for him and his teachings, else they would not have been willing to admit that he was one of those whom they, as a people, held in reverence as the servants of God. Yet they were ignorant of him as the Messiah of God. They had attained to all that natural men could attain to. They had come to all that knowledge of him to which they could attain, without revelation from God. These were reverent and devout men, and they were eagerly inquiring to know the truth. They had been impressed by his words, and by his deeds, and they desired to know the truth concerning him. Had this not been so, they would have said as did others upon another occasion, that he had a devil, and was a blasphemer. But with all their earnestness, and all their care, they had not been able to see that he was the Son of God. In this is presented a truth which holds good to-day as well as then. If one man can teach

what he has come to know of Christ to another, how was it that all had not come to know that this was the promised Messiah? If some had come to believe through the teaching of others, why had not all? We have seen a statement that the day of revelation is over. The theory of which we speak, amounts to this, that the Lord Jesus Christ revealed himself to one, or to a few men in the olden times, and that now the salvation of all others depends upon what use they make of the revelation which was given to them. We know, and freely admit, that the volume of inspiration is sealed. Nothing shall be added to it, and nothing shall be taken from it. But the truth must to-day be revealed in the hearts of men, as it was to Paul and Peter at the first. Peter and Paul were not the recipients of a blessing that was denied to every other believer. If there be any fellowship with these beloved apostles in any of the hearts of men, any fellowship in Christ, we mean, then in the hearts of men must this revelation of Christ be made, as it was to them. Paul and Peter, and a few other favored individuals, shall not be found praising the God of revelation, and all the unnumbered millions of the redeemed beside, praising the faithfulness of their teachers, that they know Christ in the salvation of their souls.

In reply to the personal question of the Lord, Peter at once responds, and utters the soul-stirring and soul-touching reply, "Thou art the Christ, the Son of the living God." Peter had learned this, as we all must. He had been in constant communion and intercourse with the Savior, it is true, but so had hundreds of others who did not believe on him, and who hated him. Peter had daily association with the Savior in the flesh, and so had they; yet they did not know what he

knew. On another occasion, Nicodemus had come to him by night to talk with him. Nicodemus was in deep earnest also. He was impressed that this man possessed something that he did not, and that was important for him to know. He must have felt something of this, or he would not have braved the anger and hatred of the Jews in coming to the Savior, whom they hated so much. And yet, all that he could say concerning Jesus was, in substance, what is here said, Thou art a teacher come from God. To him the Savior said in substance, that the knowledge of him could only come by revelation. Ye must be born from above to see the things which are above. Paul also testified to the brethren at Corinth, that God hath revealed these things to us by his Spirit. Now, from all these multiplied testimonies, we come to see that the one thing which makes the difference between the opinions of men, and the knowledge of the christian, is revelation; and so the Lord summed it all up when he said, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven." It should be noticed that the words express the negative, as well as the positive. Whatever is included in the terms flesh and blood, is totally excluded from conferring this revelation. Flesh and blood hath not, but my Father in heaven has revealed this. Human wisdom then confers no advantage in this respect. Parents nor teachers cannot have part in conferring this blessing. Great and good are these blessings in their place; their place is not here. This much at least is settled. And so the apostle says, as has been alluded to before, "Eye hath not seen, nor ear heard, neither have entered 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." We will pause here only to add this, that the manner of the revelation is this, our God leads his people into all these things by experience. As we know what sunlight means by walking in the sunlight and beholding it, so we come to know what the things of the Spirit are by walking in them, and receiving them. Sometimes inspiration uses the words "eating and drinking," to express this personal knowledge of him, which the believer has. It is still more forcibly expressed in the words of the apostle, "Which is Christ in you the hope of glory."

In receiving this revelation, and in thus being constrained to confess the Lord whom he has come to know, the Lord declares that Peter is blessed. And still further, in full view of what he has been saying, and of this fact, the Savior adds, that upon this very truth, as upon a rock, he will build his church, and so build it that the gates of hell shall not prevail against it. It is most blessedly true that Jesus Christ is the Rock and salvation of his people. We need not enlarge upon this truth which all the people of God know, and gladly confess. This is a truth which is constantly reiterated in the Bible. But here we have been driven to believe that the Savior meant to state another truth, and to use the word rock with another application. A rock is that which is solid, stable and sure. Jesus is in all these respects the Rock pre-eminently. But there are other things also which may be compared to a rock, and we think that the Savior here means the truth of the revelation and confession of himself, by which his church should be built up in all ages in her visible exist-

ence and standing. But before presenting some reflections along this line, we desire to call attention to one or two other things which have engaged the minds of the children of God at different times.

First, the name Cephas, or a stone, was given to Peter when he was called by the Savior. So that to call him Peter, or a stone, as the Savior did in the connection upon which we are speaking, was not a new thing. But this name was not conferred upon Peter alone. In whatever sense he was spoken of as a stone, the rest of the disciples were also. He was not spoken of as a stone in reference to his natural qualifications. The name was applied to him first, in reference to his calling to be a disciple of the Lord, and then with reference to his confession of his faith in Jesus as his Lord and Savior. The term could not apply to him except in connection with Jesus, who was the Rock of his salvation. Thus he was builded up in Christ as a living stone, as well as the rest of the disciples, and together with all who believe on the name of the Lord Jesus. Peter stands forth as a confessor of Christ, and thus becomes the example and representative of all who shall confess him to the end of time. Had the Father revealed Jesus unto Peter as his Rock of salvation? So has he been revealed to all who have come to love his name. Has Peter confessed his name from this heartfelt experience of his power and grace? So has every child of God from his heart made this same confession unto him. The only pre-eminence which can be accorded Peter, is the pre-eminence of having been the first to make this confession. Some one must be the first, and to Peter was this pre-eminence given. Thus all that was said of him is also said of the rest of the disciples.

Was what he should bind and loose on earth to be bound and loosed in heaven? So also was this power given to all the rest of the disciples. Was the church to be built up upon him in any sense of the word? So also the rest of the disciples are spoken of as being in that foundation. Paul said that the church is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. John, in his vision, saw the city of God with its twelve foundations, and in them the names of the twelve apostles of the Lamb. Peter therefore possesses no more authority in the church of God, than do the rest of the apostles. Neither Peter, nor any the rest of the twelve, have any successors. They still sit upon the thrones of judgment in the city of our God.

All the people of God are also stones. Not foundation stones, but living stones, builded up in Christ, who is the living foundation. This same Peter said, "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." It seems much more than a coincidence, that Peter should here use the very words of the Savior, addressed to him, and speak of Jesus as the living stone, and of his brethren as lively stones. Surely he must mean to disclaim any superiority over his brethren, growing out of what the Savior said to him. Thus two things seem clear to our mind, viz: That in this text the Lord did not mean that Peter, in, and of himself, was the rock upon which he would build his church; and second, that he did not here mean to present himself as the rock upon which he himself would build his church.

However true it is that the church is built upon Christ as her Savior and everlasting helper, this is not what the Savior is here speaking of. The language must of right be interpreted in accordance with the whole narrative. It seems to us, as said before, that the narrative shows that he is speaking of the revelation of himself to Peter, and of the confession of Peter growing out of that revelation. We hope that we will not be misunderstood if we present the matter in this way. Every one who shall be finally saved, whether that one ever becomes a member of the visible organization or not, is built up on Jesus, in the sense that his salvation is in him, and his hope rests upon him. But the visible organization of the church, which our God here speaks of, is built up on the revelation of Christ to every soul who is built into that church, and upon a confession of him by the one to whom he has been thus revealed. This is a rock of defense, which the Lord has provided for his church. Not only is it true that all for whom the Lord gave himself shall be safe forever, but it is stated here that the visible church shall be built up, and the gates of hell shall not prevail against it. The church shall not lose her visibility. While the Lord is himself her defense in this respect also, yet he defends her by appointed ways, and in accordance with the order which he has established for her. Now this is the strong defense of the church, as regards her visibility and purity in the earth. She is to be built up not of a godless membership, but of living stones; living in, and builded up upon Christ. The building grows together unto an holy temple in the Lord. She is not comparable to a pile of stones having no union with each other, but rather, to a body, each member of which stands in

living union with all the rest. The strongest bastiles, built by the hands of the most skillful of men, may be overthrown by any one of a hundred means, but a building grown together as one body may defy all assaults. If the societies of men may be said to be built up of stones at all, they are yet but dead stones, while the Savior and the apostle, as already quoted, declare this building to be built of lively stones, upon a living foundation. It is through this oneness of life in the church, and in her living head, that she stands impregnable to the assaults of all the powers of darkness.

We do not know as we have made the above as plain as it has appeared to our own mind, but we hope that the brethren will understand us.

The churches of antichrist, from the church of Rome, which is the mother of all ecclesiastical tyranny and villainy; the mother of harlots and of the abominations of the earth, down to the least of her protestant daughters, all are built up of a membership who came into their borders by infant sprinkling, without any confession of faith in Christ, and without any revelation of Christ to their hearts as a Savior. The powers of darkness have prevailed against such bodies. This is witnessed in the very fact that they are blinded by the god of this world, so as to pay no regard to Bible teaching, as regards baptism and entrance into the church. Being made up of a godless membership, it is no effort for the adversary to introduce all manner of evil teaching and practice into their midst. People who have no reverence for God begotten in their souls, will not be likely to regard his words or his authority. The powers of darkness have won the very citadel of the place when they have succeeded in overthrowing the ordinance of baptism,

as regards the mode, and as regards the subjects. But the citadel of the church is that her membership is to be a godly one. Christ is to be revealed in them, and they are to confess him in this revelation. The question which forever stands as a brazen wall of defense at the very door of this building is, Dost thou believe with all thy heart?

Christ builds up his church in this way. He does not say, My Father will build up this church upon me; but, I will build up this church, my church, upon this rock. And in all the ages of the past this church has stood a monument to the unfailing truth of the Savior's promise. Suppose it were possible that to-day the church could give up this door of entrance into her number, and that she should demand no confession of a revealed Savior of those who apply for membership in her number, how long would she be found standing upon the foundation of the apostles, and maintaining the order which they have revealed as the will of God for her to maintain? Christ in the hearts of his people, and Christ reigning there, is the one safeguard against the floods of delusion and error that go out from the gates of hell against her. We do not understand the gates, or the powers of hell, in the text, to mean so much the open persecution waged against the church, as the floods of falsehood and ungodliness, which come in a thousand deceptive forms, and seek an entrance into her portals, and which would corrode and corrupt at the very fountains of life, could they once gain entrance there. But because this temple is made up of the living, the powers of darkness wage their warfare in vain. A temple of dead stones could be overthrown, but a temple of living stones shall withstand every assault. Thus Christ builds up his church

now. Thus he shall continue to do until the building is complete and the last stone is brought forth with shoutings of grace. Sixty-five years ago this matter was tested, and there was life enough in the building to stand fast, and we all with deep thankfulness can say, that having obtained help of God we continue unto this present day, and as we hope and trust, shall continue to the end, witnessing to all the same things to which prophets and apostles also bear witness. Were it not for this safeguard of a revealed religion, and a confession of the Lord by all who come among the people of God, we should soon be as Sodom and as Gomorrah. Being corrupted within, we should soon be overwhelmed from without. To us the times seem very threatening now, but the promise is sure, the gates of hell shall not prevail. The wall of the revelation and personal confession of Christ cannot be overthrown. Our Savior lives in his people, and as he lives they shall live also. We have the assurance that his church shall not lose her visibility. This is the promise that the Savior gave in these words, and his promise shall not fail.

C.

PAMPHLET FORM.

IN all the years of our business management of the publication of the SIGNS OF THE TIMES, we believe we never made a venture that met with such general and hearty approval, as changing the paper from newspaper to pamphlet form. Nearly every letter received this year, since the first number was mailed, has made mention, in most complimentary terms, of the handsome and improved appearance of the paper in its new form.

B.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

THE EVERLASTING KINGDOM OF OUR GOD.

“AND in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.”—Daniel ii. 44.

Brother John R. Martin, of Virginia, having requested our views on the above text, we feel a pleasure in offering for his, and for the consideration of our readers generally, such views as we have upon the subject. Limited, as indeed our views are, we cannot in truth say that we have none, for we have often thought of the text, with the most pleasing admiration and delight. There are many things sealed up in the prophecy of Daniel, which have seemed to our mind more dark and hidden than other portions of the sacred Scriptures. Among other things, the images of beasts, rams, and he-goats, &c., by which it pleased God to indicate the various periods of time, revolutions in the governments, and affairs of the world, from the time of the captivity of Israel in Babylon, to the advent of our Lord Jesus Christ. But however dark and obscure, to our feeble understanding, many portions are, this text is presented in connection with so many, and so brilliant evidences of its application, both as to the identity of the kingdom, and the particular period of time in which it should be set up, that we cannot doubt that the kingdom intended is the church of the living God, the ground and pillar of the truth. In the dream of the king of Babylon, according to its interpretation by the prophet of our God, a succession of kingdoms, kings, revolutions and important events, were provided and

ordained of God, to fill up the years intervening from the dynasty of Nebuchadnezzar, over the Caldeans, to that of the Cesars, over the Roman Empire, &c. Whatever obscurity may invest the great image which the king saw, with its head of gold, and his feet of iron and clay, with all its various composition, in portraying the things which they represented, the fact that our Savior was born in Bethlehem, in the days of Cesar Augustus, and that he suffered on the cross, arose from the dead, ascended up into heaven, sent down the Holy Spirit, organized his kingdom, and fulfilled all that was embraced in the prophecy of our subject, in and during the days of the dynasty of the house of the Cesars, is to us sufficient testimony that it was in their days, according to the prediction, that this kingdom which was destined to endure forever, was to be set up. We will pass to notice some very important declarations in regard to the kingdom, its origin, growth, perpetuity, subjects, conquests, and glory.

ITS ORIGIN.

THIS kingdom is presented under the similitude of a stone cut out of the mountain, without hands. If by the mountain, we understand the mountain of Jehovah's holiness; and by the stone, Christ, who is the tried and elect precious corner-stone, which God has laid in Zion, it was said by the psalmist. His foundation is in the holy mountain, and from that holy mountain he was never brought forth in manifestation by the hands, wisdom or power of men, for no man knoweth the Son but the Father, and he to whom the Father will reveal him. Or, if by his being cut out of the mountain, &c., is intended his descent from Abraham, according to the flesh, though for ages the prayers of the patriarchs and

ancient men of God were constantly raised, "O, that the salvation of God were come out of Zion!" None of them ever presumed that they were able to bring him out; and when the fullness of the time for his advent had come, no ordinary generation could give him birth. A virgin conceived, and the Savior was born. In him was recognized the embodiment of this kingdom. The crown is on his head, the laws of it are in his hearts; and all the subjects of it were chosen in him before the foundation of the world, and he has carried and borne them all the days of old. But more especially we look to the time when he was begotten from the dead, as the first-fruits of them that slept; and here appears the exceeding greatness of the mighty power of God, which he wrought in Christ when he raised him from the dead. In his resurrection he returned not from the war without the spoils of victory. But in all this there was no show of hands. All was accomplished by the God of heaven, without the aid of men. But, once more, if by the kingdom, we understand its subjects, as the term is sometimes used, then may we look to the rock whence we are hewn, and unto the whole of the pit whence we are digged, and in this application, we shall find that the members of Christ are brought into manifestation, as the Stone was cut out of the mountain without hands. "Look," says Isaiah, "unto Abraham your father, and unto Sarah that bare you." Abraham was stricken with age, and Sarah's system of means had failed to bring forth anything but a mocking Ishmael; the child of promise could not be born until God's appointed time had come, and the power of God without the help of men was displayed, then Sarah had a son, according to the promise of God. John saw this

kingdom, this heavenly Jerusalem, come down from God out of heaven, adorned as a bride for her husband. The whole system of religion means, for the production or for the upbuilding of the kingdom of Christ, at the present day, embracing the whole machinery of modern or ancient missionism, together with all the work-mouglrel plans, schemes and financial stock-jobbing operations, is based upon the false supposition that the stone must come out of the mountains by hands, and that the building must go up by power and by might, and not by God's Spirit, as he has said.

THIS KINGDOM SHALL GROW, OR
WAX GREAT.

THE prophet Isaiah has testified thus, "For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice, from henceforth even forever. The zeal of the Lord of hosts will perform this." From these, with many other Scriptures, we are taught in what sense the kingdom is to grow. Not in a manner that is to augment the number of God's elect, or of those whose sins Christ has borne in his own body on the tree, but by their being all gathered together in one, till they all come in the unity of the faith, and of the knowledge of the Son of God: unto a perfect man, to the measure of the stature of the fullness of Christ, and the church over which he is the Head, is that fullness. In his elect members his stature is complete; for God has given him to be the Head over all things to the church,

which is his body, and the fullness of him that filleth all in all. As the leaven was hid in a definite quantity of meal, (three measures), until all was leavened. But let us not forget that the Stone when it shall have broken in pieces and consumed all other kingdoms, and when it shall fill the whole earth, is precisely the same stone that was cut out of the mountain without hands. The whole kingdom or stone, whether as seen in the grain of mustard seed, or when developed as a spreading tree in whose branches the fowls of the air seek for shelter, is the same which was originally in the mountain. All the increase has not, and will not, carry her beyond the measure of the stature of Christ. Just what this kingdom was, as chosen and existing in Christ before the world began, it shall be when time shall be no longer.

THE PERPETUITY OF THIS KINGDOM.

IN our text it is said of its perpetuity, it shall never be destroyed, and, secondly, it shall stand forever. The same vision shows the decline and ultimate destruction of all earthly kingdoms. The kingdoms of gold, of silver, of brass, iron and clay, shall all be broken in pieces and consumed, but the kingdom of Jesus Christ is an everlasting kingdom, and this dominion hath no end. In this kingdom, God hath set his King upon his holy hill of Zion; and unto his Son he saith, "Thy throne, O God, is forever and ever." If the elements of dissolution were in its composition, Zion's sons might tremble; but they are not there. No ravenous beast shall be there, nothing to hurt or destroy shall ever be in this holy mountain. But God is in the midst of her; she shall not be moved, God will help her, and that right early. As mountains were round about Jerusalem, so is God around about his people. He is a wall of fire

round about, and a glory in the midst, and he has appointed salvation for walls and for bulwarks, and the gates of hell shall not prevail against it. From the days of Cain to the present hour, she has endured the wrath of earth and hell; but not one of her cords have yet been broken, nor has any one of her stakes been removed. Our God assures us in the text that this kingdom shall never be destroyed. He will not himself destroy it, and no other power can. He has sworn that he will not be wrath with her, nor rebuke her. It shall stand forever, a monument of the power, goodness and faithfulness of her covenant God. Wherefore, says Paul, we receive a kingdom which cannot be moved. How deep are her foundations, how invincible her battlement, and how strong are all her fortifications! No weapon formed against her shall prosper. The eternal God is her refuge, and underneath are the everlasting arms. He rideth on the heavens in her help, and in his excellency on the sky. It shall stand forever; but not forever in her militant state, not always in the habiliments of war; the battles of the warrior will soon be over, and the garments rolled in blood, be laid aside; and when the last enemy, which is death, shall be destroyed, this standing kingdom shall be delivered up to God, as full, as pure and as complete as when it was given to the Son, before there were any foundations abounding with water, or ever the earth was. This kingdom was prepared for the saints of God in Christ to inherit, before the foundation of the world, and after earth's old pillars shall have fallen, and her foundation shall be dissolved, still the kingdom of our God, and of his Christ, shall stand forever, and the saints in glory shall confess, "For thine

is the kingdom, and the power, and the glory, forever and ever, Amen.

THE SUBJECTS OF HIS KINGDOM.

THEY are forever and unchangeably the same. The kingdom shall not be given to other people. None but the sons of God are heirs of glory, and none but the heirs can inherit the kingdom. As the King shall say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world, others cannot inherit it; for it was prepared by the immutable Jehovah for them. Neither can they inherit a kingdom prepared since the foundation of the world, for the kingdom to which they are heirs, was prepared and given them in Christ Jesus before the world began. All the missionary zeal and strife of will-worshipers to bring in another set of heirs will avail nothing, as God has given the unalterable pledge that it shall not be given to another, but to the same people for whom it was prepared before the foundation of the world. Nor can the positions in the kingdom of the heirs be changed. To sit on my right hand, and on my left hand, are not, says Christ, mine to give; but it shall be given to them for whom it was prepared of my Father. Christ, in his mediatorial character, told his disciples that the Father had appointed him a kingdom, and he also appointed them in like manner a kingdom; and farther he said to them, "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom." This is the same kingdom that the stone cut out of the mountain without hands signified; these who are the subjects of it now, were, as they existed in Christ their head, always the subjects of it; and always shall be the subjects of it; for it shall not be given to other people. It is true that many of the

subjects of this kingdom have finished their course, and have been called home from the battle-ground to their crowns, and others have been gathered in to fill up the ranks, but not one has been added to the original enrollment or registry; for in God's book all the members were written, and in continuance were fashioned, when as yet there were none of them. Those who have gone home to glory have not left the kingdom; for the subjects shall come from the east and west, and from the south and north, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God. He says to the North, Give up! And to the South, Keep not back; bring my sons from afar, 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.

THE CONQUESTS OF THIS KINGDOM.

THE stone which was cut out of the mountain without hands, smote the image upon his feet, and broke in pieces the gold, silver, brass, iron and clay, so the kingdom which the God of heaven has set up was destined to break in pieces all the kingdoms and powers of this world which the image signified, and to triumph over them all. When the Redeemer slew the enmity, and nailed the hand-writing of ordinances to his cross, he abolished the middle wall of partition, which had stood between Jews and Gentiles, and took it out of the way. Then did this stone smite the image upon its feet of iron and clay, and break in pieces all the kingdoms of this world. Then did our Redeemer receive the heathen, or Gentiles, for his possession, and the utmost parts of the earth for his inheritance, to rule them with a rod of iron, and to break them in pieces, like a potter's vessel. Under and throughout the whole gospel

dispensation, as we understand the subject, this stone fills the whole earth; and the dominion of that King whom God has set upon his holy hill Zion is from the rivers to the ends of the earth, and he has power over all flesh, that he should give eternal life to as many as the Father has given him. Before him now all nations are assembled, and he is, and for the last eighteen hundred years has been, separating them as a shepherd divideth his sheep from the goats, and calling all the blessed of his Father into his kingdom, to sit down with the patriarchs, and to go no more out forever. The kingdoms and kindreds of the earth are broken in pieces, and are being broken, when he takes one of a city, and two of a family; when he sets the father against the son, the mother against the daughter, and the mother-in-law against the daughter-in-law. When a potter's vessel is broken to "shivers," it is beyond the ingenuity of man to unite the particles again. Even so when God calls his people out of darkness into light, and brings them to his holy hill, nothing can effectually resist his power, or annul his word. But the triumph of the kingdom of our God, as we have hinted, also contemplates the utter subjection of all things to Christ the King. Unto him it is said, Sit thou on my right hand, until I make thy foes thy footstool. All things must be subdued, and all the subjects of this spiritual kingdom shall be more than conquerors through him that has loved them: Therefore speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished. Christ has triumphed over hell and death. The kingdoms of gold, silver, brass, iron and clay, crumble and fall to pieces before him. His dominion is to the ends of the earth. He hath all power over all flesh, and the kingdoms of the world have become the

kingdoms of our God, and of his Christ; and he shall reign forever.

The last general proposition in regard to this kingdom which we were to notice is its superlative glory. The superior glory of the kingdom is expressed in the inspired record; it is called the kingdom of heaven, of God, of Christ, &c., and in a different sense from that in which the providential government of Jehovah is administered over all the kingdoms and events of the world, for in distinction from the general government of God in providence over all the powers of earth, this kingdom is called the kingdom of heaven, and in contrast with the kingdoms of men. This is of heaven; all others are of the earth. This is the kingdom of light; all others are of darkness. This is from everlasting to everlasting; all others of time, and destined to decay and pass away like a vapor. This is a spiritual and incorruptible, all others are carnal, earthly, corruptible, perishable. The kingdom of Christ is founded in the boundless wisdom and amazing grace of God; all others upon the wisdom and ambition of men. The kingdom of Christ is invincible, and shall stand forever; all others shall be broken to pieces, like a potter's vessel. But the peculiar glory of this above all other kingdoms more fully appears from the consideration that our God and Savior Jesus Christ is the presiding King, Ruler, Head and Proprietor of it. While all the glory of the invincible God shines in his face, he is himself the light of it. No sun, no moon, no stars, no lights of nature or of art can possibly add to the radiant blaze of that refulgence which beams from his divine countenance upon all the subjects of this spiritual dominion. His kingdom requires no allied powers, no earthly marshalled troops, no human fortifications,

for the safety of its King or subjects. God is himself, in all his might and omnipotence, its strength and its security, and therefore this kingdom cannot be moved, destroyed or given to another people. Except a man be born again he cannot see it. Except a man be born of the water and of the Spirit, he cannot enter into it. May God grant unto us a comfortable and reliable evidence that this kingdom is prepared for us, and that it is our heavenly Father's good pleasure that we shall inherit it. May we as loyal subjects obey our heavenly King, and speak of the glory of his kingdom, and talk of his power.

MIDDLETOWN, N. Y., Jan. 15, 1855.

OBITUARY NOTICES.

DIED—At his home in Fulton, Kansas, Feb. 24th, 1897, of pneumonia and brain trouble, **William J. Scates**, in the 54th year of his age.

The subject of the above notice was born in Dundas, Ont., in 1843. His parents were Particular Baptists from England, and held the same principles of truth as the Old School Baptists in the United States, and they afterwards became identified with the Covenanted Baptist Church of Canada, who are in harmony and fellowship with the eastern Associations of Old School Baptists.

My brother was married to Sarah Kaar, in the fall of 1866, and united with the Covenanted Baptist Church about twenty-two years ago, and has been a consistent member ever since. About fifteen years ago he moved to the State of Missouri, and after much reluctance, and consideration, he took his letter from the church in Canada, and united with a church at, I think, Richards, Missouri, but he never felt at home there, as there was a number he felt were not sound in the doctrine; but an Elder Job, who preached for them for some time, he was greatly attached to, and felt his death as a great sorrow. He was particularly attached to brother M. B. Weedon, of Ft. Scott, as was brother Weedon to him, as brother Weedon said to me, as we looked upon his corpse, that he was one of the dearest brothers he had ever known, and from what he said to me they must have been something like David and Johnathan. I was summoned by telegram to go to see my brother, and arrived there three days before he died. He knew me, and was pleased to see me, but his brain was so affected that he would get so excited and wild at times, that

it took two or three persons to control him, though he knew perfectly well all that was going on, and at intervals would talk quite rationally, and once he commenced to sing, but all we could make out was, "Father make thy coming short." Even when delirious, his mind seemed to be on spiritual things, and he would talk so much about the sea of glass spoken of in Rev. xv. On Wednesday, about 1 p. m., he gradually sank into an unconscious state, and died about 5 p. m. the same afternoon. The doctors said his disease was the most mysterious they had ever seen, but I have no doubt he was taken away just according to the purpose of God. O, how I longed for a few words from him at the last, that Jesus was with him; but God saw fit that he should pass away unconscious, and may we be reconciled to his will, and all will be well.

In sorrow,

R. SCATES.

[A relation of the christian experience of the subject of the above notice, written to Elder S. H. Durand, in the year 1873, will be found in this number.—ED.]

By request of the bereaved husband, our esteemed brother, Wm. N. Hearn, of the Little Creek Church, Sussex Co., Del., I send for publication a notice of the decease of sister **Lavinia A. Hearn**, which occurred on the 29th of April, 1897. Her disease was consumption, starting in an attack of "la grippe" some two or three years ago, from which she never seemed to recuperate, but went down gradually until death came to relieve her of all bodily suffering. She was born September 12th, 1848, so that her age at the time of her death was 48 years, 7 months and 17 days. She was for many years a true and faithful member of the Little Creek Church, in Sussex Co., Del., where she was baptized by Elder E. Rittenhouse. She leaves her husband and two sons, and two daughters, and several brothers and sisters, besides numerous other relatives, together with the church, to mourn, but not without hope, as she certainly gave full proof in a well ordered walk and godly conversation, that for her to die was gain.

May the Lord comfort and sustain, as he only can, the bereaved husband and family.

ALSO,

On the 14th of May, 1897, sister **Phebe E. Holloway**, wife of Mr. J. J. Holloway, of Wicomico Co., Md., of dropsy.

Sister Holloway was born Oct. 27th, 1846, and was married to Mr. Holloway June 6th, 1864, and was baptized by Elder T. M. Poulson July 3d, 1881, in the fellowship of the Indiantown Church. On the organization of the Forest Grove Church in 1886, she took a letter from Indiantown, and joined in the constitution of the Forest Grove Church, and continued a

faithful and esteemed member there until her death. She had been afflicted for the past four or five years with a nervous disease, which finally developed into a dropsical affection, about four months before her death, from which she suffered most intensely, and caused a longing to depart from this world of suffering. The Lord mercifully relieved her of her sufferings by death, and though we shall never more know her after the flesh, our sorrowing is not without hope, for we trust that she is gone to dwell with Jesus in the realms of everlasting day, where there is no more curse, nor any sickness, nor dying, nor crying, but where all is peace and love.

May the Lord sustain and comfort the sorrowing ones, and grant to each one, husband, children, brothers and sisters, the same assurance that she enjoyed.

In hope of salvation, your unworthy brother,

A. B. FRANCIS.

WILLARD, Va., June 29, 1897.

MARRIAGES.

MAY 29th, 1897, near New Church, Md., by Elder T. M. Poulson, Fletcher R. Hickman and Miss Daisy L. Taylor, both of Accomac Co., Va.

JUNE 16th, 1897, by the same, at the house of the bride's parents, Mr. Edward L. Philips and Miss Alice M. Laws, both of Wicomico Co., Md.

JUNE 23d, 1897, by the same, at the Baptist meeting-house, at Nassaongo, Va., Mr. Philip Huston and Miss Cora P. Senman, both of Wicomico Co., Md.

LOANS ON NOTES.

"A Perfect Stranger," N. Y., 200; D. T. Gillis, Ont., 20.—Total \$220.00.

APPOINTMENTS.

ELDER S. H. DURAND will preach, the Lord willing, at Indiantown, Wicomico Co., Md., Monday, July 21st, at 10:30 a. m. and 1:30 p. m. Also at Salisbury, Tuesday night and Thursday night, July 20th and 22d.

If the Lord will, I expect to visit the Beulah Old School Baptist Church, near Alviston, Ontario, on Saturday, July 31st, and Sunday, August 1st. Lovers of gospel truth are invited to meet with the church, and partake in the solemn joys and fellowship of the occasion. The ordinance of the communion supper will be administered at the close of the meeting on Sunday.

WM. L. BEEBE.

ASSOCIATIONAL.

SPoon River Association of Regular Predestinarian Baptists, will convene (the Lord willing) with the Mt. Zion Church, six miles east of Astoria, on Friday before the first Sunday in September, 1897, instead of on Wednesday before, as was agreed on at our last session.

Those coming by rail will be met at Astoria, on Thursday before, and Friday morning of, the Association, on the Rock Island Branch of the C., B. & Q. R. R. Ministering brethren are especially invited, with all lovers of the truth.

S. H. HUMPHREY, Clerk.

M E E T I N G S .

PLEASE publish the following notice of a visitation meeting, to commence on Friday evening at 4 o'clock, before the first Sunday in August, 1897, to be held with Little Zion Church, near the house of brother G. W. Ulmer, four miles east of Alton, Osborn Co., Kansas. A cordial invitation is extended to all lovers of the truth, to come and see us at that time, and get acquainted, and may it be the Lord's will to be one in our midst.

Those coming by rail will come on the Mo. Pacific R. R. to Bloomington, Osborn Co., where they will be met with conveyance to carry them to place of meeting on Friday.

J. P. AYDELOTT.

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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.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 65. MIDDLETOWN, N. Y., AUGUST 1, 1897. NO. 15.

CORRESPONDENCE.

GHENT, Ky., May 1, 1897.

DEAR BROTHER BEEBE:—I am in receipt of a letter which has some rather strange peculiarities about it, yet I have greatly enjoyed reading it, for it presents the travels of one who has been blessed with the spirit of a true follower of Jesus. But the peculiarities that attach to it are, that the writer fails to give the post-office address, and signs it, “A poor sinner.” I am satisfied that it was written by a sister who has been long in the warfare of the true christian. She addresses me as a friend, but my heart would recoil at the thought of not addressing her by a dearer name than that of friend; and in attempting to write her, I shall take the liberty of calling her sister, although I know nothing about her, except what she has told me in that letter, in which she fully expresses that her only hope is in Jesus Christ, as her Savior. She says that she is not a member of the Old School Baptist Church, and that there is no church of that denomination nearer than two hundred miles from her, and that she never heard but four or five sermons preached by Old School Bap-

tists, and that was twenty years ago. Yet she is as sound in doctrine as any others, and her faith and hope center in the finished work of the glorious Son of God. Surely she has been led by the Spirit, and not by man, and made by that Spirit to rest all her hopes of salvation in free and sovereign grace. She says that she has been a subscriber of the SIGNS OF THE TIMES fifteen years, and had read that paper many years before she became a subscriber. In that way she has learned to know me, and was led to write to me. But she requested me to give through the SIGNS my views of what is recorded in Romans viii. 16, which reads as follows: “The Spirit itself beareth witness with our spirit, that we are the children of God.” But owing to my extremely feeble condition, both mentally and physically, it is with extreme reluctance that I attempt to offer my feeble thoughts upon that subject, which is the foundation of the hope of all of God’s dear people.

“The Spirit itself beareth witness with our spirit, that we are the children of God.” “There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” Then it is evidently the triune God that

bears witness with our spirit, that we are the children of God. Stronger testimony of this heavenly truth cannot be found than that which was given by him who is unseen. This testimony comes from above, where all is holy. Therefore the children of God are born from above. They are born of the Spirit, born of God, born of incorruptible seed, which liveth and abideth forever. And the Spirit of which they are born, bears witness with their spirit, that they are the children of God. In that spirit and birth, Christ dwells in them the hope of glory. By reason of our natural birth, we become heirs to earthly things, and as the stream cannot rise higher than its source, so the descendents of Adam cannot attain anything higher than that which was possessed by their first parents, who were of the earth earthy. But the children of God, in their spiritual birth, have the witness given them that they are the heirs of God, and joint-heirs with the Lord Jesus Christ; and as heaven is the eternal abode of God, they firmly trust that they have had made known to them something of the greatness and glory of their future and eternal home. In that birth faith and hope are freely bestowed upon them, and all other fruits of the Spirit also, and they bear witness to them that they are the children of God. Day by day, as they journey onward, they receive that witness for which they are journeying in a south land; and as Aehsah desired of her father, Caleb, a land of springs of water, so they, when pursued by the blasting winds of that southland (this world of sin and sorrow), crave a land of springs of water—a land where the fountain of redeeming love sends forth its life invigorating streams. Those streams are the fruits of the Spirit, love, joy, long-suffering, &c., because

when they are eating freely of those fruits, the Spirit is bearing to them a knowledge of things holy, heavenly and divine. Among those heavenly revelations which the Spirit in the new birth has made to them, is found the ever blessed assurance that they are the children of God. This great and ever consoling truth enables them with heavenly delight to look away from a vain and sinful world, and to seek to know more and more of the testimony upon which their faith and hope rests. They look not to earth, nor the wisdom of man, for that testimony; but the Spirit itself, which has an abiding place in them, beareth witness to them that they are the children of God. When that witness is by the grace of God brought into lively exercise, they rejoice in Christ Jesus, and have no confidence in the flesh. They in sorrow and sadness have discovered that in their flesh dwelleth no good thing. That discovery was not the result of the searching or wisdom of the carnal mind, which dwells in them by reason of their natural birth, but because the Spirit of God, which by grace divine beareth witness with their spirit, that they are the children of God, has revealed it unto them. Then, evidently, the preparation of the heart in man is of the Lord, as well as the answer of the tongue. This train of thought brings the mind into a wide and unlimited field, where the good and ever wondrous character of our God rises before us in unlimited greatness and goodness and glory. The brightest star that ever shone in the natural firmament, is as midnight darkness when compared to the love of God, which he bore from the ancients of eternity, to his people. He loved them with an everlasting love, and when clothed with humanity, he by the charms of that love, drew them to

him. That love caused the glorious Son of God to lay aside the glory which he had with the Father before the world was, and become a man of sorrow and acquainted with grief, that he might have somewhat to offer as a redemption for his people. That offering was like all else that pertained to his great and heavenly character. It was perfect, and made perfect those for whom it was made. "For by one offering he hath perfected forever them that are sanctified." For they are sanctified by God the Father, preserved in Jesus Christ, and called. And again, in that heavenly calling, the Spirit beareth witness with their spirit, that they are the children of God. What wonders of redeeming love are made manifest to the saints when they are enabled to look upon the humiliation and suffering of the glorious Mediator who, in his individual character, was both the Son of God and the Son of man, and who, as the Son of man, offered himself without spot unto God; and in every step that he moved in that humiliation, he was moved by that love which he bore to his chosen people before the foundation of the world. How wondrous is that love when made manifest in the work of the Holy Spirit in the new birth, in which there is a witness to them that they are the children of God. They in that birth are made spiritual, and it is to the spiritual mind that dwells in them that the Spirit of God bears witness. It is not to their natural understandings. The natural powers of man may scan the vast universe of God, and make manifest great natural wonders, but in all their researches they can never develop one spiritual truth. But the weakest babe in Christ, is wiser than any of the ancient or modern earthly sages and philosophers, because that little babe who feels that he

is less than the least of all saints, knows Jesus, whom to know is life eternal. That knowledge is made thus because the Spirit itself beareth witness to the spirit of Jesus' dear people, that they are the children of God. But when the love of God to his people stands out in the great plan of salvation, in wondrous glory and beauty, to the admiring gaze of the redeemed, all his glorious attributes stand in close companionship with that love, and form a galaxy too bright and effulgent for mortal eyes to behold. But having that witness of the Spirit, the saints in the exercise of a living, and ever precious faith, long for the day to dawn upon them, "When they shall lay their armor by, and dwell with Christ at home." There the clouds and gloom of earth will no more obscure their heavenly vision, but in rapture they will see their glorious Lord as he is, and be like him, alive for evermore. O happy thought, dear sister and follower of Jesus, that the Spirit beareth witness with your spirit, that you are a child of God. Earth with all its wealth, all its beautiful glory, is but the small dust of the balance, when compared to the full realization of glory that will be yours, in your heavenly home, where you will throughout an unending eternity, enjoy the full realization of that which is now witnessed by the Spirit to your spirit, testifying that you are a child of God, and an heir with your ever-to-be-adored Redeemer, to the glories of that eternal home, to which you are now journeying.

This dear sister signs her letter "A poor sinner." In this I realize that I have a close relationship to her. Day by day it is my sad experience that I am a poor sinner, and that I am in close companionship to the chief of sinners. The editors of the SIGNS OF THE TIMES will

please dispose of these feeble thoughts as they may deem best; and the strange sister, if they are published, will please regard them as a token of my christian love for her, and all the dear ones who are being led, as she evidently is, in the path that leads to eternal life.

May grace, mercy and peace abound with all such, is my sincere prayer.

H. COX.

[SINCE the above was received, we have another short note from our dear, aged brother, saying that he had received several requests from brethren for his views upon different scriptural subjects, but that he feels too weak, physically and mentally, to undertake the task at the present time. We wish to express our sympathy for our dear brother in his old age. While it has never been our privilege to meet him, we yet have exchanged a few letters in the past years, and we have, in common with our readers, felt closely drawn to him by his communications in the SIGNS. We trust that he may yet be strengthened to write again, as he has in the past. But be that as it may, we know that the Spirit has long witnessed in many ways, to the spirit of our brother, that he is a child of God; and we are sure that the same spirit has, through his pen, strengthened the hope of very many of the children of God. May God comfort him in all the remaining days of his life, and minister to him bright visions of that world to which he is journeying. Our aged brother may feel well assured of the love of all his brethren, who have ever read from his pen, the wonderful works of God.—ED.]

117 EAST CAPITOL ST., WASHINGTON, D. C., }
June 28, 1897. }

ELDER F. A. CHICK—DEAR BROTHER
IN CHRIST:—This morning I feel like

writing you a few lines, if only in acknowledgment of your favor, which came to hand several days ago. You requested me, when writing, to leave you out, and if I write of myself there is nothing good that I can say. Many times since you made the request, I have wanted to write to you, but for some reason not known to me, I have waited until this time. And now I feel so empty of all that is good, that I fear that what I may write cannot interest you. I so much enjoyed meeting with you and sister Chick, and all the dear ones, at the association at Black Rock. I enjoyed that dear meeting more than I shall ever be able to tell. It just seemed so good to be there. I shall ever look to that time as one of the bright spots of my life. The dear Lord is so good and so merciful, to permit a poor, unworthy one like myself, to even taste of his love, and to eat of the crumbs that fall from the Master's table. But does he not sometimes give, even the poorest of his little ones, more than a crumb? Does he not sometimes permit them to drink in the sweets of the precious, joyful sound, while their whole being seems filled with love, praise, fellowship and thanksgiving for the unsearchable riches of his grace, and for the precious gifts of the ministry? How sweet, how precious, to be thus permitted to feast upon the good things of the kingdom.

Your kindly remarks, at the close of the meeting, were so good and appropriate. Then dear Elder Beebe's kind words of comfort and affection to the tried and afflicted ones, sank deep into my heart, and greatly endeared him to me. I felt that I could hardly bear to say good-by and see him go away, for I felt that I should never see him again in this world. As we took the parting hand, he said, I believe I will meet you in heaven,

and then he added, I feel sure that you will be there, whether I am there or not. I thought, O if he only knew, if I could only make him understand, that I was the poorest, and weakest, and of all, the most unworthy, as I just then felt it myself, he could not feel so sure that I should reach that blissful abode. While I looked upon him as one of the meekest and loveliest of the little flock, and I wholly unworthy of his company.

What is it that sometimes causes our hearts to so glow with love to the humble followers of Jesus, and to esteem them as so much better than ourselves? Why is it that sometimes, even when alone, the religion of Jesus seems so sacred, so precious, and so blessedly sweet? Why is it that sometimes the preached word sinks down deep into our hearts, and seems to lift us above all things of an earthly nature? Again we sit under the sound of the same precious gospel, and are so dull of hearing, and our minds wander off on unimportant things. Shall we call this a cold and indifferent state? How deplorable is such a state of feeling. How I loathe myself on account of it. Yet shall we not have all that is in store for us, both good and evil? Then why can we not rest there? The dear Savior of poor sinners has said, In the world ye shall have tribulation, but in me ye shall have peace. O those blessed souls! How my soul lingers around them! They are precious to every weary one. Truly his yoke is easy, and his burden is light. How easy it is to work out that which he has worked within us. With each command does he not give us the inclination and desire to do the thing commanded? It seems to me that it could not be otherwise. Am I wrong in this?

In conversation with a Methodist min-

ister the other day, he said, that some things that the Lord required of us were hard to do. After naming other things, he said, It was hard to esteem others better than ourselves. I replied, Sometimes, at least, it comes very easy. (He was my pastor years ago, when I was trying to be a Methodist.) He then said, "O yes, I used to feel worried with you, because you always argued that you were not good, and I knew that you were. And now you see that I knew best, for in uniting with the church you professed to be good." What strange language! Truly the sheep know not the voice of a stranger. I replied, "No sir, I was not good then, and am no better now than I was then." He thought I talked very strangely, and then wanted to know why it was that I never communed with them. I told him that I could not explain all that I felt on this subject, but would say this much, If we should go to the communion table together, would not that be saying that we agreed upon the death and sufferings of Christ? He said that he supposed that it would, and that he hoped that we did agree. I said to him that if I understood him, he believed that Christ died merely to make it possible for sinners to be saved, while I believed he died to save sinners, and they are saved, and that not one of them could be lost. He exclaimed, Fatalism, my sister, fatalism! I told him that if that was what he chose to call fatalism, I was quite willing to be called a fatalist. He argued and labored long that (to use his own words) it was only made possible for us to be saved, and that it now depends upon us whether we will, or will not, repent and believe, and whether we will, or will not, love, accept and obey the Savior. But he failed to see that love, faith and repentance are all of the Lord, and are just as

much a gift as all the others, but argued that it was all of ourselves, and within the grasp of every one. When he could not convince me, he said, Well, talented men all over the world, who have made theology a study, agree on this point, and now a timid little woman, who even says she is not good, is ready to set up her judgment as superior to theirs. But, timid as I am, he did not scare me with this. Finally he said that he had no fault to find with me, except my erroneous views, and because I was not a Methodist, and that it was such a pity that I was not, and then added, You will get to heaven though, because you are good. Again I can but say, How strange! If this were all that the Lord's little ones had to depend upon, they, of all men, would be the most miserable. I could but feel sorry for this man, who is naturally good and kind, because he is blinded by the god of this world. What a mercy of mercies, that we are not left in this condition. No, I never could commune with them, even while I was a member with them. There was something, I knew not what, that kept me from it.

There is a dear Old Baptist lady now stopping with me. It is sister Langfit. No doubt you know her, as you were her pastor for a long time. She has been sick, but we think her improving. She has been a great comfort to me. I often go into her room, and talk with her. Her whole theme seems to be the goodness and mercy of the Lord. I have much enjoyed her godly conversation, and have felt strengthened and encouraged thereby.

We expect to move to our new home in Martinsville, W. Va., some time in August. I have made inquiry, and learn that there is no Old Baptist within sixty miles of that place. It will be indeed like going

into the wilderness. I cannot yet feel reconciled, as I would like to feel, but am more so than I was at first. I can only feel reconciled when I think that the Lord may have some good purpose in sending me, even into the wilderness, as it were. Although it may seem as a prison to me, yet prisons will palaces prove, if Jesus will dwell with me there. If he abide with me I shall not be alone. Viola, my own dear child, has been a great comfort to me, since she has, in her youthful years, been brought to know and love the truth, and to so love the Baptist people, and to be identified with them. I could not be lonesome now in her company. She was glad that you felt interested in her, and your kind words to her drew her to you, and she was deeply impressed to write to you. I have not written as I thought to do when I commenced. I feel now that I will never write such a miserable letter again. I trust that you may visit Washington, and that I may hear you preach, at least once more, ere we move away.

With christian love and esteem, I remain as ever, your sister in hope,

ARAH ALDERTON.

[In the conversation which our sister speaks of having with the Methodist minister, how clearly does the truth of the words of the apostle appear, "That the world by wisdom knows not God." Yet it would seem that it would be impossible for any one to read the Scriptures and profess to be good, in the face of the declaration of the Savior, that there is none good but God. The pharisee professed great goodness, while Paul confessed himself the chief of sinners. It would seem that an acquaintance with the letter of the word, would show to any one that in claiming to be good, they were uniting themselves with the rejected pharisee. But common ob-

servation shows that men are so blinded by the darkness that is in them, that they boast of their goodness in the very face of the Scriptures. It is evident that this minister is as destitute of any knowledge of himself, and of his need of imputed righteousness, as a heathen. Being ignorant of God's righteousness, and going about to establish his own righteousness, he has not submitted himself unto the righteousness of God. Boasting is not yet excluded from this man's heart. We were once in the same condition, and know how deplorable it is. Happy is the man who smites upon his breast, and cries for the mercy of God.—Ed.]

FEARING THE LORD.

MALACHI leaves the expression on record, after speaking of the wickedness of the proud, and saying they tempt God, "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." When we write or speak, we should have in view two or three things at least, and these should be, first, to honor and try to glorify God; second, to comfort his people, and to be sure we bear true testimony of what we have felt or seen. Sometimes I get so skeptical in my feelings, that I am looking for evidence from worldly matters, to establish the fact that I have been taught of God. I was reading to-day in the SIGNS OF THE TIMES many good letters; among them were some written by the aged pilgrims, and some of the younger ones. While thus reading, the thought come into my mind of what Malachi said, "They that feared the Lord spake often one to another." I used to write frequently for the columns of our

religious periodicals, but of late I hesitate, fearing that what I may write, and it applies also to my speaking, may only darken council; yet when the language of the text come into my mind this evening, I did feel a drawing out in love to God's dear children; and now, pen in hand, I am trying to speak to them. I do hope I fear the Lord; whether it is a filial fear or not, I can scarcely tell, yet the feeling of holding intercourse with them is now in my heart, and I desire to speak to the trembling ones of the flock. Among other things that I read to-day, was the obituary notice dear old brother H. Cox, sent to the SIGNS OF THE TIMES, of his dear, departed companion. How my heart was made to sympathize with him in his sorrow! I, too, have been over that road, and know how the heart is made to mourn when God has only taken his own. I felt like saying to the dear old brother as Job said, "The Lord gave, and the Lord hath taken away," and I think I know that though this stroke is severe on him, he can in his heart say, "Blessed be the name of the Lord." I have been comforted by this dear old brother's writings, and now in his sorrow would be glad if I could say a word to comfort him. This is one reason we had in trying to do as Malachi said, "Speak often one to another." The dear old brother will not long mourn her departure, but he, too, will be called to lay his armor by.

"We seek a rest beyond the skies,
In everlasting day;
Through floods and flames the passage lies,
But Jesus guards the way.

The swelling flood, and raging flame,
Hear, and obey his word;
Then let us triumph in his name;
Our Savior is the Lord."

Our dear brother Cox can doubtless say,

"Weary of wandering round and round
This vale of sin and gloom,
I long to leave the unhallowed ground,
And dwell with Christ at home."

The Lord's people are a poor and afflicted people, and in this life have tribulation, but they have this to comfort them, the Savior said, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." He said again, "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world." Again he said, "I have glorified thee on the earth; I have finished the work which thou gavest me to do." He has also said in addressing his Father, "Father, thou always hearest me." Now, dear, trembling, weak child, are not these assurances enough? Have we not a right to speak often one to another? Do you not "think upon his name?" Surely, surely you do, and say with the thief upon the cross, "Lord, remember me when thou comest into thy kingdom."

I read with much comfort the letter of sister Mary S. Hill, of Hopewell, N. J. Also the letter of sister Patterson, of Marshall, Minn. I think I met these dear old pilgrims some fifteen years ago, at the meeting they speak of being at, in Iowa. I am not sure of having seen them, but I am very sure I sympathize for them in their isolated situation. They, too, with brother Cox, will soon join the general assembly of the redeemed of God, and will no more say they are lonely, but will have Abraham, Isaac and Jacob, and the glorified of the Lord, as their companions. Not only these, but they "shall see Jesus as he is, be like him, and be satisfied." These I have referred to have proven the fact that "though I walk through the valley [as

they are now doing] of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." These, and other dear pilgrims, have said, "Goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." With Jude I desire to say, "Mercy unto you, and peace and love be multiplied."

Yours in hope of the resurrection and eternal happiness,

JAMES M. TRUE.

KANSAS, Ill., July 6, 1897.

DEAR BRETHREN EDITORS OF THE SIGNS:—You will find inclosed a letter from sister Sarah J. Croy, the wife of Elder John Croy, which afforded me much pleasure, and I think will be of interest to the readers of the SIGNS. I send it to you for publication, with my reply to it, if you shall think best.

J. F. KINCAID.

BEVERLY, Ohio, April 22, 1897.

ELDER J. F. KINCAID—DEAR BROTHER IN CHRIST:—Through the tender mercy of a covenant-keeping God my life is still spared, and I am once more permitted to attempt to pen you, and the dear saints of God at East Station Camp, a few of my scattering thoughts, to tell you that though so far separated, not one is forgotten by me; and when the day of the meeting comes, O how sad and lonely I feel! I think so much of you all, and of the grave of my dear husband. O how much I do miss him! I feel as though I were one alone in this world of sin and sorrow. I have but very little Baptist company. The friends that most cheer me on life's rugged journey are the friends of my Master—the children of God. I am visiting with Baptist people now, who are

sound in the faith, and contending earnestly for the faith once delivered to the saints, having no confidence in the flesh. I had hoped to be at dear old East Station next meeting, but how forcibly I am reminded of our inability to do anything of ourselves. We must wait the Lord's time for all things, for he says, "It is not in man that walketh to direct his steps." He also says that man's times, and the bounds of his habitation, are appointed unto him. But O, to think of the kindness and care of our dear Master over his poor, tried, little ones. He says that even the hairs of our head are all numbered. He also says that he will never leave nor forsake his children. O for more faith to trust him! And again, he says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." And again, "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." The will of man is not in all this, but God says, "I will do it." How glad I am that salvation is of the Lord, from first to last; for I cannot of myself think one good thought.

"So far from God I seem to lie,
Which makes me often weep and cry,
That when I count up all the cost,
Without free grace I know I'm lost."

If I am not permitted to be with you at your next meeting, remember your poor, unworthy sister, at a throne of grace. God willing, I hope to be with you some time this summer. If you think this worth reading to the church, do so.

With love and kind regards to all, I remain your sister,

SARAH J. CROY.

SOUTH TUNNEL, Tenn., April 25, 1897.

MY DEAR AND HIGHLY ESTEEMED
SISTER IN THE LORD JESUS CHRIST:—

You can feel assured that it affords me much pleasure this beautiful Sunday morning, to attempt to reply to your kind letter. As this is the first Sunday for some time that I have been at home, had it not been for your letter which I received yesterday, and the consolation it afforded me to read it, and the pleasure it affords me to answer it, I would feel quite lonely. True, I enjoy the company of my wife and children as much as any one can; but there is a feeling of love that has, as I hope, been implanted in my heart for the people of God, and that not by the will of man, nor by the will of the flesh, but by the will of God. This I believe is the presence of God dwelling within me, for God is love. It is always a feast to me to hear or read of the little hope, and of the doubts and fears which the Lord's little ones undergo, and at the same time to hear or read of the desire which they have to praise him for his tender mercy and love to them. Like old David they cry out, "What shall I render to the Lord for all his benefits towards me?" I feel sure that I cannot do enough good to hold our God under any obligation to me, for if ever I have done any good, I have also done so much that is bad, that it covers all the good. Therefore I cannot claim any of the blessings of my God upon the ground of my merit. As you have quoted in your letter, so must I,

"So far from God I seem to lie,
Which makes me often weep and cry,
That when I count up all the cost,
Without free grace I know I'm lost."

You spoke in your letter of your desire to see me, and all the members of East Station Camp. I feel sure that you do not want to see us more than we all want to see you. Whenever we meet we are asking each other the question, When did you hear from sister Croy? It is the

same at West Station, and at Friendship. You have not been forgotten by any of us, and neither will you be if we are never permitted to meet on earth again.

I will now attempt to see if I can find when our heavenly Father pronounced his blessings upon his children. The first account we have of Jesus, in the New Testament, is in Matthew, first chapter, "Thou shalt call his name Jesus, for he shall save his people from their sins." There is no if they will, about it. O how glad I am it is so. Now I will ask the question, What kind of creatures are these people for whom Jesus came? We hear Jesus saying, I came not to call the righteous, but sinners to repentance. Dear sister, does that fit your case? Surely it does mine. Paul says that he came to save sinners, of whom, he said, I am chief. Are we in company with Paul? Surely I am. We find by searching the Scriptures that this is what Jesus told his disciples, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Also he says that the "Son of man came to seek and to save that which was lost." Have we ever known the fact that we were lost? If so, we are the ones whom he came to seek and to save. Where did he find us? "The Lord found Jacob in a waste howling wilderness"—the wilderness of sin. This is just where he found you and me, if we have ever been found of him.

I will now notice what kind of characters they still are. We hear Jesus saying, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The poet seems to have understood it in that light, for so he expresses it.

"Poor and afflicted, Lord, are thine;
Unfit among the great to shine."

Why is it so? We hear the worldly religionists saying how much they can

do, and are doing, and claiming their good works as an evidence and an assurance of their eternal salvation. But if my salvation depends upon my good works, I am yet without hope in the world. And so was Paul, for he, when showing how the people of God are saved, says, "If it be by grace, it is no more by works, otherwise grace is no more grace; and if it be by works, it is no more by grace, otherwise work is no more work." And then he settles the matter by saying, "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." Now let us look to Isaiah lviii. 9, "Then shalt thou call, and the Lord shall answer thee; thou shalt cry, and he shall say, Here am I." Can we not make a spiritual application of this? Let us remember Mary when she came to the sepulchre and found Jesus not there. Thus God's dear children come often, and fail to find him, and think he has gone and left them, and feel like one alone, and ask the question, O, is there any one like me? and they begin to call upon the name of the Lord, thus learning the lesson of which the prophet speaks when he says, "All thy children shall be taught of the Lord, and great shall be their peace," and have tried their works and have failed. Then is fulfilled the words of the prophet, "They shall cry, and thou shall say, Here am I." The Lord's dear children, when the cloud of doubts and fears come upon them, begin to feel that the light of the sun is gone, never to rise again upon their benighted souls. Then at a time unexpected by them, but appointed of the Father, the Lord hears and answers. But I now must close.

I remain your unworthy brother, if one at all,

J. F. KINCAID.

EDITORS OF THE SIGNS OF THE TIMES:—
And all the dear brethren and friends among whom I traveled in the east, and north. According to my promise, I write a short sketch of my visit among you.

I bade my little family good-by, and left my home on the seventh of May, and boarded a train for southern Ohio, where I spent two weeks with Elder H. M. Curry, filling appointments among the churches of his charge. I must say I had a pleasant visit with brother Curry and his people. They were very kind to me, and I feel that the Lord gave me a sweet travel of mind to preach Christ unto them. I shall long remember their words, and deeds of kindness to me. Then in company with brother Curry (my beloved companion in the labors and afflictions of the gospel,) I boarded the train for Baltimore, Md., to attend the Baltimore Association, at Black Rock Church. Here we met many dear brethren and sisters whom we had met three years ago, and enjoyed a very pleasant meeting. The brethren were blessed with good liberty in preaching, and the preaching was all harmonious; salvation by grace alone, from first to last. Then after speaking at Baltimore, Sunday morning, and at Washington, in the afternoon, and some very pleasant visiting with precious friends and kindred in Christ, I went in company with Elder Mellott, and others, to Southampton, Pa., to the Delaware River Association, and here we had a very precious meeting, and were made to feel that the Lord was there. After staying here, and speaking for the church on Sunday, I went, in company with several others, to Warwick, N. Y., to attend the Warwick Association, where we had another pleasant meeting. It was indeed a great pleasure to me to renew my acquaintance with the

loved ones I had met three years ago, and to form the acquaintance of others, and to mingle with them in the service of God.

After this second visit among the churches of the eastern associations, I feel to be better acquainted, and to love them more than ever for the truth's sake. After the Warwick Association, brother Curry and I boarded the Albany day boat, and sailed up the Hudson River to the Catskill mountains, where we spent two weeks, preaching among the churches of the Lexington Association. Here we had a very pleasant time, traveling over the mountains from one church to another, and were met each day by good audiences of brethren and friends, who seemed anxious to hear the truth. They are certainly good brethren, and dear lovers of sound doctrine. From Albany, N. Y., we went to Niagara Falls, and spent several hours gazing upon its wonders. Thence to the meeting of the Covenanted Baptist Church of Canada. Here we met Elder Wm. Pollard, the first time brother Curry had met him. We also met Elder Durand here, and had a splendid meeting; after which Elder Curry and I spent three days visiting and speaking at the several places of meeting in that part of the country. Then, on Friday, (July 2d,) we started for home. Brother Curry stopped at Middletown, Ohio, to fill his regular appointment, and I came on home. I found all well, and felt to thank God, and take courage. In all of this trip I heard the truth preached, and I never heard one word in favor of that conditional time salvation, advocated by some in the south and west, neither did I hear anything said against predestination. Surely it was a great treat to me, to hear so much preaching, and all of it truth. Lord, ever give me that kind.

Now, brethren and friends, I take this method of writing to you all. I would gladly receive a letter from any of you. Love to all.

Yours in gospel bonds,

W. I. CARNELL.

PLYMOUTH, Ill., Jan. 22, 1897.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—As I have to make a remittance, and also have been requested by many of the dear brethren and sisters, I will attempt to write a few lines for their benefit, as they assure me that it will be comforting to them to read something from my pen. I presume they have been expecting and looking for it in every paper; but I have put it off from time to time, fearing that I might crowd out better matter. I deeply feel my unworthiness, and my inability to write anything to interest or comfort the dear saints. The dear old SIGNS is filled up with good letters from pens that are far abler than mine; therefore I hesitate to make a feeble effort. But if it be but a cup of cold water to a thirsty soul, my writing will not have been in vain. I am well pleased with the pamphlet form of the SIGNS. I am especially pleased with the able editorials; they are edifying and comforting to me. It seems to me there is nothing left out. I have been trying to get some new subscribers for the SIGNS, but have failed thus far. We have been blessed with visits from several of our ministers from all parts of our common country, within the last three months. They have come laden with gospel truth, rightly dividing the word of truth, to the comfort and edification of the people. We had glorious meetings, with some ingatherings, and much rejoicing, for it seemed that the presence of the Lord was manifest at these meetings,

and especially at the baptism which was administered. One dear sister told me that she felt lifted up as she came up out of the water, so that it seemed that she could almost fly, as though on eagles' wings, and that there was a joy in obedience that she had never felt before. O how glad it makes our hearts to witness such love as this! We do hope that our Lord and Master will bestow upon them many more such happy seasons, and that their faith may grow stronger and stronger. I trust their road in this world may be smoother than has that of your humble writer. But afflictions have been the lot of every true believer in Jesus. There is a needs be for them. Not one more shall come than shall be for their good. It is through great tribulation that we are to enter the kingdom. We should therefore bear with patience our present afflictions, knowing that they are not worthy to be compared with the glory that shall be revealed in us. But we all will murmur at the Lord's dealings with us. We forget that God rules in heaven and among the inhabitants of earth. When the children of Israel at the Red Sea were murmuring, Moses told them to stand still, and see the salvation of God, which he would show them that day. This is what we all have to do. I have thought that the Red Sea is an emblem of the blood of our Savior. Every child of God at last gets right there. When first awakened they fly to the law, and try to work themselves into the favor of God; but when they come to the end of the law, they find that all is failure. Then they are willing to fall down and leave all with the Lord. They are compelled to stand still and see the salvation of God. They have come to the Red Sea, and can go no further until the command is given to go forward. Then they have found

Christ, and are ready to exclaim, "Lord, what wilt thou have me to do?"

Our little church is in peace. I do hope that a spirit of kindness and brotherly love will ever be manifested and felt by us all. I trust that your correspondents, and you as editors, may all possess the meek spirit of the Master, and like him when reviled, revile not again. May we all love one another, and try to bear one another's burdens, and so fulfill the law of Christ. The Lord has assured us that "love is strong as death, and that many waters cannot quench it." It is written, "Let us love one another, for love is of God." And as it flows among the redeemed from one to another, it is the evidence to them that they have passed from death unto life. He has taken our feet out of the miry clay, and has placed them upon a rock, a sure foundation. He brings us in a way we knew not, and leads us in paths which we had not known. He puts a new song in our mouth, even praise unto our God. He will do our fighting for us, and we shall hold our peace.

Dear editors, if you think this poorly written scribble is worthy a place in the SIGNS, insert it, but if not, all will be well, for it is like the writer. I hope that all who may read, will throw the mantle of charity over it, and remember me at a throne of grace.

This is the prayer of an unworthy sister, if one at all,

MRS. BELLE FRAZEE.

[We thank the sister for her encouraging words, and her expressions of interest in the SIGNS. Since the falling asleep of brother Jenkins we have felt that a great sea of difficulty lay before us. We can only trust that he in whom is salvation, will lead us through the trials by the way.—ED.]

CHURCH TROUBLES.

MY mind has been led to the foregoing subject of late, and I will submit my thoughts to the perusal of others, hoping that they may be the means of doing some good, to some one, and be of no harm to any one. How often it is that trouble that has arisen between two members of the church, is told to the church, when it ought not to have been once named unto the church, and had those by whom the trouble came into the church obeyed the command given in Matt. xviii. 15., great troubles, which many times vex the church, might have been avoided. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Is this always done? I fear not. It is so natural for us to go and tell his fault to others, and they in turn tell it to others, and so on until his fault is widely known, and no longer between thee and him alone. Is this doing right, and obeying the Lord's commands? Is this proving our faith by our works? Is this bringing forth good fruit? To all of these questions we must answer, no. The Lord said, "Go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Mark, in the mouth of two or three witnesses. The witnesses must not exceed three. So then we must not tell our brother his fault in the presence of more than three witnesses. I think that each one of these witnesses should be good and true members of the church; those who would seal his fault up in their breasts, and not sow it broadcast to the world, or to the church either. And if he shall neglect to hear them, the

witnesses, then tell it to the church, not to the churches. We sometimes hear of trouble coming up in a church, and then of this church going to another church for advice, &c., and then both churches become involved in the trouble, and sometimes whole associations. Now to my mind this is unscriptural, and I do feel to affirm that each church should always keep all her troubles within her own borders; at home, so to speak. If this was practiced more, I firmly believe peace would more abundantly abound in our beloved Zion to-day. As it is, little troubles sometimes spring up in a church, doing their work there, eating as doth a canker, until the whole church becomes as was Job, full of sores from head to foot. Trouble is never satisfied to remain in one place, or one church. It will try to embrace all that it can. And it seems that it has many assistants, and through their aid, it runs from member to member and from church to church. Brethren, do we love to see trouble traveling among us? Do we love for it to meet with us at our regular meetings? Is it a welcome guest in the house of God? O no. Then let us bid it begone; discountenance it; entertain it not in our hearts, nor in our houses. In other words, let us not feed it, for then it must soon starve to death, or go elsewhere for food. But to return to the language of Christ, "But if he neglect to hear the church, (not churches) let him be unto thee as an heathen man and a publican." That is, the church should not recognize him any longer as one of her members, but should exclude him from their fellowship.

As ever, your sister in hope,

MINNIE CHESTER.

BOURNVILLE, Ohio, May, 1897.

[THE above letter calls our attention to a subject that we cannot too carefully

consider. As we have read what our sister has written, we have been deeply impressed with one great truth that stands out prominently in all this eighteenth chapter of Matt., and that is the spirit of love which is to actuate every step in the rule here laid down. Not one word of this chapter can be fulfilled by us, in the spirit of it, unless love is reigning in our heart. Love will prompt us to try to save the brother who has departed from the way, from his great danger, for he that sows to the flesh shall reap corruption, and afterwards sorrow and shame. Love will prompt us to keep his fault locked up in our own breasts, if possible, while we try to reclaim him from the error of his ways. But if our efforts are unavailing, then the same love and the same earnest desire to save him, will lead us to call in the help of other earnest and true brethren, not that we may have proof that we have done our duty, nor that we may have proof that he is a hardened sinner, but that we may urge upon him the danger of his course, and the loss that he will suffer by it, if so be that we may still gain and save him. But if all of us together have not gained him, then the whole church must be called upon to try to gain him, and that out of the great love that we bear to him, and to the cause of truth. If we love any one who is in danger, we shall certainly do our utmost to save them. This is just what this eighteenth chapter of Matt. means. It all means to save, not to destroy.—ED.]

DAYTON, Washington, May 29, 1897.

DEAR BRETHREN EDITORS:—I am much pleased with the editorial in the SIGNS upon the parable of the leaven and the meal. I write this to call the attention of Elder Chick, expressly, and the brethren generally to a text in Leviticus

vii. 13, which reads as follows, "Besides the cakes, he shall offer for his offering, leavened bread with sacrifice of thanksgiving of his peace-offerings." This is the only place in all the law, relating to sacrifices, where leaven is commanded to be used. This is sufficient to call brother Chick's attention again to the subject of the leaven, and will support him in saying that leaven is not always used in a bad sense. In Leviticus ii. 11, we read that no meat-offering shall be made with leaven nor any honey. This shows that neither leaven nor honey may be offered in an offering for sin, or uncleanness, but is acceptable in thanksgiving. Brother Chick may find the antitype.

Your brother in Christ,

I. N. NEWKIRK.

[WE feel glad of this cordial indorsement of our editorial upon the subject of the leaven hid in the meal. And we feel especially glad that our attention, and that of our readers, has been called to the text in Leviticus vii. 13. It is good when brethren are so much interested in the word, as to be willing to call the attention of each other to what is said therein, upon any subject. We had not especially noticed the Scripture to which brother Newkirk has called attention. We would add that a similar text is to be found in Amos iv. 5, "And offer a sacrifice of thanksgiving with leaven." Whatever the leaven may mean in these places, it is manifest that it does not signify anything evil. In the ordinary life of the Jews, leavened bread was a good thing, a wholesome way of preparing bread. There were ceremonial reasons for excluding it from most of the sacrifices. But there were equally good ceremonial reasons for including it in the offerings of thanksgiving. As to the antitype, which brother Newkirk wishes us to find, we will only sug-

gest that in all the sacrifices which prefigured the atonement made by our Lord, for sin and uncleanness, there could be nothing accepted, but the blood of Christ. No work or feeling of man, no praise, or prayer, or work, could by any means enter into the atonement for sin. But in the offerings of praise, or thanksgiving, where no atonement is pointed out, the Lord could, and did, accept the sincere devotion of the heart. How wonderful is that work by which even our poor, imperfect offerings of praise, or prayer, or thanksgiving, can be accepted with God. As the leaven in the New Testament is used to set forth hypocrisy and malice of the Pharisees; their hypocrisy in their religious profession, and their malice against the truth, so, on the other hand, the leaven in these two places, seems to us to be used to represent the sincere and loving praise and devotion of the hearts of the true worshipers in every age. Our sincerity and honesty in our offerings of praise, or prayer, can never make an atonement for sin, nor even become an element in the work of atonement. On the other hand, praise and prayer, and thanksgiving cannot be accepted of God, unless there be present with them, the leaven of sincerity and truth. The leaven of the Pharisees was hypocrisy, and the apostle urged upon his brethren, to beware of it; that is, they were to remember that they were not to appear to be what they were not, neither were they to offer the words of their lips, when the heart was not in it, neither were they to give, to be seen of men, or for the praise of men, when they claimed to be doing this for the love of God. Their offerings were to be sincere, that is, the true expression of the real feeling of their hearts. Falsehood and hypocrisy are always an abomination to God. Therefore we are to

offer our thank offerings with leaven, yet this leaven could have no part in the offering of the blood of Christ for sin.

We make these suggestions in response to our brother. We would be glad to hear from any brother upon this subject.

Again we thank Brother Newkirk for calling our attention to it.—[ED.]

WILLIAMSTON, N. C., July 17, 1897.

TO THE HOUSEHOLD OF FAITH—BELOVED BRETHREN AND SISTERS:—Our Father in heaven, the Father of all our mercies, has been pleased to spare my poor, unprofitable life to see this, my eighty-second birthday. For more than four score years his exceeding kindness has been wonderfully manifested to me in all the cherished scenes of my long pilgrimage. I desire, in humble and loving thankfulness, to testify that, during the more than seventy years since, I trust, I learned to know and love him as my Father, he has never left nor forsaken me. In girlhood, and womanhood, and in a double widowhood, in affliction and bereavement, in darkness as well as in the light, I have been graciously enabled to realize that his holy presence was near me, and that underneath me were his loving and everlasting arms. I have been sinful, and unworthy of the least of all his mercies; but I have a blessed reason to believe that for the sake of his bleeding and dying Son, he has loved me and kept me in the hollow of his hand, and comforted me with his gracious Spirit, and to hope that he will continue to be with me, not only to the close of mortal life, but also during the endless ages of immortal life beyond the grave. With the inspired psalmist, I would desire to call upon my soul, and all that is within me, to bless his holy name, to abase myself in dust and ashes, as utterly

unworthy, before the God of my salvation, and to awake and employ every faculty of my being in adoring reverence of his infinite excellence and goodness.

For about a year I have been exceedingly feeble, and I have become hard of hearing, and almost totally blind. On the 27th of May, I had to take to my bed, and since that time I have seemed to dwell on the verge of eternity. But, in his wonderful goodness, the Lord has given me a little appetite and strength, so that I am now able to sit up in my rolling chair several hours during the day. I feel that I cannot be thankful enough to our heavenly Father for his mercy.

I have been a member of the Primitive Baptist Church seventy years. Surely there is no kinder and better people on earth. In all my trials, my dear brethren, and sisters, and children, and relations, and friends, have been so kind to me, that I feel I cannot thank them enough. O that the rich mercies of Israel's God might rest upon them all! I ask an interest in your prayers, my dear kindred in Christ, that our heavenly Father would give me his grace to sustain me to the end.

Your aged sister, in hope of a blessed immortality,

M. M. HASSELL.

EMERSON, Neb., June 18, 1897.

G. BEEBE'S SON—DEAR BROTHER IN A PRECIOUS HOPE:—I will send you the experience of our sister, Annie B. Harper. I hope that you will publish it for my sake. She is the first person that I ever baptized. Since then I have baptized eleven others. I am alone here in the ministry. I wanted sister Harper to write her experience more at length, but

she has just written this brief sketch.

Your brother, as I hope, in tribulation,
J. S. HAM.

BATTLE CREEK, Neb., May 27, 1897.

DEAR READERS OF THE SIGNS:—I will try to write a few lines in narration of my experience of religion, if I have ever had any at all. When I was about eighteen years of age, I saw myself the most sin-cursed being that ever walked the earth, and it seemed that the harder I tried to be good, the worse I felt. It seemed that my sins like mountains rose. I prayed very often that God would be merciful to me a sinner, but it seemed that my prayers did no good for a long time. I lived close to the Methodist church, and went there every two weeks. They preached that any one could be a christian if they would just try. I thought the harder I tried the worse I got. Then I felt a desire to read the Bible, and I was made to believe and see that Methodist doctrine was not the Bible doctrine. I felt that I wanted to go to the church, but could not find a denomination that believed as I did. Then, for about seven years I thought that I was alone, for no one believed as I did. At last Elder J. S. Ham came to our schoolhouse to preach, and when I had heard him a few times I thought, here is one more who believes as I do. And then I had a love for those people that I could not forget. And I felt as though I should be at home with them. I have a love for all my brethren, that cannot be drowned. I feel too unworthy sometimes for them to own me as a sister. If I am one, I am the least of all. Sometimes my hope is so little that I almost lay it by, and sometimes it is sufficient if I were called to die. I was baptized one year ago by Elder Ham. There is a small church of

us here. Elder Ham is our pastor. We all love him, and are glad when the time for meeting comes. He preaches for us Friday, before the fourth Sunday in each month. He comes a long ways to serve us. This is all that I will write now. My love to all.

From an unworthy sister, if one at all.
ANNIE B. HARPER.

[It does not require many words to tell a christian experience. How sincere the people of God are. The Lord puts a separation between his people and all other men, that is in the heart. They feel it before they know what it means. Then when they hear the truth, they rejoice in it as one who has found a great treasure. This was true of the sister who has written the above.—ED.]

P O E T R Y .

WHAT THEN?—ARE WE BETTER THAN THEY?

ROMANS III. 9.

“WHAT then? are we better than they?”

Alas! no; I feel I am worse;
And down at the footstool of mercy I lay,
As richly deserving the curse.

No better by nature I know;
For I from the womb went astray;
And on *this low-level* I freely confess,
I'm not a whit better than they.

Ah, no! I'm no better than they,
Alike we are all under sin;
Together in Adam by nature we lay,
And know not the state we are in.
Depraved and polluted throughout;
I feel it to this very day;
And groaning beneath this vile body of sin,
I own, I'm no better than they.

But glory to God for his love,
By Christ from the curse I'm set free;
My God he had blessed me in Jesus above,
This made me to differ I see.
Though in myself vile and undone,
In the arms of the wicked I lay,
But Christ, my Redeemer, came down from above
To put my transgressions away.

G. BURRELL.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1897.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITORS :****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, to
GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

FARMINGTON, Ill., April 4, 1897.

DEAR BROTHER CHICK:—I feel like asking your views upon some portions of the Scripture. I have never heard them taken as a text, nor heard the views of any one upon them, as I remember. I know that you have so many requests, that you cannot comply with them all, and if you fail in this, I shall not think the least hard of it. One is in Hebrews ii. 15, and the other is in Hebrews x. 22. The first reads as follows, "And deliver them who through fear of death were all their lifetime subject to bondage." The second reads as follows, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Now I feel my heart sprinkled with an evil conscience, instead of from it, and my heart condemns me. It is declared that "If our heart condemn us, God is greater than our heart, and knoweth all things." Do not try to encourage me, or others, if you think we are a mystery to you. I am a great mystery to myself, and find more fault, and am in greater doubt of myself, than of anybody else. I beg your pardon for troubling you. If you comply with my request, do so through the SIGNS. It may be bread cast upon the waters.

Yours in love,

E. D. VARNES.

R E P L Y .

WE know of no one with whose requests we would sooner comply, than with those of our dear brother Varnes. We believe that we have fellowship with the questions which have been the source of anxiety to him. We, also, are full of mysteries which we cannot understand. But it has long been a comfort to us, that the Lord knows us altogether. We trust it is

our desire that he should search us, and know us, and see if there be any wicked way in us, and lead us in the way everlasting. We wish that we could feel as confident of our own experience, as we are that brother Varnes is a child of God. His letter, of which the above is an extract, was very full of comfort to us in every way. Of one thing we feel sure, that every one in whose heart such questions arise, as our brother speaks of, is a child of God. The ungodly world, and the pharisaic professor, can never be troubled by such questions. The worldly man does not care enough for these things to be troubled about them, and the pharisee is too well satisfied with himself. Brother Varnes says that he feels his heart sprinkled with an evil conscience, instead of from it, and that his heart condemns him. This is our state of feelings, a good share of the time. We sin in thought, and word, and deed, and do feel guilty and distressed much of our time. When we look at ourself, our heart condemns us also. We are a mystery to ourselves, as well as brother Varnes. Yet, in the text to which he has referred, we have, at times, found some comfort and strength, and we feel willing to try to write of them as they have appeared to us in the past. Brother Varnes has asked us to write of two, but we feel like taking in another to which our brother has referred, viz: "If our heart condemn us, God is greater than our heart, and knoweth all things."

The first is, "And deliver them who through fear of death were all their lifetime subject to bondage." We do not understand that the primary meaning of the apostle is that the children of God are delivered from the fear of death, but from death itself. Because the faith of the children is often weak, they still rea-

lize a fear of that very death, from which they have really been delivered. We recall that once we heard a colored brother make use of an illustration of this very truth, which we then thought good, on account of its very simplicity, and which we feel like quoting here. He said that, "A child who had been once stung by a bee, would feel ever after, fearful of the bee. The father might catch the bee, and take away its sting, and the child might feel well assured of the fact, but yet it would still dread the bee, and strive to avoid it. Just so, we had felt the sting of death, and though our heavenly Father had taken away the sting of death, which was sin, and had assured us of this fact, yet the children still had a dread of death." The people of God have been subject to bondage all their life to the fear of death, because of sin. The sting of death is sin; and the strength of sin is the law. But Jesus has, according to the text to which our brother has called attention, partaken of flesh and blood, as his chosen were partakers of the same, that he might die, and thus conquer death, and so deliver them who were subject to death because of sin. It is from death that Jesus came to deliver his people, and when their faith has been made strong in the Lord, they are able to rise above their fears, and to say with the apostle, "O death, where is thy sting? O grave, where is thy victory?" The substance of the text, and its connection is, that as his people were men and women, and not angels, he also became a man, and died for them, and rose again as a conqueror over death itself, thus delivering them for whom he died, from death, the last enemy, and securing their eternal inheritance to them forever. Thus they, who were, through a consciousness of sin, and deserved death, subject to

bondage, were delivered, and assured of their eternal inheritance. As this truth is embraced by their faith, they are delivered from bondage. This Paul also testifies in Romans viii., saying, "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba, Father." That the children of God still realize a fear of death, arises, we think, out of that very weakness of faith, which one realized, when he cried out, "Lord, I believe, help thou mine unbelief." Which the disciples also realized when they said, "Lord, increase our faith." Many children of God have written bitter things against themselves, because they realized in themselves this shrinking from death, and have thought that if they were indeed what they have hoped they were, it would not be so with them. Because they cannot say that they feel ready and willing to die, they have thought that there was an impassible gulf between them and the apostle Paul when he said, "I am now ready to be offered, and the time of my departure is at hand." Such troubled souls do not remember that the apostle did not say that he was ready to be offered, until the time came when he should be offered. Grace was given him as his day. He did not have the grace to be ready to depart until he realized that the summons was at hand. It is sure, brethren, that if we have grace to live by, we need not fear but that we shall have grace to carry us safely through the last conflict. If our brother has been feeling that he may not be what he has long desired to be, and what he has long hoped that he was: one of the children of God, because of a dread of death, and a feeling that he cannot say what the apostle said, "I am ready to be offered," we would say that we have never yet seen the day that

we could say that we were ready to die. But we hope we can say in truth, that we have long felt that we desired to submit ourself to the will of God in that matter, as well as in all other things, and that we have felt some degree of assurance that when the summons comes to us, the Lord who calls, will make us ready to obey. There have been times when such hope has been given us that we were enabled to say, "O death, where is thy sting? O grave, where is thy victory?" Once more, we would say that we do not understand the text to mean that the people of God are at all times delivered from the fear of death, but that through the atonement they are delivered from death itself, and from the power of the devil, who through the death of Jesus has been forever destroyed. Jesus has abolished death, and brought life and immortality to light through the gospel.

As regards the second Scripture to which our brother has called attention, we feel sure that it cannot mean that the child of God has no more consciousness of sin, and no more trouble on account of it, for this would be to contradict the words of the apostle himself, when he cries out against himself, that he cannot do the good that he would, and that he does the evil that he would not. Our brother says he feels his heart is sprinkled with an evil conscience, rather than from such a conscience. We doubt not that he means by this, just what we ourself feel almost constantly, that he is continually doing, or saying, or thinking, that which is wrong, and feels guilty in the sight of God, and in his own heart. We do not understand the apostle to mean, in the language to which our brother refers, that those who have felt the power of the blood of Christ, shall never have any more to regret, or grieve over, in their hearts

and lives. He could not mean this in consistency with his own experience, as he confesses it elsewhere. Paul is talking, as may be seen by reference to the connection, about the remission of sins, by the atonement of Christ, by which the sinner is justified from all things from which he could not be justified by the law. In the verse in which the text occurs, he speaks of the application of this atonement to the conscience by faith; as the blood of the slain sacrifices under the old covenant, which were the types of this atonement, was sprinkled upon the people who were come to share in the benefits of this atonement, ceremonially provided for them. Thus faith presents to the guilty, troubled conscience, the blood of the atonement of the Lamb of God, and shows the troubled soul that his sins are all atoned for in that blood, and so brings the conscience into peace and rest. Thus the heart is cleansed from the conscience which is sin-burdened, and a conscience which is at peace with God is given. Only as faith sees the shedding of the blood of Christ as a complete atonement for sin, and a complete washing away of it, can the soul draw near to God. It is the experience which Paul presents as a common one for the people of God, that they should be sorrowful for sin all the time, and yet rejoicing in the efficacy of the blood of Christ to cleanse from sin all the time, also. If we may be allowed to refer once more to our own experience, we can say that the hours when we have most heartily rejoiced in a Savior's love, have been also the hours when we have felt most sorrowful and most ashamed of our sins. It is all summed up in the words, "A sinner saved by grace." And, "Where sin abounds, grace does much more abound." As the evil conscience looms up into

view, the blood that sprinkles from it also comes up into view. As the heart feels constantly the power of this evil conscience, on the other hand, the Lord comforts his people by once more showing them the blood that cleanses. Thus, by faith, the blood is being continually applied to the guilty conscience in its need, just as the ashes of the red heifer were laid up, to be continually applied to those under the old covenant, who might become in a way defiled, as is recorded in Numbers xix. Every time our brother is given a view of the blood of Christ, which cleanses from all sin, his conscience is sprinkled from an evil conscience, as a daily, personal experience.

The third text to which our brother has referred is in 1 John iii. 20, and reads, "For if our heart condemn us, God is greater than our heart, and knoweth all things." By turning to the connection we shall see that the apostle was insisting upon the necessity of real love among the people of God, in distinction from a mere profession of love. He says, Let us not love in word, neither in tongue, but in deed and in truth. A merely outward profession will not do. If there be no more love within us than is involved in simply saying that we love, while at the same time we can see a brother have need and pass him by, loving him not in deed and in truth, we may be sure that our love is worth nothing, either in the sight of God, or of right thinking men. Elder Hiram Campbell, of Maine, once made a remark in a letter to us, that we have never forgotten. We had been writing to him about the blessedness of showing the love that we feel, and in reply he said, "If my brethren love me well enough to stand by me when I am in trouble, or to minister to me when I am in need, they love me well enough to

suit me, whether they ever say so or not." These words have often been in our mind. They are true and weighty words. They were just the same in meaning as John has here expressed when he said, We should not love in word, &c. Let us be sincere in our profession of love. If we say that we love, when we really do not, our heart must condemn us. And we may be sure that God, who knows all things, and is greater than our heart, also condemns all such vain profession. Mere profession of love is no evidence that we have passed from death unto life, but real love is. If then, we profess to love, and our heart says that it is false, that is, if we are not loving in act, as well as in profession, we may know that God is not deceived, for he knows all things. In verse twenty-one, John goes on to say, that if our heart condemn us not, then have we confidence towards God. It is clear in our own mind, that the apostle does not here point out those who are complaining that their love is weak and faint, and who desire to be filled with love to God, and to all his children, but he is presenting the broad difference between a mere outward profession, and that real true love which will lead us to serve our brethren willingly and gladly, to the best of our ability. To the true hearted people of God, who are all the time fearing that they do not know what the love of God is, and who feel daily that they have an evil heart, and who have, many of them, besides our brother Varnes, feared that this Scripture cut them off from all hope, we would say, that this very Scripture contains the most comforting truth that could ever be suggested to their hearts. Those who fear, concerning this matter, lest they should be condemned with the world that loves not God nor his people, are most assured-

ly not among those who are condemned, but among those who are saved. To these the thought that God is greater than our heart, and knows all things, should bring not fear, but comfort and strength. Let us emphasize the words, He knoweth all things. He knows all our lack of love, all our departures, all our coldness and unbelief, all that is amiss in us in every way. He has searched our heart, and knoweth our thought afar off. He knows our down-sittings, and up-rising, and open and naked before him are all our ways. As complete as may be our view of our sins, he knows all their exceeding enormity. Of the blessed Savior it was said in the wonderful fifty-third chapter of Isaiah, "By his knowledge shall my righteous servant justify many; for he shall bear their iniquity." It is well then that he knows all our sins. We do not know them all, and we could never tell him all. But he knows, for he has felt their power. If our heart sees that which condemns us, we may be sure it is more plain to him than to us. Again let us emphasize, He knoweth all things. He knows all our sorrow which he has himself begotten into our souls, all the shame and self-reproach that we feel, all the efforts to depart from iniquity, which we make, all the warfare within, which wages so fiercely that we cannot do the good that we would. He hears the cry of the heart, "O wretched man that I am!" and he knows our frame, he remembers that we are dust. All this, and all else, which his Spirit has wrought in our hearts, he knows. He is greater than our heart, and knoweth all things. He also knows all the love that brought Jesus into the world, and all the pain and shame which he endured for us, and all the perfect atonement which he made, and which is sufficient to put away all our

sins, and he knows all the infinite and everlasting love that brought him to earth, and he knows how that atonement satisfied for all our sins, so that we stand forever justified from all things, from all that was once charged against us. If on the one side we are distressed, on the other we may rejoice with joy unspeakable and full of glory. Thus while he knows and condemns all sin, yet he hears the intercession which pleads the blood of his Son, and before him the sinner stands justified. He pities his people in their weakness, and comforts them in their trouble, by revealing his Son in them, and once more giving them to see that his blood cleanseth from all sin. How comforting then is the truth that he knows all things. Yet how it sets us to examining ourselves, lest some deceit reigns in our heart. Truly these words are solemn words, but there is nothing in them to discourage the child of God, but on the other hand, everything to encourage.

We trust that we have not darkened counsel by words without knowledge. We leave these reflections to the perusal of brother Varnes, and all who may care to read them. We trust that they may be blessed to some poor, doubting souls, who may have been troubled by the above Scriptures, as well as brother Varnes.

C.

ILLUSTRATED CATALOGUE.

ALTHOUGH we have not published for some time our advertisements of large Family, and Pulpit Bibles, and a number of other books, formerly advertised, yet we have them for sale, and any one wishing to purchase, can obtain full information in regard to them, by sending for one of our handsome illustrated catalogues, which we mail free.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

I PETER IV. 4-7; GENESIS VI. 5-8.

WE have always regarded the passages proposed for consideration, among the most obscure and hidden parts of the Scriptures, and what we now venture to write upon the subject, is humbly submitted to the consideration of our readers with much hesitation and trembling. Brethren will read our remarks carefully, and compare them with the infallible standard of truth, and wherein they may find our views at fault, kindly point out to us the more excellent way, and their faithful words shall not break our bones, but be an excellent oil.

In the first passage proposed, the apostle, after having spoken of the two distinct elements personally identified in the christian, namely, the flesh and the spirit, and having drawn the line between them according to the doctrine of Christ, that that which is born of the flesh is flesh, and that which is born of the Spirit is spirit, proceeds to enforce the exhortations with which all the apostolic writings abound: to mortify the deeds of the flesh, and crucify the old man with his lusts, and put on the new man which, after God, is created in righteousness and true holiness. These exhortations are urged in our text and its connection from the consideration that Christ has suffered for us in the flesh, that we are crucified with him, that the body is dead because of sin, that we are dead, and our life is hid with Christ in God, and although dead with Christ, nevertheless we live; yet not we, but Christ liveth in us; and the life which we now live in the flesh, we live by the faith of the Son of God, who hath loved us, and given himself for us.—See Gal. ii. 20. Forasmuch then as Christ has suffered

for us in the flesh, arm yourselves with the same mind; for he that hath suffered in the flesh, hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. He then particularizes the manner in which those saints had formerly wrought the will of the Gentiles, in the abominations which now characterize the ungodly. "*Wherein they think it strange that ye run not with them to the same access,*" &c. When the saints are called by grace, and become followers of God, as dear children, the world thinks it strange that they should thus renounce, and turn away from their idolatrous and fleshly pursuits, their doctrines and commandments, and become a circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. The world has instituted so great a variety of worldly religions, so carnal, so popular, so agreeable to every fleshly passion, and so pleasant to every fleshly palate, that they can see no necessity for singularity, or for embracing an unfashionable kind of religion. They are offended that their splendid delusions should be rejected, exposed and forsaken; and therefore they speak evil of the saints. For if any man will live godly in Christ Jesus, he shall suffer persecution; they shall say all manner of evil against you falsely for Christ's sake. But they are amenable to him who is ready to judge the quick and the dead. They are held strictly accountable to him, and whosoever shall offend one of them, shall find that it were better for him that a mill-stone were hanged about his neck, and he cast into the midst of the sea. By the quick and the dead, are meant the living and the dead. It applies to quickened sinners, for God shall judge his people; and it also applies to sinners who

are dead in sins, for God shall judge the world in righteousness, at the last day, by that man whom he hath appointed. And to christians it applies, both in regard to the inward and the outward man, the body that is dead by reason of sin; and the spirit which is life because of righteousness.—See Romans viii. 10.

We come now to the sixth verse, which reads thus: For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. There must always of necessity be a cause for the production of an effect. A cause is therefore stated for the preaching of the gospel, namely, that they unto whom it was preached, might be judged according to men in the flesh. Here we find the cause in the purpose of God, and not in the resolutions of mission boards, nor in the wisdom, power or contributions of men. It was and is preached to answer the precise end for which God designed it, and the accomplishment of that object it cannot fail to secure. But it was preached also to them that are dead. If we understand this declaration to mean those of former ages, under the old dispensations, it was true, for the gospel was preached in types, and set forth in shadows of good things to come, from the days of Abel, in the firstling of the flock, the unblemished lamb which he offered in sacrifice to God, and by Noah, in the building of the ark, and the souls which were saved, as by water, in a figure of like signification to that of baptism under the gospel dispensation; and those unto whom it was so preached, are literally dead. And they are judged according to men who are now in the flesh, unto whom it is preached, but who have no ear to hear, heart to love, receive or understand it. Thus

when Abel preached, Cain was wroth, and slew him, showing his carnal or fleshly propensity, the latent enmity of his carnal mind was roused, and the murderous lusts of the flesh broke forth. Men now in the flesh answer to their type, "Woe unto them, for they have gone in the way of Cain." When Noah, who was a preacher of righteousness, was engaged in building the ark, he was resisted, mocked and ridiculed by those unto whom he presented the figure of salvation; so, under the present dispensation, Stephen testified of men in the flesh. As their fathers did, so did they always resist the Holy Ghost. Not that they could, or ever did, hinder the accomplishment of the Spirit's work, but they opposed, and contended against it. But all these references, and illustrations, seem to be designed to enforce the admonition and exhortation to the saints, who are called on to crucify the old man, with its affections and lusts, and to arm themselves with that mind which the adorable Redeemer evinced when he suffered in the flesh for us, that he might bring us unto God. If we are subjects of the new and heavenly birth, we have in our carnal, corrupt and depraved nature, all the elements of men in the flesh. Our fleshly minds are the same in all respects as the carnal minds of other men; not subject to the law of God, neither indeed can be; and so far as they are concerned, they are judged according to men in the flesh. To christians it was said, "If ye sow to the flesh, ye shall of the flesh reap corruption," for the fleshly soil is incapable of yielding any other crop. Paul is very clear on this point in the eighth chapter to the Romans. "Therefore, brethren," says he, "we are debtors, not to the flesh, to live after the flesh, for if ye live after the flesh, ye shall die; but if ye through the

spirit do mortify the deeds of the body, ye shall live." The two natures which struggle in every saint on earth, are opposite each to the other; the contrast is presented under the names by which they are designated, as flesh and spirit, old man and new man, outward man and inner man, corruption and incorruption, mortal and immortal, death and life, sin and holiness, &c., and each is traced in Scripture to its seminal or progenitive origin. That which is called flesh, is of the earth earthy; was made of the dust of the earth, subsists on the productions of the earth, cleaves to the earth, and is destined to return to the earth; it is earthly, sensual and devilish, and all its productions are according to their corrupt source. The new, spiritual, inner man, is born of God; its life is hid with Christ in God, and only appears when Christ, who is our life, appears. It is heavenly, and can only subsist on heavenly food, on him who is the true Bread; eating the flesh, and drinking the blood of him who came down from heaven, nor can it subsist on any other food. It is a life which we live in the flesh, but it is not the flesh, nor is it of the flesh. It is eternal life; it is immortality, and it shall never perish. It is born of God, and cannot sin, because it is born of God. It is born of the Spirit, and therefore it is spirit. And when this earthly house of our tabernacle shall be dissolved and fall, the spiritual, immortal, eternal life shall survive; it cannot die. The dust in dissolution shall go back to its original element; and when that judgment which came upon all men unto condemnation, and which has passed upon us, as judged according to men in the flesh, shall have been executed, a glorious resurrection of the bodies of all the saints awaits them. That spiritual, divine and heavenly life,

which we now have in Christ, shall quicken, animate and stamp immortality upon our rising bodies, so that though now judged according to men in the flesh, though now imprisoned, and held fast for the time being, in the bondage of corruption, so that we have to cry out, O, wretched man that I am! who shall deliver me from the body of this death? we can, through grace triumphing over the flesh, with the apostle add, I thank God, through Jesus Christ our Lord. So then with my mind, (the spiritual, heaven-born man,) I myself serve the law of God; but with the flesh, the law of sin. Thus while in our flesh, we are judged according to men in the flesh, we live according to God in the spirit. After God, this new man has his creation in righteousness and true holiness; created in Christ Jesus unto good works, which God hath before ordained that we shall walk in them. According to God, that is, according to his purpose, design, and spiritual sustenance afforded, we live; and as our immortal life is an emanation from God, it aspires to holiness, purity and godliness; above all things desiring to show forth his praises, and to glorify God in our bodies, and in our spirits, which are his.

In regard to the text, Gen. vi. 5-7, we have neither time nor space to treat largely upon the subject. God saw that the wickedness of man was great upon the earth, and expressed his determination to destroy both man and beast, by a deluge of water. The manner of making this announcement was in language calculated to impress our minds with a sense of that abhorrence with which God regards the transgressions and sins of the sons of men, as sin is the very opposite to holiness. But we cannot understand the terms "repented him," and "grieved,"

in the text, in the ordinary acceptation of the words, or as when used in relation to finite beings. Repentance, when applied to God, cannot mean a change either in his nature, or any of his attributes, or perfections; for we are expressly informed that with him there is no variableness, nor shadow of turning. He is of one mind, and none can turn him, and he has himself declared, "I am the Lord, I change not; therefore the sons of Jacob are not consumed." Nor are we at liberty to construe the term grief, in this case, so as to imply that God is a being of excitable passions, such as we possess. The most brutish darkness ever charged on sinful man, was in that they had supposed that God was such an one as we are, or in likening or comparing him with ourselves. His ways are not our ways, neither are his thoughts like our thoughts; for as the heavens are higher than the earth, so are his ways and thoughts higher than ours. Any interpretation given to any portion of the Scriptures, which conflicts with any other portion, must be wrong, for the Scriptures are in perfect harmony. We, being finite, and consequently limited in our understanding, may fail to comprehend many portions, and perhaps all the inspired writings of the Bible, but that does not prove a defect in the Scriptures, but weakness and inability on our part. In this passage, and in what is said in the book of the prophet Jonah, of God's dealings with Ninevah, we understand that nothing more is intended than to show a change of providential dealings with men. God had borne long with the abominations of the old world, and as Peter has said, "Once the long-suffering of God waited in the days of Noah." God had manifested a long forbearance toward them; but their iniquities were now full, and

according to the holy standard of all God's administrations, namely, the counsel of his own will, according to which he worketh all things, the time had come for him to make known his wrath upon the vessels of wrath, fitted to destruction; and he in vindication of his own holiness, displayed his righteous displeasure against their abominations, unstopped the bottles of heaven, and poured down on them the deluge, and swept them from the earth, on which he had permitted them so long to dwell, and at the same time made provision for the salvation of his chosen servant Noah, and his family, as embraced in the covenant provisions of mercy; and hence it is said, "And Noah found grace in the eyes of the Lord." The whole figurative import of the subject, embracing the wickedness of men, the justice and mercy of God, is to set forth in a figure the sublime and glorious doctrine of salvation by grace, and by grace alone. For God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. There was no redeeming quality. Not one thought, not one imagination, not a work at that, or at any other time, but was evil, and evil continually. Upon the ground of human merit, none could be saved. Grace, and grace alone, could reach the case of man; but all did not find grace, neither did all desire grace. It is probable that the ante-deluvians hated the doctrine of grace then as bitterly as all Arminians of the present generations now do; but Noah found grace, because God had grace in store for him; and that grace secured him and his family in the covenant of salvation, from the waters of the flood.

From the plain import of our figure, let us then understand that a day of re-

tribution awaits the ungodly world, when God, whose mercies have hitherto been showered down upon the just, and upon the unjust, will be withheld; when death and hell shall deliver up their dead; when he will judge the world in righteousness, and turn the wicked into hell, with all the nations that know not God, when only the subjects of his grace, embraced in the covenant of life and peace, embraced in the rainbow that encircles the throne of God and the Lamb, shall be brought into the ark, and therein lifted above the earth, and finally lodged in the mount of Jehovah's holiness, where there are pleasures for evermore. May it be our privilege, through abounding grace to the chief of sinners, to sing the song of the redeemed in that great day, for Jesus' sake. Amen.

MIDDLETOWN, N. Y., Feb. 1, 1855.

MARRIAGES.

JULY 14, 1897, by Elder A. B. Francis, in the Old School Baptist meeting-house, in Delmar, Del., Mr. Almiron T. Benson, and Miss Amanda J. Hearn, both of Sussex Co., Del.

OBITUARY NOTICES.

DIED—At his home in Henderson Co., Ky., Jan. 3d, 1897, **Thomas Spencer**, in the 77th year of his age, in the house he was born and raised in, and had never lived in any other. The subject of this notice united in marriage, June 13th, 1844, to Miss Mary E. Crook. To this union were born thirteen children, seven of whom preceded him to the grave, leaving five daughters, one son, a loving wife, and many friends and relatives, to mourn their loss, but their loss is his eternal gain. He professed a hope in Christ about 1845. He remained outside of the visible church until October, 1890, when he came before the church and gave a reason of his hope, was received, and baptized by Elder Lewis Han, on the fourth Sunday in October, 1890. He was a good citizen, a kind husband and father, and was much respected by the community in which he lived, and was a strong believer in the finished work of a once crucified and risen Redeemer.

T. H. BARKER.

WAVERLY, Ky., June 21, 1897.

Edward J. Keeley, a highly esteemed resident of Ridgewood, N. J., calmly passed from this world June 28th, in his 57th year. A peculiar sorrow overshadowed his last years, which was mercifully removed, with the decay of his physical powers, and he recognized the hand of an overruling Providence in all his affliction. I was privileged to visit him a few hours before his departure, and I felt that he gave good evidence that the Lord was his portion. I think his last words were, "The Lord is my trust at all times. I am nothing but weakness." Mr. Keeley was most exemplary in his walk, faithful in his duties, and desiring the reward there is in, not for, obedience.

M. HILLINGS.

DIED—June 19th, 1897, sister **Rhoda Miller**, of Cammal, Lycoming Co., Pa. She was born Nov. 15th, 1815. The disease which removed her from this world was dropsy, from which she suffered very much for several months; in fact for a number of years by spells. She was very much out of health, but seldom absent from the appointments of the church. In this, as in every christian grace, she was a pattern to her brethren. Brethren, when you think of making an excuse for staying home from your meetings, think of a poor, crooked old sister eighty years old, wending her way on foot, two miles and more, to see her dear brethren, and hear the gospel preached. She, with two other dear sisters, stood alone for twenty years, or more, contending for the doctrine of election and predestination, right in the midst of a host of Midianites or Pharisees, who always preach salvation by creature works. Nearly seventy years she had been a believer in the absolute sovereignty of Jehovah, so it was no new theory to her these latter years, as it seems to be with many. She was baptized about the year 1830, I think by Elder Hezekiah West, or Gitchel. About thirty or thirty-five years ago, Elder S. H. Durand baptized twenty-five or thirty in a year or two at Cammal, and from that time on to the present they have had fair congregations. She was a faithful sister, wife, mother and neighbor, always ready to lend a helping hand wherever needed. All who knew her, will join with me in saying a faithful servant has gone to dwell and rest with Jesus. She leaves behind several sons and daughters, who are true believers in the doctrine of grace, with many relatives and friends, to mourn her absence. We will miss her pure testimony and advice in the church. Her dear family and neighbors will miss her, but she has gone where she has sighed and longed to be for many years; to heaven, her eternal home.

The writer spoke to a large and attentive congregation at the funeral, held at the meeting-house, where funerals should be held when convenient, Monday, June 21st, after which the clay was buried in the graveyard near the same.

God bless the mourning ones.

D. M. VAIL.

DIED—At her home in Worcester Co., Md., June 4th, 1897, **Mrs. Perenda H. Payne**, daughter of Mr. George Hancock, and Anna, his wife, of Pocomoke City, Md., and wife of Mr. Eugene Payne, of said County, in the 38th year of her age. She was born Sept. 15th, 1860; married to Mr. Payne March 3d, 1880. The subject of this notice was not a member of any church, but we have reason to believe that her preference was to the Primitive Baptists. We can say of her, that she was a devoted daughter, wife and mother, well thought of by all who knew her. I was told that just before she passed away, she repeated passages of Scripture very sweetly, and said that she was a poor sinner. She would always pay marked attention to the preaching of the word. "Blessed is he, whosoever shall not be offended in me." Her sufferings, inflammation of the bowels, was very brief, only about twenty-four hours. O, how inscrutable are the ways of God, and his judgments past finding out. Why the mother should be taken away, and leave a number of little children, is not for us to know, but we are called to bow in humble submission to the will of him that doeth all things right. O Lord, give grace and strength thus to do. She leaves to mourn, father, mother, one brother, three sisters, with a heart-broken companion, and little children, and a host of friends, to mingle their tears. They have our deepest sympathy.

T. M. POULSON.

ALSO,

Mrs. Mary Truitt, wife of John H. Truitt, and daughter of brother R. B. Hastings, of Delaware, passed away quietly, after an illness of two weeks of typhoid fever. She was born December 25th, 1868; was married to John H. Truitt, March 19th, 1884. Six children are the fruits of their marriage, four girls and one boy. She was baptized, in company with her husband, into the fellowship of the Primitive Baptist Church, at Indiantown, Md., the first Sunday in June, 1884, and afterwards took letters and united with the church at Snow Hill, Md., and she remained a loving and precious member until death took her away. O, what a trial it is to have to give up so lovely a wife, mother and sister, as she was. Every one that knew her well loved her, and most particularly was she loved for the truth's sake. She seemed to possess every quality to make her lovely. She shared as largely of that cheerful spirit, that the grace of God produces, as any one I ever met. It seemed that one could not remain in a dead and lifeless condition where she was. It was my privilege to baptize her, and to visit her house, almost every month, and it seems that I shall never forget the lovely smile that she always met me with. Her death is a great loss to me, as well as her heart-broken companion, and dear little children. How hard it is for us to understand the ways of the Lord. O, Lord, give grace to reconcile us all to thy holy will. Brother

John said that he believed that she saw death even before she was taken sick, and after he thought she was better, she put her arms around him and said, "Johnny, I cannot stay with you but a little longer." She closed her eyes, and passed away without a seeming pain or struggle. Thus life is ended, and the precious tale is told, that cheers our hearts in the very midst of trouble.

A telegram brought the wrong word to me, consequently I did not arrive at the place appointed for the funeral until the services were just closed. It was so ordered by Providence that brother Kerr was there, and, I presume, preached a comforting discourse, using for a text John xiv. 1-3, "Let not your heart be troubled," &c., after which her lovely remains were laid away in the churchyard, no more to be disturbed until the sound of the Archangel's voice, and the trump of God, when she shall be clothed anew.

She leaves father, mother, four brothers, two sisters, grandfather, her distressed companion, five children, with the church, and a host of friends, to mourn.

Your brother,

T. M. POULSON.

DEAR BROTHER BEEBE:—By request of the bereaved family, I send the following notice of the decease of brother **Wm. D. Records**, which occurred at his late residence in the city of Salisbury, Md., on the 17th of June, 1897. His disease was paralysis, of which he was ill only nine days. He was born on the 26th of March, 1818, making his age at the time of his death 79 years, 2 months and 21 days. He was twice married; by his first wife he had one son, Mr. Thomas Records, who is a successful business man in Jackson Co., Mo., and a daughter, who died some years ago, in Salisbury, leaving four children. His last wife was a Mrs. Nancy Smith, by whom he had three sons, who lived to manhood; two, George and John, are yet living in Salisbury; the eldest, Willard, died about three years ago, leaving a widow, sister Lucinda Records, of Salisbury Church, and four children. Brother Records' last wife survives him, and for the second time is left a disconsolate widow, and now in her old age is desolate; bereft of her companion of more than two score years of her earthly pilgrimage. Brother and sister Records were baptized about forty years ago, at Little Creek, Sussex Co., Del., but shortly after took letters, and joined the church at Broad Creek, (same County,) in 1860, where he continued a faithful member until called from the church militant, to the church triumphant. We have evidence that his mind was clear on the doctrine of grace, and was strong in the faith of God's elect. He frequently spoke to me of his approaching demise, without fear, and in full assurance of hope. He had been feeble for the past three or four years, and seemed to be expecting his summons at any time. He was a good business man, and left quite a good es-

tate, in farms and town property. He leaves his widow, and three children, thirteen grandchildren, and the church, to mourn, but not as those who have no hope. May the Lord comfort his bereaved ones, and repair the loss to the church, as he only can; and may we all be made submissive to his will.

Your brother in hope,

A. B. FRANCIS.

WILLARD, Va., July 20, 1897.

Albert Garrison departed this life August 6th, 1896, aged 74 years and 8 months. He was born in Delaware Co., N. Y., Dec. 6th, 1821, and was married Jan. 21st, 1849, to Jane S. Miller. He obtained a hope when quite young, but never joined any church until he moved to Pennsylvania. In 1872 there was a church constituted, and he with his wife and two others, were baptized by Elder S. H. Durand. His door was always open to receive any of the members of his faith and order. He took great pains to go to meeting, until about a year ago, when his health was poor, and he would say, "I am so tired and worn out. I do not feel as though I could go, but I would like to be there." He died of cholera morbus, after an illness of a little over four days. He is gone, never to return. O! I believe he is at rest. He leaves his sorrowing wife, and a nephew who lived with them, to mourn their loss.

"A precious one from us has gone,
A voice we loved is still;
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 moulders here,
The soul is safe in heaven."

The funeral sermon was preached by Elder Chas. Bogardus, August 8th, from Matthew xii. 20, at East Canton.

Yours in sorrow,

J. S. G.

DIED—June 11th, 1897, at the residence of her son-in-law, James G. Ballard, in Clovesville, N. Y., after a short illness of apoplexy, sister **Elif Craft**, aged 78 years. She united with the Old School Baptists when quite young, and always maintained a firm interest in the doctrine of God her Savior. She was out to meeting on Friday, a little over a week before she died, in her usual health, for one of her age. She left one son and three daughters, and a son-in-law, with a number of grandchildren, and the church, to mourn.

Her funeral was largely attended by relatives and neighbors, to pay their last respect to the departed dead. We feel to say,

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

A calm and undisturbed repose,
Unbroken by the last of foes."

ALSO,

JUNE 15th, 1897, **Mrs. Josiah Woolheater**, after a short illness of pneumonia, at her home near Kelleys Corners, N. Y., aged 72 years. Mrs. Woolheater never made any profession of religion, or manifested much interest in a religious sense, but her resignation to the will of the Lord was apparent in her manner during her short sickness. She was a good neighbor in sickness, a good wife and mother, having raised a large family, some of whom had gone before her. One especially, a son on whom she, with her husband, depended much in their old age, died last January. He was a good son to his parents, a good husband and father, and a good neighbor. Mrs. Woolheater was a sister-in-law to sister Craft, and in attending both funerals in one week, I was impressed with the consolation of the gospel, or God's power to save his elect, who cry unto him day and night, without regard to circumstance or conditions, as man sees fit. It is always safe for God's servants to preach Christ, and him crucified, which I believe I tried to do on each of these cases. The text came comfortingly to mind, "To-day shalt thou be with me in paradise," when I was called to attend Mrs. Woolheater's funeral. I am glad the Lord does know them that trust in him. Our God knows them all, and will gather them all home to himself, sooner or later, whether they profess his name or not. Mrs. Woolheater left her husband, four sons and three daughters, to mourn.

May the Lord bless and comfort them.

J. D. HUBBELL.

KELLEYS CORNERS, N. Y.

ASSOCIATIONAL.

THE Kaw River Association will be held, if the Lord wills, with New Hope Church, on Saturday before the second Sunday in August, 1897, at Topeka, Kansas. All lovers of truth are invited. Those coming on the Santa Fe R. R. will take street car for the Rock Island depot, and the park, where the meeting is held. Those coming on the U. P. road, cross the river, and you will be at the place.

D. SAYERS.

THE Des Moines River Association of Regular Predestinarian Baptists will convene with Des Moines River Church, three miles northeast of Eldon, Wapello Co., Iowa, at 10 o'clock a. m., on Saturday (not Friday) before the third Sunday in August, 1897. Eldon is situated at the crossing of the Keokuk & Des Moines, and the southwestern branches of the C., R. J. & P. R. R., where brethren will be met Friday and Saturday morning. A cordial invitation is extended to distant brethren, and ministers especially.

ROBERT SPEIRS, Mod.

M. W. BYRAM, Clerk.

SPOON River Association of Regular Predestinarian Baptists, will convene (the Lord willing) with the Mt. Zion Church, six miles east of Astoria, on Friday before the first Sunday in September, 1897, instead of on Wednesday before, as was agreed on at our last session.

Those coming by rail will be met at Astoria, on Thursday before, and Friday morning of, the Association, on the Rock Island Branch of the C., B. & Q. R. R. Ministering brethren are especially invited, with all lovers of the truth.

S. H. HUMPHREY, Clerk.

THE Greenville Old School Baptist Association will meet with the Refuge Old School Baptist Church at Spencerville, Allen Co., Ohio, commencing on Friday before the first Sunday in September, 1897, and continue three days.

C. G. MILLER, Church Clerk.

THE Licking Association is to be held with the church at Goshen, in Anderson Co., Ky., about thirty miles west of Lexington, Ky., beginning on Friday before the second Saturday in September, 1897, and continuing three days. Those of the same faith and order, are cordially invited, especially ministering brethren.

Those coming by Lexington, or Louisville, will take the L. S. R. R. for McBrayer station, where they will be met.

DUDLEY G. JOHNSON.

MEETINGS.

THE Lord willing, there will be a yearly meeting held with the Euon Church, near Mason City, Custer Co., Neb., beginning the Friday before the third Sunday in August, 1897, to which the Baptists throughout Christendom are most cordially invited. We especially request the ministering brethren to meet with us, and will try to make all feel welcome.

J. M. AMSBERRY, 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, September 3d, 1897, and continuing three days. We shall gladly welcome all who love our Lord Jesus Christ in sincerity, and especially brethren in the ministry who feel it in their hearts to visit us.

Those who come will be met at the North Berwick railroad depot, on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

A YEARLY meeting is appointed to be held with the

Harford Church, Harford Co., Md., commencing at 10 o'clock a. m. on Saturday before the first Sunday in September, 1897, to continue two days. A cordial invitation is extended. We hope to have a goodly number of ministering brethren with us at that time.

Those coming by way of Baltimore, will take train at North Avenue station, at 4 o'clock p. m. on Friday before, for Long Green, or Forest Hill, where conveyances will be ready to convey them to places of entertainment, and to the meeting.

NATHAN GRAFTON, Clerk.

SHOHOLA Creek Regular Predestinarian Baptist Church will convene, the Lord willing, and hold a two days meeting on Thursday and Friday, before the third Sunday in September, 1897.

All those coming by rail will be met at Shohola, Pa., Wednesday evening, and Thursday morning, and will be conveyed to place of meeting. A cordial invitation is extended to all lovers of the truth, especially to ministering brethren.

GIPSON MCKEAN, Clerk.

LOANS ON NOTES.

L. S. Elmendorf, Ill., \$5.00.

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OR THE

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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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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 65. MIDDLETOWN, N. Y., AUGUST 15, 1897. NO. 16.

CORRESPONDENCE.

“HO, EVERY ONE THAT THIRSTETH.”

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.”—Isaiah lv. 1-3.

The salvation of sinners is a glorious and unspeakable mystery. Traced to its source, we find it has its origin in the sacred bosom of the eternal God, who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. Salvation is of the Lord. This, beloved brethren, we shall not dispute, as those who are taught of the Lord, we readily bow before the throne of God, confessing his arm alone brought salvation to us poor, perishing sinners.

Gratuitous salvation is what the world will not, and cannot believe in. Soar as high as the carnal mind may, it can never attain to the apprehension of the doctrine of the grace of God; of his people being the election of grace, that by grace they are saved, through faith, and that not of themselves; it is the gift of God. And if election and salvation is of grace, it is no more of works: otherwise grace is no more grace. The only God that the world with all its wisdom can conceive of as having any being, is one to whom sinful men are to first give, and he will then recompense them again. Thus the doctrines of the religious world represent salvation resulting to the sinner upon his performance of the conditions of salvation (whatever in their carnal minds they vainly imagine them to be.) Even some of the called of God are a long time learning that in Christ Jesus our eternal election, and all spiritual blessings, our predestination to the adoption of children, our acceptance in the Beloved, our redemption and forgiveness of sins, is all “according to the riches of his grace.”—Eph. i. 7. Look at our text, poor sinners. Surely grace sparkles forth in its golden lustre in every line. Yes, every note in

this divine proclamation is melodious with the grace of God. Let us contemplate the first word in this proclamation of Jehovah our King. "Ho." This word tells us of his mighty power, of his invincible reigning grace, arresting his chosen and blood-bought people, and bringing them to hear, to taste and know, the glad tidings of the gospel of Christ. The apostle Paul speaks of his being apprehended of Christ Jesus.—Phil. iii. 12. When the Holy Spirit quickeneth a sinner, he is first feelingly apprehended by the law. It is most uncomfortable for a poor, guilty worm, to be thus apprehended. The sinner finds himself in the grasp of the law, and with dismay and grief experiences the law which is holy, just and good, to be the ministration of death. How hidden to the called of God is the grace and love of the Lord their God, while they suffer as guilty wretches under the rigorous teaching of the law. "Verily thou art a God that hidest thyself, O God of Israel, the Savior." But I will not at the present dwell upon the subject of our being apprehended by the law, when the voice of eternal justice said, "Ho," and took hold of us, and brought us to judgment, for I hope to treat upon these things as I progress in the exposition of the text. O, what a mercy to escape the damnation of hell!

"Ho, every one that thirsteth." This precious word, "Ho," in this royal proclamation, is in truth the word of the Lord of Hosts, the King of glory, and is with power bringing wayworn travelers to a standstill. Poor and needy, wandering in a dry, parched land, they find no fountains that can give life to the perishing, or forgiveness of sins to the guilty. But in the time appointed of the Father, though far off, depraved, and prone to err, they shall hear the sovereign voice of

God saying in spirit in their hearts, "Ho, every one that thirsteth." Their wanderings shall cease, and soon the gracious Lord shall indulge them to slake their thirst at "the streams of living water flowing from eternal love." When a burdened, heavy-hearted sinner, with drooping head, and weeping eyes, hears this "Ho" of Christ's gospel, his tear-stained countenance will be uplifted to see the voice that speaks such gracious heart-reviving tidings. Yes, when "the time of love," Ezek. xvi. 8, is come, this "Ho" will attract the poor sinner, and he will be all attention. The Holy Spirit unstops the deaf ears, and so sweetly and powerfully is this "Ho" spoken, that we are turned from all other voices to listen to the charming news of Jehovah's matchless, sovereign grace. Jesus says, "They shall hear my voice." Truly, "Blessed is the people that know the joyful sound." This blessed "Ho" turns us unto our God, and turns us away from all creatures, and all the works of the flesh, from all lying expectations, to look unto the God of salvation alone. "My soul wait thou only upon God: for my expectation is from him." This gracious "Ho" takes hold of our hearts, and draws us away from all things else, to find life and health and salvation in Jesus Christ our Lord. What a "Ho" was that which arrested Saul of Tarsus, while on his way to Damascus! "Saul, Saul, why persecutest thou me?" Well might he say, "I was apprehended of Christ Jesus." Our Savior says, "I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 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."

"I wandered from him while I could,
Till "shall come," stopped my feet;
And now through Jesus' precious blood,
I shall come to his seat."

Was it anything meritorious in us that attracted the Lord toward us, and procured to our souls his heavenly dispensations? Never! Very precious is the thought that there is nothing uncertain, nothing indefinite in this blessed "Ho," in the gospel of Christ. "Even things without life-giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" Before today, when journeying along the highways on the earth, the cry of "Ho" has assailed my ears, but if some other name than my own were called, onward I have gone, heedless of the cry. But if when hearing the cry of "Ho," my name was attached to it, then I was arrested, my pace was slackened, and I have turned toward the one who hailed me, to learn what business he wanted with me, or what tidings he had to communicate. The God of Israel says, "I have called thee by thy name." Perhaps some poor, trembling one who reads these lines may be sighing; My name, I fear, will never be mentioned in the Royal proclamation. It is his people the King calls, his elect, the redeemed. The sheep hear the voice of the good Shepherd; they hear his heavenly accents, he draws them, and they follow him, charmed by his gracious words. His doctrine drops upon them as the rain, and his speech distills upon them as the dew; but I am a poor, withered, parched up thing. I a wretched outcast am, so destitute of all that is

good. Ah, I am unworthy to rank with the flock; far off in a waste wilderness I wander. My heart desires, but I fear there can be no "Ho" in the gospel calling me by name. Poor, troubled one, incline thine ear to the divine proclamation recorded in Isaiah xxxv. 3, 4. Thus saith the Lord, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a feeble heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." Harken to the cry, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money, and without price." Every one that thirsteth, and he that hath no money. Is not this thy name, poor sinner? You confess it is indeed, yet are there not, you ask, many that have this same name? and after all I may not be the one that is meant; it seems too good to be true, that I am one he calleth. I fear I am not one of God's elect. O, did the Savior die for me? Harken ye, poor, doubting soul, to the good news of Christ's gospel. "Ho, every one that thirsteth." Every one of such ones are the chosen of God, and heirs of the everlasting covenant, even the sure mercies of David. How graciously Jehovah speaks. "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people." Let us more particularly inquire who these are in this proclamation of the Lord, who are designated "every one that thirsteth, and he that hath no money." The precious gospel of Christ shall most certainly declare them

unto us. They are such persons in whom is exhibited the gracious workmanship of the Holy Ghost. Most sovereignly the Holy Ghost gathers out from the nations of the earth, a people to shew forth the praises of the Lord. "This people have I formed for myself, they shall shew forth my praise."

"Every one that thirsteth." Natural thirst is an evidence of natural life; the dead have no desire for the cool, refreshing water. So the appetite, the hungerings and thirsting felt in the soul after righteousness, after the pure river of the water of life, is the sure token that God has given divine life to the sinner. From this spiritual life in the soul, there issues forth desires after holiness and purity. The sinner thirsts for the living God.—Psalm lxi. 1. He thirsts for the streams that flow from the throne of God, and of the Lamb. He would slake his thirst in those streams of God's goodness, his pardoning love, that peace that flows from the precious blood of the Lamb. In all the realms of the flesh, in all the works of the creature, there cannot be found the things to satisfy the cravings of the life of God in us. The quickened sinner finds it is not in his power to produce that which his heart longs after. "The flesh profiteth nothing." "Are there any among the vanities of the Gentiles that can cause rain? or can the heavens cause showers? Art not thou he, O Lord our God? Therefore we will wait upon thee: for thou hast made all these things." All the idols of the popular religions of the world can never yield to the elect of God, that righteousness, salvation and blessedness, which they crave, and which they feel they must have, or perish forever. In many dreary, desert places, they wander, hungering and thirsting, their soul fainting in them.

"Ho! ye despairing sinners, hear;
Ye thirsty, sin-sick souls, draw near;
Here's water, whose all-powerful stream,
Shall quench your thirst, and wash you clean.
Its healing power has always wrought
Beyond the reach of human thought."

What stores of goodness and mercy the Lord has treasured up for the poor, he will make them drink of the river of his pleasure.

"He that hath no money." This is surpassing grace. It forbids the approach of the rich. O, ye self-righteous, do you presume to draw nigh with a price in your hand? You will be sent empty away. When Jehovah, the Spirit, enlightens the sinner to see his true condition, as a transgressor, he begins to feel he is needy, and in due time he will know that all the doings of the flesh to be but dung and dross, all valueless, and while he learns the righteous requirements of the law, the Holy Spirit will also discover to him how much he has come short of rendering that obedience to his Creator which is his due. He will at last confess he has utterly failed.

"So destitute, so poor, he nothing has to bring,
Wherewith to claim the love of Zion's holy King.
Poor and lonely, desolate, he unto God doth sigh,
Let thy salvation, gracious Lord, set me up on high."

The Lord maketh poor, and maketh rich. All the fancied wealth that we doted upon is turned to corruption, and vanishes away.

"Come ye to the waters." These soul-satisfying waters flow from the throne of God and the Lamb.—Ezek. xlvi; Rev. xxii. "Buy wine and milk without money, and without price." What a market is this? There is none like it in all the earth. It is the market of the new covenant, of the gospel of the grace of God. I have been in this market, contemplating the wares, and have been greatly interested in the multitude of buyers which come hither from every

quarter. As I have been musing upon the scene, I have forgotten that I was sitting with my pen in hand to write. I do not care to leave this wondrous place, so, dear reader, I would have you with me, and we will together mingle among the buyers, and behold the abounding stores which Jehovah in his goodness has provided for the poor. O, what an astonishing sight! There on the outskirts of the market-place are the rich, and noble, and proud ones of the earth. None of them buy in this market. Christ Jesus, the Lord of the market, whose fullness and riches in glory, unceasingly provides its abounding stores, said long ago to such, "Ye will not come unto me that ye might have life." No indeed, they would sooner trade anywhere else. But O, the wondrous and sovereign grace of God brings vile sinners low, and shows them their poverty, and then brings them to Zion, to the place of plenty, and graciously and royally supplies their needs. Every day is market day; in summer, and winter, at all hours, early and late, the poor and needy are welcomed to buy. Its gates are opened continually. There is never any scarcity in this market of the new testament. The humble and destitute who come hither to buy, never hear that speech, "We are just out of that line of goods." Its fullness is inexhaustible. Here we shall find the Bread of life for the hungry, and Water of life for the thirsty; milk for babes, and strong meat for the aged. Wine for the heavy hearted, and the oil of gladness, that makes the countenance of the mourners shine. Here can be found clothing for the naked, glorious apparel, beautiful garments, clothing of wrought gold, and raiment of needlework. The pilgrim shall find shoes for his feet, that wax not old, and all that see them exclaim, How beau-

tiful are thy feet with shoes! Yes, a ring for thy hand, and a diadem of beauty for thy head. Then there is also beauty given in exchange for ashes, the oil of joy, for mourning, and the garment of praise, for the spirit of heaviness. Tabrets, and the harps of God, the music which fills the souls with sweetest melody to the Lord our King, and causes even the lame to leap as the hart, and to go forth in the dances of them that make merry. But the half cannot be told of the exceeding riches of grace to poor sinners that the new covenant market contains. Look at the buyers. Here they come; some are limping and ragged, with sad, woe begone countenances. Some are timid, others feeble; some are halting, and of stammering speech. They come believing, but many are sorely plained with unbelief, but with wistful eyes they look upon the rich supplies of sovereign grace. What, such a treasure as the forgiveness of sins for such a poverty-stricken sinner like me? Surely it is too good to be true, and yet who can tell? There are some who have been buying: with songs of adoring gratitude flowing from their hearts, they tell what great things the Lord has done for their souls. See those famished ones slaking their thirst at the fountain of the water of life. But let us nearer approach, and converse hold with the buyers, that we may with greater accuracy learn how they have obtained such needful and precious things; for by their countenances, by the way they are admiring, and fondly hugging to their bosom, what they have bought, all appear well pleased with their possessions. Here is one; her face is wet with tears, but smiles light up and makes radiant her countenance. She has a loaf of bread in her hands. Handmaid of the Lord, how came you to buy that loaf of bread? O, the Lord has

indeed had compassion upon me! In my flesh I am an alien, a foreigner. I am not worthy to sit at the table with the children of the King, but I heard of him, and came and fell at his feet, and asked for the "children's crumbs," and see, he hath given me the whole loaf. Then the God of Israel has given you exceeding abundantly above all that you asked or thought. Truly the Lord is gracious. My daughter was grievously vexed with a devil, and with aching heart I came and fell at Jesus' feet, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil. But he answered me not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. According to the flesh I am in truth a Gentile, an alien from the commonwealth of Israel. Then came I and worshiped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And I said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered, O woman, great is thy faith: be it unto thee even as thou wilt. And my daughter was made whole from that very hour.—Matt. xv. 22-28. Yonder a strange scene is being enacted. Two men we see, one with a look of self-complacency upon his features. He appears to be righteous. The other, how dejected his appearance! With downcast eyes, and blushing face, he seems too timid to venture near, but stands afar off, smiting upon his breast. Do you think they are both buyers? We will approach and see. This we can see, that Jehovah in Zion takes no notice of the self-contented one, but his eyes of

compassion are upon that far off wretched one. One is a pharisee, the other a publican. The pharisee stands talking thus with himself, "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in a week, I give tithes of all that I possess." Why, he is no buyer, he needs nothing. See, there is this pharisee being sent empty away, and the prophet hustles him out of the marketplace, saying, "Who hath required this at your hand to tread my courts?" Unto the wicked, God saith, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and casteth my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God." —Psalm l. 16-23. Ah, there stands the miserable publican who cries, "God, be merciful to me, a sinner." O, with what tenderness, and wondrous grace, the Lord speaks to him. Thou art justified freely by my grace through the redemption that is in Christ Jesus." His countenance is uplifted, and in adoring gratitude he goes down to his house justified. Truly this market suits a sinful one like me. Here I, too, would buy. How are you suited

with it, my companions? There is a group of buyers just entered the marketplace; they look haggard and tattered, and some have swollen faces, telling of the sorrows endured by their way hither. Ah, I see we are among the church of the Laodicians. Well, brethren, how is your welfare? You say you have been in troubles; what have been your grievances? I see that some of you still look miserable enough, and some of you are purblind. I should think you could not well see the King in his beauty, nor behold the land that is very far off. But to your story, dear brethren, what source did your miseries spring from? Foreign merchandise, from alien markets, brought in among us, has procured all our disorders, and has made us to be seen in this woeful plight. Some of our members having, as they supposed, accumulated a little money, went abroad, and were enticed to buy in the markets of antichrist, some toys, notions and traditions, such cheap goods, wonderfully cheap, they said. Others, who did not want to be behind in possessing some thing of their own, strayed off also to these markets, and brought in their wares, till there was not room for the wares of the new covenant market, and the merchandise of Babylon, to be housed in the same house. Indeed a clamor was made that preference should be given for the display of these newly acquired possessions; thus a considerable portion of the principles of the gospel were set aside and crowded out, as antiquated furniture. You ask what were these foreign goods? Ah, they are too many to enumerate, but they can all be classed under the name, "damnable heresies," for every departure from the simplicity of the gospel of Christ is heresy, and damnable, too, this we now know to our sorrow. Rules were

introduced other than the law of Christ provides, traditions of men, old covenant maxims; attempts were made to infuse them among the gospel principles of the new covenant, which is another covenant, not according to the old covenant. O, the new covenant is a better testament, with better sacrifices, better promises, a better hope, and hath a more excellent ministry. But the leaven of errors introduced among us, began to work, and we heard in our assemblies a great deal, that we ought to do our duty and be happy. Indeed, do, do and be happy, became the hobby of some, till some of the feeble-minded did not know whether they were under the law, or under the grace of Christ, our gracious Mediator of the new covenant. Yes, this attempted infusion of old covenant precepts, with their conditions, and penalties, and legalizing the commandments of the law of Christ, became as a grievous yoke upon the necks of the disciples. Ah, this astounding confounding of the obedience, promises and blessings of the two covenants. These attempts to blend, to make Ishmael and Isaac live together in joint-heirship, bred much mischief in our midst. Those who thought they were always doing their duty, became proud, and called themselves, and were called, happy. These were like the fat cattle, in Ezekiel's time, who ate up the good pastures, and trod the residue under their feet. They thrust with side and shoulder, and pushed all the diseased with their horns, (Ezek. xxxiv. 17-22,) telling them they might be well, and fat, and strong, and happy, if they would only do their duty. Then suggestions were introduced that it would be to our advantage to soften down some points of the doctrine, such as eternal election, predestination, and the atonement of Christ for his body, the church,

so that some very nice, genteel, influential persons, might find the doctrine a little more palatable, and who could tell they might be induced to join our congregation, and that would be a great help to us socially and financially. Externally things looked prosperous, and it became to be said among us, "We are rich, and increased with goods, and have need of nothing." All this time spiritual companionship and divine intercourse among the members declined, and love one toward another waxed cold. We were in a state of spiritual decay; gray hairs were here and there upon us, but we knew it not. At length our beloved Redeemer and King, whose love no variation knows, had compassion upon us, and laid upon us the chastening rod, saying, "As many as I love I rebuke, and chasten; be zealous therefore, and repent." He discovered to us our nakedness and poverty. Sad in heart, with weeping and supplications, we have come hither to buy. O, there is so much we need that cannot be bought elsewhere. Hark! there is the King's market crier, "Thou sayest, I am rich, and increased with goods, and have need of nothing, and knoweth not that thou art wretched and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Look, my companions, how these members of the church hasten to buy, drawn by that gracious proclamation. They flock to buy the things of the kingdom, as the doves fly to their windows. The Lord in Zion well knows that they are poor, with nothing to pay, but he upbraideth not. He welcomes and encourages them to buy, say-

ing, "Buy of me, without money, and without price." Ah, no merits, no worthiness whatever, have they to bring, to purchase the blessings and treasures of the new covenant. They are buying the truth, saying, "O send forth thy light, and thy truth, and let them guide me." Some are putting on beautiful garments; they are clothed with humility, and ornamented with a meek and quiet spirit, which in the sight of God is of great price; and others, that a little while ago were miserable indeed, are wearing crowns of the loving-kindness, and tender mercies of the Lord.—Psalm ciii. 4. Happy and cheerful, I expect the next time they assemble together as a church, there will be a feast of fat things among them, and the King himself will sit at his table, and will sup with them, and they with him.

(Continued next number.)

CRAWFORDSVILLE, Ind., Feb. 3, 1897.

ELDER F. A. CHICK—MY DEAR BROTHER:—The inclosed from sister Minnie B. Matthew will interest you, and it is at your disposal, by her leave. Most fully do I concur with her in reference to the unlimited meaning of Paul's strong and comforting statement, "And we know that all things work together for good to them that love God." It must be so, for Paul again says that God "worketh all things after the counsel of his own will;" and all who love God are the beloved of him, we know. Then will he not control and overrule all things to the ultimate good of his foreknown and beloved people, "To them who are the called according to his purpose?" Assuredly he will. It were unbelief to say otherwise, and would be limiting the power of the Most High. Following right on in the strong assurance of faith in God, Paul boldly

asks, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" He repels such a thought, saying, "Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Does not this enumeration include "all things?" Does not Paul's divine Master assure his disciples of the same faithful love and care of God the Father, telling them that not a sparrow shall fall to the ground without his notice, and that the very hairs of their heads are numbered? And does not his servant Peter assure his brethren that they "are kept by the power of God through faith unto salvation?" How then can anything arise against them outside of the "all things" that work together for their good? Hear Paul's sweeping challenge, "Who shall lay anything to the charge of God's elect?" "If God be for us, who can be against us?" All this comfortingly assures my faith that when Paul says, "All things work together for good to them that love God," he means all things, and that there is not anything outside of all things, which shall not so work for their good. If such a thing were possible, it would be a mere chance event, and would deny the omnipotence of God. We rejoice that such a thing cannot be. It does not follow from this that the children of God's love are either neutral, or passive, in their loving obedience to him, but the rather that this knowledge of this strong consolation brings them under the most sacred and

endearing obligations to be his followers as dear children, running with patience the race that is set before them. How blessed the divine assurance that the Lord encampeth round about his saints, and that their everlasting Father worketh in them, both to will and to do of his good pleasure. Thus they are willing in the day of his power, in the beauties of holiness, and their delight is in the law of the Lord; they run, and are not weary in well doing, and walk in paths of holiness, and faint not. Therefore, brother Chick, it is a matter of sorrow and surprise to me, that any of our dear kindred in Christ could find it in their heart to even want to deny that God's sweetly reigning grace in the hearts of his children is the true source of all their willing and loving obedience. Why any one should insist, and even contend, that our salvation from sin and disobedience in time is a legal transaction, conditional, and not of grace, but depending upon ourselves, as a reward of merit, or as wages paid for our obedience—why any, who at all believes in salvation by grace, will contend for this legal transaction, is passing strange to me. For both revelation, and experience, teach us that nothing but the love of God abiding in the heart, and his grace sweetly reigning therein unto righteousness, will subdue the sinfulness of the flesh, the enmity of the carnal mind, and both teach and sweetly constrain any man or woman "to live soberly, righteously and godly, in this present world." Paul was not ashamed to say, "For the love of Christ constraineth us." Nor to say again, "But by the grace of God I am what I am: and his grace, which was bestowed upon me, was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with

me." He would have been grieved, had any minister of the gospel of grace charged upon his doctrine or teaching that it denied the accountability of the children of God to him, and reduced them to mere stocks or stones, or that his doctrine of grace charged all the meanness and bad acts of men upon God. To me it seems passing strange that any who are "saved by grace," should want to deny that this grace saves them to the uttermost, from all their sins, meanness, unrighteousness and disobedience, in time, and unto blest eternity; for if grace does not save us from all these things, then will any one please tell me what does? "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Was the poet in error when he sang,

"'Twas grace that kept me to this day,
And will not let me go?"

There is, there can be, but two principles or systems of salvation. One is grace, the other is works; one is unconditional, the other is conditional; one is of the Lord, the other is of man; one depends upon the Holy Spirit, the other "depends upon ourselves." There is no such thing as blending, or mixing these two principles, for they are contrary the one to the other, and where one obtains, the other ceases. One bestows all the blessings received, as God's free and unbought gift, the other deals them out as a debt paid for the good works done. One leads the seeking soul who desires salvation from every sin to cry, "God, be merciful to me a sinner," the other disposes the sinner to say, "God, I thank thee that I am not as other men are." This radical difference runs throughout these two principles of salvation, and there is no escaping from these opposite effects, for every tree bears fruit after its

own kind. Now then, if we apply the principle of unconditional salvation, or salvation by grace, to our everlasting salvation, but apply the principle of conditional salvation, or salvation of works, to our "time salvation," we then have two principles and ways of salvation at war against each other, absolutely irreconcilable and contradictory, and make ourselves more inconsistent than Arminians.

The address of Paul to the saints at Ephesus, also embraces all the chosen and predestinated people of the covenant God and Father, of whom he says, "Who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." Here we have in Christ all spiritual blessings vouchsafed to us, even unto perfect love and holiness, and full adoption, or redemption, in the everlasting presence of the Father and Son; and this, all this, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. Paul here covers the entire period of this blessed people's salvation, from the choice in Christ before the world was, to their entrance into God's presence as his glorified children; and through it all, from first to last, their only acceptance and approval is in the Beloved, and all to the praise of the glory of his grace. It is therefore true that every heavenly blessing we receive in time, as also in eternity, is a blessing of grace, and each sweet reward connected

with our salvation, is a reward of grace, all given and treasured in the Lord Jesus, the spiritual Head of the body, and freely bestowed upon the heirs of salvation for his righteousness' sake, and in his name. This is God the Father's will. O, what unspeakable and heavenly obligations all this salvation and blessing brings us under to be the followers of God as dear children, walking in love, and in loving and delightful obedience to the precious and beloved Savior. What child's heart can resist the grateful incense of praise for blessings so infinite? or harden his heart against obligations and motives so heavenly and divine? What else than this heavenly fullness of abounding and saving grace, reigning through righteousness, will subdue our sins, fit us to walk in all the paths of holiness, and bring every thought into sweet obedience unto Christ? So grace well deserves the praise. And when the glorious, heavenly temple is completed, and the Headstone is brought forth, it will be with shoutings of grace, grace unto it. Even now my soul would join in this heavenly acclaim.

Your brother in bonds of grace,

D. BARTLEY.

BEVERLY, Ohio, Jan. 31, 1897.

ELDER D. BARTLEY—DEAR BROTHER IN THE LORD JESUS:—Your precious letter of the 23d inst. received, and read with the greatest of pleasure. I heartily agree with you in all you wrote. The apostle says, "All things are yours," but some would say this does not mean everything, and then go on to try to explain just how many things it requires to make up the all things here mentioned. But the apostle does not stop here, he adds, "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours."

If there is anything left out here, I fail to see what it is. This confirms the idea that the "all things," which the apostle said worked together for good to them that love God, means everything. I do not like to see the Baptists limit these "all things." Yes, brother Bartley, I saw the articles which you mentioned. They seem to be bent upon preaching up law, and that the children of God are under a law which they are capable of obeying, or disobeying, as they choose. I wonder why Peter did not obey? He was very confident that he had power to abstain from denying Christ, although Christ told him what he would do. He did not believe it. Some person might say that Peter had power to obey, but did not use that power; but this will not work, for Christ told him that he would deny him, and if he could have done otherwise, this would have falsified the words of Christ. Peter felt certain that he would not deny Christ; that he had power to abstain from this evil, and so it is with a great many to-day. They feel certain that they can obey the laws of Christ; they believe that the ability is given them in regeneration to obey what Christ commanded. Then, if this be so, why pray to God to enable us to walk in the way of his truth? If he has given us that power in regeneration, we already have the ability to do good. If we can obey, or disobey, just as we choose, then we would have whereof to glory, when we obeyed. Nothing teaches like experience. When a person has been brought to the place where they can plainly see that they can do nothing, that they are entirely dependent upon God for everything, for even a desire to serve him, it would be useless to try to convince that person that they could keep the commands of Christ. If the apostle could

not find how to perform that which is good, how can we expect to perform any good? I used to think I could do good, but I have long since given up that idea, as a brother said, "I have been burnt out." I have learned by sad experience, that I can do nothing, and unless the Lord enables me, I will not do anything good. I see they have a nice way of getting around that plain Scripture which reads, "Be ye therefore perfect, even as your Father which is in heaven is perfect;" that it does not mean to be perfect without sin, but simply means to come as near being perfect as possible. But I believe that Christ meant exactly what he said, and nothing short of perfection will do here; and we all know that we come far short of fulfilling this command. But Christ has fulfilled it for us. He is perfect; he is righteous, and his righteousness being imputed to us, is the only way that we can ever be saved. My constant prayer is, that the Lord will direct me in that strait and narrow way, and keep me ever near him, for I very well know that without him I can do nothing. He has blessed me so abundantly that I shall never be able to thank him enough for all his blessings, which he has bestowed upon me, a poor sinner.

Yours in hope,

MINNIE B. MATTHEW.

[We gladly indorse the sentiments expressed in the above correspondence of sister Matthew and Elder Bartley. We also believe that when Paul says, "We know that all things work together for good," &c., he means all things. If he had intended all good things, he would have said "all good things." If he had meant simply the things mentioned in the immediate connection of the text, he would have said "all these things." When he says, "Nay, in all these things

we are more than conquerors," he did limit his meaning, by the word "these," to what he had just been speaking of, and that took in what men call evil, as well as good. If the saint is more than a conqueror, what does that mean, if not that these things, instead of harming him as an enemy, do him good as a friend? Salvation by grace has always been charged with a tendency to evil, and so believers need not be frightened by such charges now. It is sure that grace saves from sin, as well as from its curse. The angel did not say to Mary, He shall save his people from the punishment of their sins, but "from their sins." The man who can cloak his sins behind grace, does not know what grace is. He is yet dead in his sins, and the uncircumcision of his flesh. The same is true of the man who justifies his sins behind predestination. He is not a real believer in predestination. Grace in the heart, and reigning there, solves many a difficulty in the mind of a believer, and solves it upon the side of righteousness and truth. Every item of Bible doctrine is turned into lasciviousness by the carnal mind, and we need not fear to declare this truth for that reason, because this is not the fault of the doctrine, but of the carnality of men. Thus upon the doctrine of election, carnal minds reason, If I am to be saved, I will be saved, and if I am to be lost, I will be lost anyhow, and so it does not matter how I live. And yet election is true, and he who really believes it is thereby stirred up to greater diligence in obedience. The same is true of salvation by grace, and of predestination, and of all that ascribes our salvation, not to our will or work, but to the will and work of God; and this is as true of what is called our time salvation, as of our eternal salvation. One is of grace as much as the other.—ED.]

STATE ROAD, Delaware, July 27, 1897.

BROTHER BEEBE:—Brother Francis has written some excellent articles in regard to the propriety and authority for brethren meeting together in associations. He has asked that others of the brethren should speak out on the same subject. What he has said, is all as well said as can be, or need to be said, and if I add some observations on the same subject, it will be only to add to, and heartily endorse what he has said. Some papers published and circulating among the Old School Baptists, have published some sweeping denunciations of associations, and added editorials in the same line, making no discrimination, but denouncing as unscriptural, and unprofitable, everything that was found bearing that name. I would not complain of this, if their columns were open, so that those who have long rejoiced in the privilege of meeting with brethren and sisters in these general meetings, might be heard in defense of their faith and practice. I have not yet seen any good reason why an assemblage of this kind, the object of which was alone to engage in worship, and enjoy that communion and fellowship which was in the Spirit, should have been objected to by anybody who knew anything of the attractions of the sanctuary to those that fear the Lord. Having met with brethren in what is called associations, uniformly, and in several different localities, for more than half a century, I may be supposed to know whereof I speak. An association is not an organized body, it is simply an assemblage of people for worship, and for preaching and hearing the Word. The churches are organized bodies, having a recognized membership, and receiving and dismissing members by the direction and authority of the Master himself. They have

permanent officers. Not so with associations. They have no recognized membership, and no permanent officers. While together, they have a moderator, to preserve quiet and order, and a clerk, to record such things as may be considered necessary to be kept for future reference. It is in no sense a higher court. The members of such churches as are conveniently located, meet together at a convenient point, to enjoy a more extended fellowship. Instead of its being a body above the churches, and with authority in the way of supervision of church business, it is the churches themselves, and no body else. In the makeup of the assemblage, they are all members of one or another of the churches, and are there as such. A majority of the churches that I know, hold an annual extra meeting, to which brethren and friends are invited, and visiting preachers are expected, and to them is assigned the principal part of the ministerial work. There is little difference in the order, or the conduct, of these annual meetings with a church, and those in which several churches unite, except the one is more extended, having a larger attendance, more preachers, and more preaching. Other orders of professors have higher courts, modeled after the order to be found in the civil governments of the world. But as the Master said, "It shall not be so among you," so it has been uniformly maintained, and I think might be uniformly understood, that the meetings called associations, are not higher courts, and not courts at all; but merely an assemblage of church members, come together for their mutual benefit. I presume that the same reasons that originally induced the saints to assemble at stated times, and to band together as churches, still induces them to arrange

occasionally for more enlarged gatherings, and an extension of their acquaintance and fellowship, beyond the limits of a single church membership. If there are ambitious men in some of the churches, who assume to be lords, instead of servants, they will no doubt endeavor to exercise their lordship over neighboring churches. An association, or yearly meeting, is not responsible for this. In fact, in these more general assemblies is where the remedy is found. The objections urged against these general meetings, would also bear equally against church meetings, and church organizations. I regret very much, that preachers occupying prominent places among us, are disposed to agitate questions that tend to perplex and worry the brethren. Why not encourage them in the good work? When people are willing to go many miles, and encounter a heavy expense, to meet with the saints in these general meetings, and then rejoice in it ever afterward, why not encourage it, and rejoice because of it? In some instances that I have known, it has seemed to be the turning point in a person's life. It was at the association where they first heard to understand gospel preaching. It was there where they first saw and felt how the Lord's people love each other. It is not a new thing to me. I have gone all through this discussion years ago. But the associations have gone on quietly, yet uniformly, while the objectors have long since ceased to be heard. There is a feature in human nature that seems to be fond of, and enjoy debate. Its characteristic has always been to gender strife. But though objectors should still occasionally endeavor to revive the discussion, I feel satisfied that while ever there are saints on the earth, and that they continue to love each other,

and have hearts to receive and enjoy gospel preaching, that they will continue to meet together in extra meetings and associations, and to say with the disciples on the mount, "Master, it is good for us to be here."

Yours in fellowship,

E. RITTENHOUSE.

GOLDENDALE, Wash., March 4, 1897.

EDITORS OF THE SIGNS OF THE TIMES—
DEAR BRETHREN:—I have thought for some years that I would write an account of the way the Lord has led me since I was a boy. I was born in May, 1825, in Parks Co., Ind., and there grew to manhood. My parents were Old School Baptists. The Lord showed me that I was a sinner when quite young, but I had no serious impressions, long at a time, until after my father died, which was in August, 1839. I never forgot him. The night he died, the children were all waked up, and he took each by the hand, eight in all, and bade us good-by. But he could not speak. This event seemed to have some effect upon this poor sinner. The following winter I went to a neighbor's, to work for my board and go to school. He was an Old School Presbyterian; a good man, and had prayer at night. I took the New Testament to school, as books were scarce. I read it through, and I became much interested in it, and the Lord showed me what a great sinner I was. At times it would seem that I would fall, before I would get to the house with such a load of guilt. It seemed at times that Jesus was in the load of guilt, and that I was trying to follow. I would lie nights and talk to a little boy who slept with me, and tears would fall from my eyes, until my pillow would be wet. I read of the promises of the Lord to his people, and I

would keep looking for them, but I never could find any for me, a poor, wretched sinner. I got a small testament, and carried it in my pocket, and when I had a chance, I read it, and looked for the promises. One day the Lord seemed near me, and I was made ashamed. I was made to leave everything and go into the barn and fall on my knees. I said, Lord, have mercy. I rose up ashamed of myself. I could not see how God could be just and save such a sinner as I was, for he was perfect and righteous, and I was a condemned sinner, and my condemnation was just. "If my soul were sent to hell, his righteous law approved it well." Yet all the time I seemed to view Christ on the cross, and it seemed that my help was in him. But I could not get the evidence that he was my Savior and Redeemer, from the bondage of corruption, that I was in. I wished that I was like the beasts and birds, so that when I died there would be no more of me. I envied them their lot. O this hard heart of mine!

"Oh, for a glance of heavenly day,
To take this stubborn heart away,
And thaw with beams of love divine,
This heart, this frozen heart of mine."

So the Lord was with me, and showed me that I must suffer for his sake. I spent all that summer until about September in mourning. Then one day I was in the field near an aunt's, who lived near the man at whose home I was staying, cutting a treetop into wood. The folks were not at home, and I went into the garden and got a watermelon and ate it, and then went to my work again. In an instant, something said, You have stolen that melon, and then the words came, What is this world to eternity? Then something seemed to come down by me. I dropped my axe, and stood amazed for a moment. I felt so full of light and

life, that I wanted to talk and tell my comrades how happy I was. But I did not know the ways of the Lord then, nor that he was with me. Then came my troubles again. I would study about it, and think that I was deceived, and then wanted my troubles back again. But the Lord was with me, and showed me that my only help was in him. My doubts and fears and sins since, no one can tell. I joined the Freewill Baptists, in Indiana. I moved to Illinois in 1846, and about 1848 I united with the Old School Baptists, near Greenbush, Ill. In 1854, I moved to Iowa, and there we constituted the Pleasant Grove church, in Mahaska Co. In 1865 we crossed the plains to Oregon with ox-teams. We settled in Marion Co., and I united with the Baptists there. Elder Abner Shanks was our pastor. There I became dissatisfied with my baptism, and was baptized by Elder Wm. M. Townsend, in the fall of 1869. I moved to Klickitat Co., Wash., in 1876, and we found members enough to constitute a church near Goldendale, called Pleasant Grove. So the Lord has brought me through dangers seen and unseen, and I have faith to believe that he will not leave me, but will prepare me for that spiritual world, where all is joy and peace. I am your brother unworthily, if one at all,

S. R. DARLAND.

[As we have been reading this narrative of experience, together with others to-day, we have been reminded of the language of inspiration, which declares that there is a diversity of operations, but the same spirit. We have also been impressed with the truth, that although there are divergences of operations, yet the substance of every christian experience is the same. The teaching of all christian experience is summed up in the words, "A sinner saved by grace." How many

have wished for the experience of Paul; and yet when they read the record of his experience, they have fellowship with him at once.—ED.]

ASHLAND, Ill., April 1, 1892.

MY mind is led this beautiful day to write a few lines, hoping it may be a benefit to some dear reader.

The old SIGNS comes regularly to us, once a week. What a great comfort it is to read the letters from the dear brethren in the north, south, east and west, all telling the same old story. We ought to love one another, and if we do not see alike on all points of doctrine, if we are brought to see ourselves as poor, lost, hell-deserving sinners, that all our works are as filthy rags, that Jesus is our only hope of salvation; that he is able and will save to the uttermost; that he has all power in heaven and on earth; that he speaks and it is done; is this not enough? Let us not be too ready to find fault with each other. Let us remove the beam from our own eye, before we see the mote in our brother's eye.

There has been a great deal written on predestination of all things. I was greatly troubled over it for a long time. I know it is very deep and mysterious. I once thought this would make God the author of sin, but I hope I was brought to see: let God do as he will, it is all right. Let me be still and know that he is God. I look around over the earth and I see his power everywhere. I saw a mother taken from the dear babe of her bosom, and in another place, a father, the only support of a wife and little children, snatched from them in a moment. He sends storms and cyclones on the earth and sea, and many lives are lost.

Is it a sin for God to do these things? Why do we yet find fault with God?

Who hath resisted his will? Nay, 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?

O, what a glorious doctrine that God has all power, and will do his will in heaven and earth! Even the seas obey this command. He holds them in the hollow of his hand, and thus says to the waves thereof, Thus far shalt thou go, and no farther. Not a sparrow falls to the ground without his knowledge, and even the hairs of our heads are numbered.

My dear brethren and sisters, (I feel to be the least of all) let us ascribe all power to our God, and when the troubles and trials of this life fall on us, and we feel ready to sink under the burden, let us trust in him and pray to him to reconcile us to his will. For whom the Lord loveth he chasteneth, and scourgeth every one that he receiveth. In our troubles where else can we go but to him? But, O, how hard to be reconciled to the disappointments of this life. How often we are heard to murmur; how often things turn out differently from what we planned them, but God is at the head, and he knows best.

When I look back over my life since I professed a hope in Jesus, how different I have been led from the way I intended to go. I had hoped to live more to the honor and glory of God, but I so often do things I would not; and sin is mixed with all I do. Here we are weary and careworn, but beyond is a land of rest. To those who are weary, the word rest, is full of heaven. We are so tempted within, and so molested by foes without, that we have little or no peace here. Sin is a constant grief to us, but all these trials are for our good, to bring us down, and show us that Jesus is our only hope

in this life, and the one to come. Jesus is with us, and we hear a voice saying, "Be not afraid, it is I." We know that God is always wise, that there can be no accidents nor mistakes with him; that nothing can occur which ought not to arise; and so believing that God rules all; that he governs wisely; we are enabled to meet each trial as it comes. This is a rough road, beset with sharp thorns, but Jesus has promised to be with thee, that the rivers shall not overflow thee.

Then let us be patient. A few more rolling suns at most, will land us on heaven's coast. Then all our trials and troubles will be over. What matters it though weeping may endure for a night, when joy cometh in the morning? Wait a while, your troubles will be over, and your weary head will rest, and you will be where there will be neither sorrow nor crying, neither shall there be any more pain. My greatest fear is that I am not one of that happy number. But Jesus will do all things well.

When I read the good letters in the SIGNS, I am sometimes made to rejoice that I am not alone. At other times I feel like there is none like me. I feel sometimes I certainly cannot be a child of God, for

"If I love, why am I thus?
Why this dull and lifeless frame?
Surely they cannot be worse,
Who have never known his name."

Why am I thus so often in the dark?

I have just read the book of sister Mary Parker, and I think if I could just be like her; if I had as bright an evidence as she has, I would feel better. She is so afflicted, and yet can write such beautiful letters.

FANNIE E. KOONTZ.

(See obituary notice on page 507.)

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1897.

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BRIEF REPLIES.

WE wish to say that we have several requests for views on hand from different sections of the country, and while we would be glad to notice them all, we cannot do so for various reasons. Upon some of the subjects presented, we have no understanding that would warrant us in presenting any thoughts upon them, and others we have not had time nor space to consider as yet. We hope that none of our correspondents will think that we would purposely neglect them, or that we do not appreciate the interest that they manifest in the word of God, and in the SIGNS. In addition to trying to reply to the requests of the brethren and friends, we sometimes feel as though we ought to present such subjects as are presented to our mind in other ways. We would always desire to feel, that whether we try to preach, or to write, we have a message from the Lord, and that he has opened our understanding in the Scripture of which we try to speak.

It is in our mind at this time to present a few thoughts upon several portions of the word, to which our attention has been called by correspondents. Our brother, G. D. Peters, of Zanesfield, Ohio, some

time since, called our attention to the commission, which the Savior gave to his disciples ere he ascended out of their sight, to preach the gospel to every creature. He especially asked what kind of salvation was meant, when the Savior said, "He that believeth and is baptized shall be saved?" We reply, that we have very little doubt that the Savior referred to that salvation of which we commonly speak, when we would testify of the grace and mercy of God in salvation. Some good brethren have thought that the Savior referred to that salvation of which the apostles sometime speak, when they refer to the obedience of the children of God, or to a salvation from error and every false way, through the word, and through mutual encouragement and instruction. It is true that there is a salvation in the ordinance of baptism, and in believing the gospel, that belongs to our daily experience; but we do not think that there is any reason to think that this is the salvation referred to here. The expression which follows, "He that believeth not shall be damned," seems to us to fix the meaning of the first sentence very clearly and positively, as relating to our final salvation. Belief, or faith, and the obedience of faith, which is included in the ordinance of baptism, as was also presented in the words of the Savior at his own baptism, "Thus it becometh us to fulfill all righteousness," is not here, or elsewhere, presented as the cause of salvation, but as accompanying it, and growing out of it, as an evidence of it, while damnation, on the other hand, is not presented as the result of unbelief, but unbelief is an evidence that one is still in an unsaved state; that is, that such an one is yet in the darkness of nature. Faith is the gift of God, and such as possess it have the evidence that they

are born of God, while unbelief is the evidence that such an one abides still in a state of condemnation; and the preaching of the gospel is a witness to those who are saved, and a touchstone which shows where men stand, with reference to salvation. The elect of God are known by their faith in the gospel of the Son of God, and as it is preached, they receive and rejoice in it. Every true minister of Jesus rejoices to welcome to his fellowship all who gladly receive the word, while he can have no evidence of the salvation of those who reject the gospel. This is in substance the view which we have long had of this matter. We leave it for the consideration of our brother, and our readers generally.

BROTHER J. T. Skinner, of Octavia, Nebraska, has asked us to present some thoughts upon the meaning of the two pence, in the parable recorded in Luke x. 30-35. Without entering into the parable in general, we will say a few words upon the question suggested by our brother. We understand the whole parable to point out the tender mercy of our blessed Master, to the poor and needy and unworthy, and that this mercy and goodness is set over against the selfishness and the self-righteousness of carnal religionists, who have never felt the plague of their own hearts. Everything in the parable is subordinated to these ends. The man who has been stripped of all, and from whom no hope of reward can be expected, and who beside belonged to a hated class of men, and to whom the priest of a carnal religion, and the Levite, who had been especially blessed of God, would show no mercy, is visited by the spotless Lamb of God, and is ministered unto just according to the greatness of his need. And, as we said before, every-

thing in the parable is made to bend to the still further showing forth of this great truth. This one thing is kept in view from the beginning to the end of the narrative. The parables are not types, in which each sentence is to be understood as representing some special truth, but they are designed to set forth some one great truth; and when we have found that truth, we have all that the Savior meant to present. We think that this is most important to be kept in mind. We have here briefly stated the one truth which seems to us to be contained and illustrated in this parable. And now all that the Samaritan did to this poor and helpless man, but more clearly sets forth the goodness and kindness and mercy of the Lord. He loved and pitied this man. Out of this unbounded love and pity, he went to him, and bound up his wounds, and poured in oil and wine, and set him upon his own beast, and saw that he was provided for in the inn, and then as he must go on his way, he provided for the sufferer beforehand, and gave his pledge that if more was done for him than he had already paid for, he would make it good when he came. Now all these several items but show the fullness of grace, and goodness that there is in Jesus, toward his people. He came to poor sinners when they were outcast and dying; he bound up their wounds; he provided a place of rest for them, and he not only did this for them in their present need, but he also provided for all their future need, as is set forth in the parable. How great was the mercy here shown, and how great a mercy that we poor sinners should find such a Savior. The payment of the two pence, then, but shows that the Redeemer has provided for all the future needs of his people, as he has provided for their present needs. Some have

thought that the two pence represented the two covenants. We do not see the slightest reason to give this interpretation of the matter. We must say that we do not see how the two covenants could be made to apply here. The two pence, in the parable, manifestly only paid for the future needs of the sufferer. We can see nothing more than what we have already declared, viz: that a fullness of grace is laid up for all the redeemed people of God, sufficient for all their need, to all eternity.

A BROTHER from Lashnet, Kansas, has asked our views upon John xix. 26, 27. We would briefly say, that it seems to us that the teaching of this Scripture is, that Jesus did not ignore earthly relationships, but on the contrary, sanctified, blessed and exalted them. When upon the cross, in his expiring agony, Jesus said to his mother, "Behold thy son, and to John he said, Behold thy mother." Thus our Master, and example, fulfilled all natural obligations, as well as the work of redemption. In this we have full warrant for making provision for those dependent upon us, when we are about to leave this world, as we may have it in our power to do. Jesus neglected no natural obligation. He showed that the ties of nature were of God, and were to be considered as binding upon us, just as fully as are the ties that bind us to follow him in the way of his ordinances, in his house, the church. It is sure that the grace of God felt in the heart, will cause the recipient thereof, to feel more anxious to be a good father, husband, son, brother, neighbor and citizen, than he ever felt before, because now the good name of his Lord is involved in so doing, and men will, he knows, judge his religion by the kind of

life that they see manifested in him. The sacredness of these obligations is shown very clearly when we consider the circumstances under which the Savior thus provided for his mother. It was in the midst of the agony of his crucifixion, and when the weight of the curse of the sins of his people pressed upon him, and he was oppressed beyond measure, so that he shortly must cry out, "My God, my God, why hast thou forsaken me?" that he thought of his mother, and laid this solemn injunction upon the beloved disciple. Surely the lesson meant to be taught by this act, must have been of the greatest importance to the disciples of our Lord, else he had not as it were, turned back from the very gates of the grave, to provide for the future of his mother. There is nothing antagonistic between a right human love, and the love and service of God. Yea, he that best loves his friends, and serves them best, best loves and serves God. This is true, because God has himself established these relationships among men.

SOME time since, our sister, Mrs. J. H. Blackburn, of Chatam, Ontario, called our attention to 1 Timothy v. 21, and asked that we say something about it in the SIGNS. We suppose that the part of the verse referred to especially, is the last, which reads as follows: "Without preferring one before another, doing nothing by partiality." The apostle is, in this connection, exhorting Timothy as to how he is to teach, and as to how he is to behave himself in the house of God as a pastor, and in attending to the affairs of the churches. In this verse, he sums up all that he has been saying, in the way of admonition, and says concerning all which he has been urging upon Timothy, that he shall be careful to do noth-

ing by partiality, saying that he shall not even prefer one before another. Our God loves all his children alike, and he will have them love each other, without allowing any worldly influence to make them partial. We are still in the flesh, and subject to worldly and fleshly influences, and we have need to watch unto prayer, against these worldly tendencies in us. It is natural for us to hold men's persons in admiration. James, in his epistle, warns his brethren against showing partiality toward the rich man with a gold ring, who may come into their assemblies, while they would say to the poor man in plain apparel, Sit down yonder. It is forbidden in the word to have men's persons in admiration. No natural differences are to affect our conduct toward our brethren. The learned is to be held in no more honor than the unlearned; the rich is not to be preferred to the poor; a king or a president has no more rights in the house of God, than the beggar upon the dunghill. There is but one distinction allowed in the house of God, and that is the fact that a man is a child of God, and an heir of glory. Every man, when he becomes a member of the church, is entitled to each and every privilege in the church. He is entitled to receive equal kindness from his brethren, and to expect the same treatment that the most favored one enjoys. If the proper love be in the church, this will be the case. But, as said before, we are yet in the flesh, and liable to be swayed by it. And therefore the necessity of warnings against this snare, lest we be entangled by it, and allow some worldly thing to make a difference in our conduct toward different ones. If we show more attention toward the rich, the learned, the gifted, the great, than we do to the poor, the unlearned, the lowly,

then are we partial, and prefer one before another. The discipline of the church, which Timothy was to see after, was the thing of which Paul was especially speaking here, and it is of this that he is still speaking in the text to which our attention has been called; and here also one is not to be preferred before another. There is to be no favoritism. If a difference arises between two members in different walks in life, so that one seems to be of more weight in a worldly point of view than the other, and one has from that standpoint more influence than the other, this is not to be allowed to influence us in deciding this difference in the least. To sum it all up, we think that the apostle teaches here that no natural thing, be it what it may, has any right to enter into, and influence us in any matter that may arise in our dealings with each other in the church. Do not in any sense of the word say to the more favored brother, Come up hither, while we say to the more obscure brother, Take thy place down yonder. It is a crying shame when in any earthly court, preference is shown, and one man's riches, or worldly position, gives him the advantage over his less fortunate rival. How much greater the shame, when the courts of the Lord's house witness this preference, and this partiality. The solemnity and the importance of this admonition may be seen in the solemn words with which Paul begins the admonition, "I charge thee before God, and the Lord Jesus Christ, and the elect angels." We stand before God, the just Judge; before the Lord Jesus Christ, who died for all his people, the poor, as well as the rich, the lowly, as well as the lofty; before the elect angels, who, whether they may mean a higher order of beings, or men, are elect alike, whether rich or poor, whether wise or un-

wise, solely upon the ground of the sovereign mercy of God, and not upon the ground of one being any better than another. These three facts forbid that we should be partial to one another, seeing that the Lord has put the whole matter of salvation upon the ground of sovereign grace alone. If the Lord loves all alike, what right have we to single out favorites, and show partiality toward them? The consideration of these things will have a tendency to cause us to love all the people of God, and to treat them in all things, with equal love.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

"AND HIS BANNER OVER ME WAS
LOVE."—CANT. II. 4.

THAT portion of the Scriptures which is so appropriately called "The Song of Songs," abounds with a rich variety of the most clear and striking figures for the instruction, comfort and edification of all who hath an ear to hear what the Spirit saith to the churches. While from the carnal mind of man the spirituality of this inspired and inspiring sound is altogether concealed, to the saints of the Most High, when opened and appropriated by the heavenly Comforter, it discloses much of the marrow and fatness of the gospel of God our Savior. The manner of the love of God bestowed on the saints, whereby they are called his sons, and the vital and indissoluble union of Christ and his church, are presented in the strongest possible terms. In the conjugal relationship of the Beloved and the spouse, the fitness and force of the song is most pleasingly appropriate. The spouse, whose noblest theme has always been to declare what her Lord has done for her,

in the immediate connection of our text, proclaims to all the daughters of Jerusalem, that as an apple tree, he had offered her a shadow from the burning heat of noon, and supplied her with the rich fruit which he bears for her comfort and support. "I sat down under his shadow with great delight, and his fruit was sweet to my taste." While he had stayed or supported her with flagons, he had comforted her with apples, for the words of his mouth, the consolations of his words had been to her as apples of gold in pictures of silver. But he had not only seated her under his shadow, and made her to partake of the delicious fruits of the Tree of life, which is in the midst of the paradise of God, but he had made for her a glorious entertainment, a cheering banquet, and had brought her to it. He had not merely made the provision for a banquet and sent her an invitation to attend, or offered her a chance upon condition of her willing or doing something, but she declares, "He brought me to the banqueting-house," and thus she joyfully gives him all the praise. In connection with these testimonials of his sovereign goodness and distinguishing love to her, she adds, "And his banner over me was love."

Every regular army, every state and civilized nation, has its peculiar banner or standard, and distinguished from all others by some peculiar device or color, by which it may be readily known by those whose honor, interest or protection, it represents. As the church of Christ is a peculiar people, she requires a peculiar banner, distinct from every other banner; as a holy nation she requires a national standard, and as a marshaled host she must be identified by the unmistakable peculiarities of her flowing ensign. Hence the inspired psalmist says, "Thou

hast given a banner to them that feared thee, that it may be displayed because of the truth."—Psalm xlv. 4, and in Psalm xx. 5, he says, "We will rejoice in thy salvation, and in the name of our God we will set up our banners." Thus shall the church of God appear in distinction from, and defiance of all her enemies, "Terrible as an army with banners."—Songs vi. 4. Four important considerations are presented for our instruction and comfort in the contemplation of the banner which our God has given us.

First. The distinct character and militant state of the church of God as she exists in the world.

Second. The identity and peculiarity of her banner.

Third. That it is to be displayed, and for what cause.

Fourth. That all her battles must be fought, and all her conquests achieved under it.

1. That the church of God is a distinct and separate people from all the rest of mankind, is abundantly testified throughout the Scriptures, and if this were not the case, she would not require a separate or distinct ensign or banner. To rally under any other than the legitimate banner of the government to which the citizens of any nation belongs, is treason, and subjects the offender not only to a forfeiture of the protection of such government, but to the dishonor and retribution in such cases provided for traitors. God has ordained that his church, or Israel, shall dwell safely alone, and that she shall not be reckoned with other nations; and the Captain of our salvation has declared, that his kingdom is not of this world, and by the mouth of his apostle hath told us that flesh and blood cannot inherit it. He said to a ruler of the Jews, Except a man be born again, he

cannot see it, and except a man be born of the water, and of the Spirit, he cannot enter into it. The Holy Ghost, by the prophet Daniel, declares this kingdom differs from all other kingdoms, and that it shall break them in pieces, and consume them, and it shall stand forever. And that this kingdom is in a militant state, that she is in a state of warfare, is equally certain from the record of truth. Her members are chosen in a furnace of affliction, and they are called to be soldiers of the cross, to fight the good fight, until her course shall be finished, all her conflicts over, the last of which to be subdued is death. The marshaled host of sin, and death, and hell, are in the field against her; the world, the flesh and the devil are to be encountered, and although ultimate triumph awaits her, and more than conquering laurels are already treasured up for her, in Christ her Lord, her conflicts, so far as relate to the personal experience of her members, which are here in the flesh, will not cease until the Lord himself shall descend from heaven with a shout, and the voice of the Archangel shall announce their triumph, and their ransomed bodies rise in the image of Christ's glorious and immortal body. Now she is, "As the lily among thorns." Like the bush in the devouring element, and yet unconcerned, and like the Hebrew children in the fiery furnace. Until the war is ended, until the clash of arms, the smoke and carnage of the war shall cease, her banner must continue to wave, and all her valiant men to rally round it, having on the whole armor of God.

2. The identity and peculiarity of the banner is expressed in the word of our text. It is, "Love." This is his banner, and it differs from all other banners. No human force was ever marshaled for a

deadly conflict under such an ensign as this. Hated, which is the very opposite to this banner, is displayed in all the hostile movements of the sons of men. Hatred, instead of love, brought Cain into the field to slay his righteous brother; and hatred, instead of love, has characterized all scenes of slaughter which have drenched the earth with human gore, from the days of Cain to the present day. Hatred, instead of love, makes the feet of men swift to shed blood, because there is no fear of God before their eyes, and the way of peace they have not known. How striking then is the contrast between the banner of Christ, which waves in righteousness over the Lord's host, and that of the enemies of the Lord. All the opposition of men and devils against God and truth, and against his people, is instigated by hatred to God, to holiness, to truth and righteousness, and therefore the banner over the church is the more clearly identified, and the more readily known by those unto whom it is given, and over whom it is unfurled. His banner over them is love.

3. This banner must be displayed. It is not to be concealed, furled, or laid aside. None but pirates on the high seas, or lawless banditti upon the land, will fight without displaying the banner under which they fight. It must be displayed, because God has authorized and commanded it; therefore we cannot, without disobeying him, conceal it. It must be displayed, because the armies of Israel can neither be identified by friends or foes, unless they display the love of God, which is over them, as well in the field of conflict, as in the banqueting festivities of the bride, the Lamb's wife. How is an individual to be recognized as a child of God, and an heir of glory, if he gives no evidence that the love of God dwells in

him, being shed abroad in his heart, as influencing his walk and conversation? How, in the absence of the love of God, which centers in Christ, fixes upon his doctrine, ordinances and the order and provisions of his house, to be distinguished from the world? How shall it be said of them, Behold how they love one another, if they display not this banner? How can they love one another with a pure heart fervently, if love, which is the banner, be unseen among them? It must be displayed because of the truth. Only by this banner can we show our relish for, or attachment to, the truth as it is in Jesus. This being his banner, or his love, it differs from the carnal passions of the flesh, human affections are fickle, wavering and transient, God's love is immutable, eternal, and he rests in it. The creature's love has its element in this world, and if it predominates in us, the love of the Father dwells not in us. His banner, or his love, has its origin in God, it is the banner he has given, the love which he has bestowed, the greater love wherewith he has loved us, and as it came from God, so it will center in him, and it will rest on the same objects on which it rested before it was communicated to us, it will, in us continue to "love the thing our Father loves, and hate the work he hates." We cannot possess it and hate God, his people, his doctrine, his authority or his government, for love is of God, and he that loveth is born of God.

4. Under the banner of his love we are to fight the good fight, finish our course, and keep the faith. Paul says, "And if a man also strives for masteries, yet he is not crowned, except he strive lawfully."—2 Tim. ii. 5. Although the saints are not to strive for mastery over each other, or to be lords over God's heritage, yet they are to strive against sin, and for mastery

over all the lusts of their flesh, and to keep their bodies under, and to contend earnestly for the faith and order of the gospel. In all this strife they are required not only to strive, but to strive lawfully, or they fight as one that beateth the air.—1 Cor. ix. 26. The law of the kingdom to which we belong, as the disciples of our Redeemer, is written, not on tables of stone, but on the tables of the heart, and in the inward parts of his subjects, and this law directs that all our fightings shall be performed under his banner, which is love. We have already hinted that to fight in any case, without a display of the love of God in and over us, is piracy, consequently unlawful and ineffectual. If called to resist unto blood, striving against sin, let it be clearly seen that the love of God, of truth and righteousness, instead of vain ambition, or the gratification of our carnal lusts, is what stimulates us. They who hold the truth in unrighteousness, may feel a vain ambition to carry their points, when their own fame and selfish pride, rather than a zeal for the honor of God, and a regard for the banner of his love, predominates in them. The truth of God requires no unlawful defense; better by far, that the ark of the Lord jostle on the new cart, than that we attempt to steady it by unlawful interference. When the disciples proposed to call for fire from heaven to consume their enemies, Jesus rebuked them. Their impatience and contemplated vengeance, made no display of the banner of God's love. And when Peter proposed to shield his Lord from the assaults of his enemies, by the use of carnal weapons, he savored of the things which be of men, and not the things which be of God; and he was sharply rebuked, and informed that he that shall resort to the force of arms,

even in defense of Christ and his cause, shall perish by the sword. When we stand up to preach Christ, and him crucified, all our orthodoxy, eloquence and zeal, will be ineffectual, if the banner of the love of God be not displayed as that which moves us to action. A selfish ambition to carry our points, that we may exult over a vanquished opposer, that we may be regarded as the more expert or talented, is an unworthy and unlawful motive, and offers an insult to our glorious banner. Love, which is the lawful standard, worketh no ill to our neighbors, hence we cannot, under the banner of love, call for fire to burn them, nor for fines, or imprisonments, to punish them for their assaults on us, or on the cause; for vengeance belongs to God, and not to us; he will administer it at the proper time, and in a righteous manner. Proscription, persecution, the infliction of personal injuries, are the armor of the powers of darkness, but they cannot be under the banner of God's love. The love of God will constrain all the soldiers of the cross to fight manfully, and to die rather than sacrifice one principle of truth, or make any liege with the common enemy; but it will never lead us to fight for personal renown, or self-aggrandizement. It being then unlawful for us to fight the powers of earth and hell, from any other impulse than that inspired by the banner of love, how much more unbecoming for us to contend with our brethren, who are of the household of God. Can we love God supremely, and hate our brother? What if we have seen in our brother, defection, infirmity or departure from the gospel, should this enkindle our wrath, or be made a pretext for violence? Truly we are called on to protest against this sin, and to strive to reclaim him, but it must be in love, or it

cannot display our banner. If we can know what spirit we are of, it will be easy to determine whether we are prompted by the love of God, or by some fleshly feeling, when we labor with an offending brother or sister. When they offend, or trespass against us, if we ourselves be under the banner of his love, we shall be grieved, and feel disposed to labor to restore the offender, in the spirit of meekness; but if not actuated by love, our carnal passions will be aroused, the old man offended, or made angry, and we shall feel inclined to deal in retribution, for the injury which we suppose we have received. In our pilgrimage of more than forty years, we have witnessed cases where brethren have labored most perseveringly to prove the guilt of an offending brother, and with a seeming diligence to fortify themselves with scriptural authority for every movement, and yet instead of displaying the banner of love, in a kind brotherly desire for the recovery of the brother, a settled determination to head him off at every point, and to lower him in the estimation of all his brethren, and finally to have him excluded from the fellowship and society of the church, is far more prominently displayed, than is the banner of God's love. Can this be strivingly lawful? Can such as strive in this manner, be crowned? Brethren in the ministry have sometimes become disaffected towards each other, sometimes having a just cause, and sometimes from jealousy, or envy, and instead of displaying the banner of love, a disposition to bite and devour has been betrayed. Carnal nature has shown its teeth, and claws; hard speeches, sly hints, cruel and ungenerous insinuations, have been thrown out, the brother's character assailed, his reputation stained, much private and confidential whispering, but not to the accused,

and with great seeming cautiousness, for the ostensible object of having counsel and advice on the subject, but in reality to get brethren committed, while a settled determination is fixed, to make the suffering brother appear in the worst possible light. His words are scrutinized, perverted, and made to imply what we all know he never intended, and all this to gratify some carnal propensity, or passion of the old man. How dwells the love of God in such, while thus proceeding? Where is the banner of divine love under which they have enlisted? The banner under which the great Captain of salvation grappled with the powers of darkness, encountered sin, death and hell, for our redemption, was the banner of his love. Are we his followers? Does his love dwell in our hearts, and wave over our heads? Then let us display this banner in all our conflicts. The little personal injuries we sustain, are but for a short season, the storm will soon be over, and they shall only ripen us for that glory which God has laid up in heaven for us, and for that crown which the righteous Judge shall put upon us in that day. Unto us it is given, not only to believe on him, but also to suffer for his sake. If then we be reviled, let us remember that we are not to revile again. If we would win the misguided brother, who has injured us in our persons, property, reputation or feelings, let us display to him the banner of love. If anything will reclaim him; if anything is calculated to subdue his heart, and lead him to reflect profitably on the error of his cause, it will be a sight of the banner; a conviction that his blows are leveled against one who sincerely and tenderly loves him. If under this banner we cannot reclaim him by a first, and second step, of faithful labor, we must tell the matter to the

church, and submit quietly to its righteous decision.

MIDDLETOWN, N. Y., Feb. 15, 1855.

P O E T R Y .

MY HINDRANCE.

"Who shall roll us away the stone?"—Mark xvi. 3.

Dear Lord, I find across my path,
A monstrous stumbling stone,
Which, while with others I would go,
Keeps me from traveling on.

In vain I try, I can't remove,
My strength's of no avail,
Again, and then again I've tried,
And each time tried in vain.

There is no help that I can find,
No words which can express
How much I'm hindered by this stone,
My great unworthiness.

I fear 'twill never be removed,
Enough for me to know,
That I may with God's saints unite,
Because I love them so.

Yet there is one who can remove
This obstacle away,
And make the pathway free and bright,
That leads to endless day.

E'en as at Jesus' sepulchre,
The stone was rolled away,
And the two Marys, wondering viewed,
The place where once he lay.

Thus Lord, remove this stone for me;
So let me move along.
I love thy church upon the earth;
O, let me there belong.

Unworthiness, O heavy stone,
That keeps me from the day:
I know that ever thus 'twill prove;
Must I then stay away?

Dear Lord, if e'er the time shall come,
When thou this stone shalt move,
My soul will thrill with wondrous joy,
And run to those she loves.

Will crave admission with the saints,
Unworthy though she is;
Will, if accepted, feel most blessed
With peace, and perfect bliss.

TITUSVILLE, N. J.

K. A. V.

OBITUARY NOTICES.

Mrs. Ann M. Fetter departed this life April 12th, 1897. She was born March 22d, 1818. She was baptized in the fellowship of the Southampton Old School Baptist Church, June 25th, 1837, at the same time with sister Sarah Van Cleve, who is still with us, and is now the member of longest standing in this church. Sister Fetter was received by the church two months before her baptism, but waited for her father's consent. She was truly a mother in Israel, and esteemed as such by all of her brethren and sisters. She had a sweet gift to talk of experimental things, in social companies and conference meetings, and although naturally very modest and retiring, she could not withhold her testimony on such occasions. She occasionally wrote for the SIGNS OF THE TIMES, and in such a way that her name is pleasantly remembered by many who never saw her. Within the past year or two I published portions of three letters, written by her many years ago. She was married Jan. 12th, 1838, to Casper G. Fetter, who died a few years ago. He was evidently an experienced man, and always attentive to the church, but was never baptized. During sister Fetter's last illness, which was lingering, she was quiet and trustful in her mind, and expressed her confidence and rejoicing in the Lord, and her readiness to depart whenever she should be called. The dear Savior was precious to her. I had many interviews with her, which I felt to be precious. It was pleasant to be with her, to hear her tell of her exercises, and of the preciousness of the dear Savior to her. She passed away peacefully. Her home at the time of her departure was with her son, Christopher Fetter, the survivor of two children, who, with his wife, a member of this church, and eight children, mourn the loss of one very dear to them, and to all who knew her.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

Fannie E. Koontz was born May 18th, 1852, in Page Co., Virginia, and died at her home near Ashland, Cass Co., Ill., June 15th, 1897. She was married to Charles W. Koontz, Nov. 7th, 1872. To this union were born two sons and three daughters, Lester L., Gideon S., Elizabeth B., Mary V., Sadie G. All are living except Sadie, who died in infancy. She leaves to mourn her loss, husband, children, father and mother, four brothers and three sisters. One sister died just about three weeks before. Sister Fannie joined the Primitive Baptist Church at Yatesville, April 30th, 1887, and was baptized the following day by Elder I. N. Vanmeter. She has been a faithful and devoted member since that time, and we will miss her from among us. The evidence of her dying faith, to those about her, was indeed a comfort to the bereaved. She spoke often of her resignation to her

Master's will, and talked of death as only going home. She was as much devoted to her family as any one could be. We all join with them in feeling so keenly her loss, but realize it is the Lord's doing, and bow in submission.

Her funeral was held at her home, the writer officiating. After reading an article written by the deceased in 1892, and filed away, the text was taken from John xi. 26, "And whosoever liveth and believeth in me shall never die." Her remains were laid to rest in the Yatesville Cemetery, surrounded by a very large congregation of people. Her grave was beautifully decorated by her many friends. None knew her but to love her.

In hope,

JOHN L. SCOTT.

(See letter of deceased on page 496.)

DIED—Elder Andrew H. Patton, at his home one-half mile west of Providence Church meeting-house, on July 14th, 1897, of malarial fever. I cannot do better than to copy a short history of our dear, departed brother's life, furnished me by sister Jane Shields, one of the close neighbors of the family, and a member of the church he was pastor of.

"Andrew Hamilton, son of Nancy and Robinson Patton, was born April 12th, 1832, in Ohio, and died July 14th, 1897, in Coles Co., Ill. He was united with Elk Creek Church, in Trenton, Butler Co., Ohio, at the age of eighteen years, and was baptized by Elder Lot Southard. He was licensed to preach shortly after being baptized. He was first married to Sarah A. Griffiths, in 1851. After her death, he moved in 1858 to Illinois, and at once united with Providence Primitive Baptist Church, and was again married, to his second wife, sister Elizabeth Edwards. To them were born three children, only one of whom, William, still survives."

This might seem to be a sufficient notice of our brother's life and death, but I feel it is due to his memory, and to our dear, bereft sister, his widow, to say he was at all times a loving and faithful husband, and an affectionate father, and not only so, but a pious walking, God fearing man, always contending earnestly, but humbly, for the truth of the gospel of Jesus Christ. I am not informed of the date of his ordination to the full work of the gospel ministry, but think it was soon after uniting with Providence Church. He was for a number of years the faithful, beloved pastor and moderator of Providence Church, beloved by all her members, and the entire neighborhood in which he lived, which was fully attested by the vast concourse of people that attended his funeral obsequies on the 15th inst.

Elder S. H. Moffet, and the writer, spoke to the people at the church-house, where he had so often addressed them, after which his body was laid away in the Shields Cemetery, near the meeting-house. With

Paul he could feel, "I am now ready to be offered, and the time of my departure is at hand." Truly we can say of our dear old brother, he has fought a good fight, he has finished his course, he has kept the faith. Henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him at that day.

May God grant to give to our dear sister, of his grace sufficient to sustain her in her sorrow, is our prayer.

JAMES M. TRUE.

KANSAS, Ill., July 27, 1897.

DEPARTED this life, after several months' illness, at his home, near Prattsville, N. Y., of a combined stomach and liver trouble, **Daniel C. Leonard**, in the 70th year of his age. Brother Leonard made a profession of religion many years ago, uniting with the Old School Baptist Church, and maintained an untiring integrity in the belief and faith of the gospel of the Son of God, and evinced the fullness of his hope in his last days, by a patient waiting, and resignation, to the will of God, in regard to his sufferings, which were very great at times. His sorrows and sins are all at an end now, and his spirit we believe is with Jesus, and at the sound of the last trump, his body will be awakened in the fashion of his glorified Redeemer. His home was a place of rest to many of the saints, in his life, and I trust will yet be open to the brotherhood. He has left to mourn his departure, our dear sister, Roxy (Davis) Leonard, his widow, (being his second wife,) and two daughters (members of the Old School Baptist Church,) and one granddaughter, and her husband, as well as father, four brothers, three sisters, and numerous other relatives, beside the church. As a church, we deeply feel his loss, yet sorrow most of all that we shall see his pleasant face no more on earth; but not as those that have no hope.

His funeral was largely attended by relatives, friends and brethren, at the Gilboa church-house, and his remains were lain in the cemetery beside his first wife, who preceded him a number of years.

J. D. HUBBELL.

KELLYS CORNERS, N. Y., July 23, 1897.

OUR brother, **David W. Wilson**, departed this life at his late residence, in Lambertville, N. J., June 25th, 1897, in the 64th year of his age. He had been greatly afflicted with rheumatism, for a number of years, but had borne his affliction with patience and christian resignation. He was baptized by the late Elder Hartwell, in the fellowship of the Old School Baptist Church, of Hopewell, N. J., in October, 1865, where he remained a member until his death. For years, we are informed, that he was a faithful and constant attendant upon the meetings of the church, in company with his devoted wife, but for the last few years,

owing to his infirmities, he was not able to be present at our meetings, except occasionally. It was our privilege to visit him at his home a few times, and to hold meeting there, and we were glad to witness his clearness in the doctrine of God our Savior, and his patient and cheerful resignation to the will of God. In this way the grace of God was magnified in him. We were called to attend his funeral, which was held at his residence, on June 28th, at which time the portion of Scripture recorded in Acts xiv. 22, was used as a foundation for the remarks which were made. He was the oldest child of his parents, both of whom were present at his funeral. He leaves one son to be the stay and support of his mother in her declining years. The sympathy of all who knew them goes out to the bereaved widow, who for so many years devoted herself to the care of her husband, in his affliction. The Lord can, and will, comfort and bless her, for it is his promise to be the God, and Husband, of the widow. C.

DIED—At her home in Logan, Hocking Co., Ohio, May 10th, 1897, sister **Mariah Stires**, aged 52 years, 8 months and 9 days. She united in marriage to Amos Clark, April 23d, 1863. To this union three daughters were born, the youngest dying in infancy. Her companion was taken from her by death, when she was 23 years of age. Two years later she married J. B. Stires. To them were born a daughter and son, the son dying at the age of eight years. The Lord blessed our dear sister with a bright christian experience, and knowledge of his reigning grace. She was baptized by Elder John Parker, into the fellowship of the Scotts Creek Baptist Church, in May, 1870. She was a loving and faithful member twenty-seven years. She had been an invalid more than three years, yet she was always cheerful and patient. At the beginning of her affliction, she prayed the Lord to make her patient, and bear her sufferings without murmuring, and we feel her prayer was answered. She was a devoted wife, a kind and loving mother. She leaves to mourn her death, an aged husband, three daughters, seven brothers, and one sister, but they rejoice in her assured gain.

Her funeral was largely attended on the 12th of May, and the writer of this notice tried to speak words of comfort to the friends, and sorrowing ones, after which her remains were borne away to the beautiful cemetery, at Logan, and laid in its last resting-place, there to wait the trump of God, and the glorious resurrection of the mortal to immortality, through grace only.

G. N. TUSING.

William W. Bobbitt was born in Christian County, Kentucky, Feb. 9th, 1829. In 1834 he came with his parents to Illinois, and settled in Hancock County, where he remained until 1844, when he removed to

Lazwell County, and from there to Putnam County, in March, 1853. September 20th, 1857, he married Miss Jane Kays, of Putnam County. Five daughters were born to them, one having died in infancy. His wife and four daughters survive him. He united with the Old School Baptist Church, called Sandy Creek, in 1869, and remained a faithful and consistent member until the day of his death, which occurred at his home in the village of Magnolia, Ill., on Thursday, June 24th, 1897, at the age of 68 years, 4 months and 15 days. His disease was thought to be consumption of the stomach, from which he suffered very severely, until relieved by death, when his disembodied spirit took its flight to God who gave it, and the broken tenement of mouldering clay was left to be consigned to the dust, from whence it came.

The writer was called to the house of mourning, and on Sunday spoke to a very large concourse of relatives, neighbors and friends, from 1 Cor. xv. 47, after which his remains were borne to the village cemetery, where they were consigned to the grave, to await the pleasure of the Lord.

SMITH KETCHUM.

CHAMPAIGN, Ill.

ASSOCIATIONAL.

THE Fellowship Association of Primitive, or Predestinarian Baptists, will be held, the Lord willing, with Mt. Moriah Church, Panola Co., Texas, fifteen miles south of Beekville, from which place visitors will be conveyed to place of meeting. The meeting begins at 10 o'clock a. m. Friday before the second Sunday in September, 1897. We have hopes of a pleasant and interesting meeting, and all lovers of our cause are cordially invited to be with us. We especially hope to see a goodly number of brethren from sister associations with whom we correspond. Come, brethren, and let us enjoy ourselves together once more, in associate capacity, in the worship of our God, if it be his holy will.

H. B. JONES, Clerk.

THE Roxbury Old School Baptist Association will (the Lord willing) hold its session with the second church of Roxbury, this year, on the second Wednesday and Thursday in September, (8th and 9th,) 1897, commencing at 10 o'clock a. m., on Wednesday. Their meeting is two miles from Roxbury, and six from Kellys Corners, at which places brethren and friends will stop on Tuesday evening before, and find conveyance to the meeting. All will be cared for. Brethren and friends, and ministers especially, are cordially invited.

J. D. HUBBELL.

SPoon River Association of Regular Predestinarian Baptists, will convene (the Lord willing) with the

Mt. Zion Church, six miles east of Astoria, on Friday before the first Sunday in September, 1897, instead of on Wednesday before, as was agreed on at our last session.

Those coming by rail will be met at Astoria, on Thursday before, and Friday morning of, the Association, on the Rock Island Branch of the C., B. & Q. R. R. Ministering brethren are especially invited, with all lovers of the truth.

S. H. HUMPHREY, Clerk.

THE Greenville Old School Baptist Association will meet with the Refuge Old School Baptist Church at Spencerville, Allen Co., Ohio, commencing on Friday before the first Sunday in September, 1897, and continue three days.

C. G. MILLER, Church Clerk.

THE Licking Association is to be held with the church at Goshen, in Anderson Co., Ky., about thirty miles west of Lexington, Ky., beginning on Friday before the second Saturday in September, 1897, and continuing three days. Those of the same faith and order, are cordially invited, especially ministering brethren.

Those coming by Lexington, or Louisville, will take the L. S. R. R. for McBrayer station, where they will be met.

DUDLEY G. JOHNSON.

M E E T I N G S .

THERE will be a two days meeting held with the Old School Baptist Church of Canmal, Pa., Saturday and Sunday, September 18th and 19th, 1897. All that desire to come, will be made welcome. Would be glad to see a large company of brethren and friends. The place of meeting is only a few rods from Canmal station, on Fall Brook R. R. Strangers will inquire for Samuel Moffat, James Tomison, or Jacob Badgley, living near the depot.

THERE will be a two days meeting held with the Old School Baptist Church at Justus, Pa., Tuesday and Wednesday, September 21st and 22d, 1897. We hope to see many of the brethren and friends present. Those coming on Delaware & Hudson, or Ontario & Western railroads, will be met at Olyphant, Pa., Monday afternoon and evening. Those coming by D., L. & W. R. R., will be met at Glenburn, Pa., on Monday afternoon. If I should not be there, two stages run from Genburn, to my place, two miles.

D. M. VAIL.

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, com-

mencing on Friday, September 3d, 1897, and continuing three days. We shall gladly welcome all who love our Lord Jesus Christ in sincerity, and especially brethren in the ministry who feel it in their hearts to visit us.

Those who come will be met at the North Berwick railroad depot, on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

A YEARLY meeting is appointed to be held with the Harford Church, Harford Co., Md., commencing at 10 o'clock a. m. on Saturday before the first Sunday in September, 1897, to continue two days. A cordial invitation is extended. We hope to have a goodly number of ministering brethren with us at that time.

Those coming by way of Baltimore, will take train at North Avenue station, at 4 o'clock p. m. on Friday before, for Long Green, or Forest Hill, where conveyances will be ready to convey them to places of entertainment, and to the meeting.

NATHAN GRAFTON, Clerk.

SHOHOLA Creek Regular Predestinarian Baptist Church will convene, the Lord willing, and hold a two days meeting on Thursday and Friday, before the third Sunday in September, 1897.

All those coming by rail will be met at Shohola, Pa., Wednesday evening, and Thursday morning, and will be conveyed to place of meeting. A cordial invitation is extended to all lovers of the truth, especially to ministering brethren.

GIPSON McKEAN, Clerk.

TOO LATE FOR CLASSIFICATION.

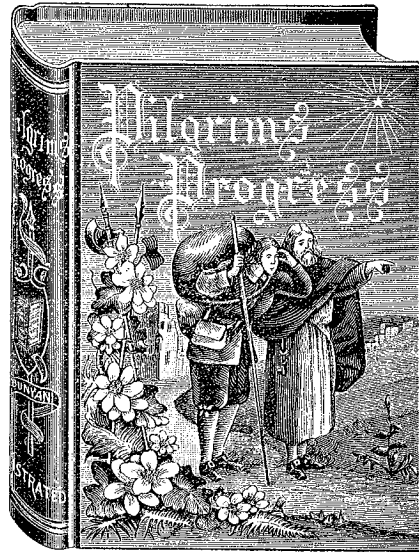
THE Lexington Old School Baptist Association will be held, the Lord willing, with the Clovesville Church, Griffins Corners, Delaware Co., N. Y., on the third Wednesday and Thursday in September, (15th and 16th,) 1897. A cordial invitation is extended to all lovers of the truth, to meet with us. Those coming by rail will be met at Fleischmans.

O. F. BALLARD, Clerk.

THE Bowdoinham Old School Baptist Association will be held, the Lord willing, with the Gardiner Church, Gardiner, Maine, beginning September 10th, and continuing three days. All lovers of the truth are cordially invited, especially ministering brethren.

Parties attending the association, will be met at the South Gardiner station with teams, and taken to places of entertainment.

J. C. CLARK, Clerk.



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THE ODOSIA 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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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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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 65. MIDDLETOWN, N. Y., SEPTEMBER 1, 1897. NO. 17.

CORRESPONDENCE.

“HO, EVERY ONE THAT THIRSTETH.”

(Continued from page 488.)

WHO is that person over there dressed in rather gaudy apparel, and stands with money in his hand to buy? He surely must be ignorant of the rules of the market. Simon Magus, yes, it is he. Before this time he has had great traffic in other markets, buying and selling, and now thinks to make a lucrative investment in Emmanuel's market. Filthy lucre is the price in his hand, and this he offers, saying, “Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.” See, there is his hand held out with the money in it! Ah, Simon Magus, you may hold out your hands, heaped up with corruptible things, as silver and gold, until the day of doom, but it will not avail to buy anything in this market. What answer does he get? Peter is the mouthpiece of it, saying, “Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this

thy wickedness! and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answers Simon, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.” He does not appear to have that disposition of heart to pray for himself, and I think his asking Peter to pray for him, was in veiled hypocrisy. Did you ask, are there other Simon Maguses beside this one? Numbers of them, my dear companions. They vainly imagine that money, money, gold, gold, can procure anything in the kingdom. Now we, beloved of God, know that the precious things of Christ “Cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.” Well, what have these Simon Maguses done, do you think? They

have set up another market-place, stocked it with counterfeit wares, and their market criers are continually bawling out, "Lo, here is Christ." They make offers of their Christ, offers of mercy, overtures of grace, to every passer by, upon what they term the easy terms of performing the conditions of salvation, doing our part. The poor, the weak, those poor sinners who have no might, and are without strength, cannot buy in this market. Indeed, those who do buy are worse off than ever. For money you can be schooled in their theological schools, and become a market crier in their markets, a preacher of their doctrines, and thus acquire a bishopric among them. Money is mighty in their estimation. According to their proclamation of its virtues, many that otherwise would have been lost, have been saved from hell, (especially in far off heathen lands) by liberal donations of gold, to the missionary cause. But I will not occupy the time talking to you. I have no doubt that not a few of the buyers in this market, have knowledge of these markets of antichrist, having had dealing with them before they came to this place of broad rivers and streams of Jehovah's goodness; and they no doubt will willingly tell us about their experience among these markets: what they purchased, whether they were satisfied with what they bought, or whether they were cheated. Listen to what that one is saying in a kind of soliloquy, "The treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously."—Isaiah xxiv. 16. Ho! friend, what is that you are saying? You surely do not mean to say that you have been treacherously dealt with in Zion's market? No! no! indeed! I am abundantly satisfied with the goodness of God's house, even of his holy

temple. O, the Lord's loving-kindness is better to me than life, and my lips shall praise him. I was reviewing my past experience in other markets, and in remembrance of my treatment in those places, I saw that the treacherous dealers had dealt very treacherously with me. I was a fool to ever go to such places. I thought I had a little money, and I was allured, and ensnared to spend what I had; but what I gained by trading in these places, I now count but loss, for Christ. The more you have of their commodities, the worse off you are. "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: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead." O friend, we love to hear you speak in this strain; it is a joyful sound. Then let us sit down at this place of the drawing of water from the wells of salvation, and I will rehearse the righteous acts of the Lord in my soul's behalf.—Judges v. 11. From a far country I am come. I was far off from God: but the Lord with his loving-kindness has drawn me to this place. In the time appointed by the Lord, I was made to feel I was a sinner, condemned by the law, and exposed to endless woe. I felt the sorrows of death to compass me, and the pangs of hell gat hold upon me. I found trouble and sorrow. Then my soul sought relief. This I felt I must have, or perish

forever in my sins. Markets all around me there were, and I thought in any, or or in some one of them, I could find what I needed. The criers in all these markets kept up their cry, "Lo, here is Christ." I went to one, and told them I was unrighteous, and wanted a covering of righteousness. I was welcomed, and told that I had come to the right place to get it. All they asked was that I should pray to the Lord; give my heart to him; take him at his word, and do what was right, and then I should be dressed as well, and be as righteous as they were. I gave what strength I had to fulfill these conditions; but when I had laid out my last mite of money, I found I had a wretched covering of filthy rags; a spider's web, that afforded me no shelter from the storms that beat upon me, a poor, wayfaring fool. Like so much blotting-paper, there was no substance in such a garment. Often I found I could not pray. I found I had a sinful heart, so given up to the vanities of the flesh, how could I give such a heart unto the Lord? and to do what was right was beyond my strength. To will, indeed, was present, but how to perform that which was good, I found not. Still unrighteous, destitute, naked, I at length felt that by my deeds I could not attain unto righteousness. I went again to market. I asked them if there was not somewhere in their market a righteousness for the destitute, which could be had without works, which God would impute unto me in his great bounty, and cover all my sins. I told them I now had no money, nothing in my hand to buy with, that I was destitute of all good in the sight of God. Then they called what I sought after "imputed nonsense," and that my extreme poverty was my own fault; they feared I had become lazy; that I had not

been diligent enough to do my part. They said, "God had done his part in salvation, and now I must do my part, to be saved." These were the terms of the salvation sold in their market. O ye dealers in creature righteousness, and conditional salvation, how hast thou helped him that is without power? how savest thou the arm that hath no strength? I thought I would try some other market, to see if I could not find that which my soul sought after. I found also as I wandered in search of food, that my needs multiplied, and my desires increased. I wanted food, I even craved a little wine, which I thought would cheer my fainting heart. I arrived in due season at another fair, and began to spread forth my desires. I told them I was poor and weak, that I felt I had not power to think a good thought. I found I was despised in their eyes. I was a wonder unto many. They told me that God helped those who helped themselves. What hope then was there for the helpless; for one like me? I asked them had they any wine of God's electing love? I told them I thought a drink of that would ease my heart of its heavy load. I found they could not supply me. They told me they did not keep such wine; they had no customers for it. They advised me never to taste a drop of such wine, for it was poisonous, damnable doctrine, and ought not to be proclaimed for sale in any market. I furthermore learned from their talk, that there was at one time in the days of their forefather, a market where this special line of goods could be found; but there were so few buyers, that by this time it must have become extinct for want of customers; and if it still existed, it must be a very small affair. They declared that the wares in that old market led people to licentiousness. I

inquired what doctrine it could be, that would have such awful effects upon those who imbibed it? They answered, predestination, election, imputed righteousness, unconditional salvation. The market that sold such things encouraged mendicancy and idleness. There was no need of people in these days, and living in a christian land, being so poor, if they would only use the means of grace, they could have religion any time. I turned away disheartened, and as I journeyed, I saw one coming toward me who, when he drew near, said, "Friend, why look ye so sadly to-day?" To him I told the story of my woes. He told me I had been going to the wrong market. He then gave me a wonderful description of this place; that the Lord had established it for the poor; that he had provisioned it with all the treasures of wisdom and knowledge, with all spiritual blessings in heavenly places in Christ Jesus, and that the clothing I needed, and the wine I craved to have a sip of, could be found only in Zion. That to the poor, the gospel was preached by all the criers in this glorious market. The criers, or heralds, he told me, were the prophets, and apostles, and ministers of Christ, and that constantly in the gospel of the grace of God, the cry is heard, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." While he thus spake to me, my heart was all aglow with fervent longings to be there. I said, Is it far to Zion? He smiled and said, I

think it is not far off from you. "The righteousness which is of faith speaketh on this wise, say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down from above,) or, who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." Such a gracious power came over me that before I was aware, I was at this new covenant market, asking and receiving, seeking and finding, knocking, and finding the treasures of grace opened to me. O, what a miracle of grace I am. I have had a taste of the wine of Jehovah's everlasting, electing love. "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." But farewell for the present, kind friends, I will away home to my friends, and tell them how great things the Lord hath done for me, and hath had compassion upon me.

There is one running and leaping as an hart, and praising the Lord. He must be wondrously satisfied with what he has bought, to be dancing with all his might before this concourse of buyers. Ho, friend! what makes your heart so happy, and why use your feet so merrily? It is before the God of electing love that hath chosen me that I danced. I was a poor, lame sinner, a miserable cripple, but see in the new covenant I have obtained, without money and without price, new

legs to stand upon, to walk and run and dance with. From the time of my spiritual birth, I could never stand alone. With staves and crutches I have tried to hobble along, but with these new covenant feet, I am sure I can stand; yea, I can run through a troop, and leap over a wall. The Lord maketh my feet like hinds' feet, and setteth me upon my high places. When first I was awakened by the Spirit, to the knowledge of my lameness, I felt within me great longings to walk in the commandments of the Lord, to walk in holiness and uprightness. Yes, I had my heart set upon journeying upward, and heavenward; to dwell with, and worship forever, the high and lofty One, who inhabiteth eternity, whose name is holy. I said, I will arise and walk righteously unto the Lord in heaven; but to my discomforture, I found my legs were not equal to such walking. I tried, but could not take a right step. I was continually going astray from the way of holiness. I mourned over my transgressions, and with my heart still set upon walking righteously, I began inquiring whether there was not something that would support the lame to walk with equal steps. I hobbled off to the markets to see what I could find to buy that would be an assistance to me. Have you, dear brethren, had any experience in buying in the market of antichrist? Well what Boaz said unto Ruth is applicable, "Go not to glean in another field, neither go from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them." Go not to buy in any other market, for if you do, you will be woefully disappointed with your purchases. Rogues and cheats, transformed as ministers of righteousness, with sleight and cunning craftiness, deceive the simple.

They do a rushing business, and crowds of carnal religionists may be seen laden with the merchandise of these fairs. Flaunting their gaudy tinsel apparel in the faces of the needy, how proud they are in their fine feathers, while they say in their hearts to sighing, destitute sinners, "Stand by thyself; come not near to me, for I am holier than thou." Others can be seen displaying their title deeds, in which they affirm they are made members of Christ, children of God, and inheritors of the kingdom of heaven. They tell how their godfathers, and godmothers, bought these title deeds for them, when they were sprinkled in their infancy. Others by severe penances are there purchasing titles to the inheritance of the saints in light. But O, dear brethren, it is all a dreadful lie. These deeds, thus obtained, are counterfeits, and never will give any one possession of eternal life and glory. Only in the new covenant can eternal bliss be found by the poor. Thou, Lord, hast been a strength to the poor, a strength to the needy, in his distress. Blessed be the Lord! In this market, without money, and without price, we taste the sure mercies of David.

I see I have digressed a little from my story. I told in these markets how badly crippled my legs were, and inquired what they had to sell, that could assist me on my way to heaven. I told them that with my infirmities I could never accomplish the journey, for my feet were continually straying from the right way, and at the end of each day I found I had made no progress; yea, worse, I felt I was farther off from holiness and heaven than when I set out to walk right before the Lord. They recommended me to buy a staff upon which I could stay myself, and if I would hold on to the staff faithfully to the end, I should be saved. They

called the staff "helping the Lord," and to warrant its efficacy. They cited the Scripture, "Come up to the help of the Lord, to the help of the Lord against the mighty."—Judges v. 23. I have since found out that there is a vast difference between "the help of the Lord," and their perverse "helping the Lord." I told them I would try their staff, and see what progress I could make. But I was sadly cheated. I learned afterwards that I had got nothing else than the staff of Egypt, and that no Israelite ever found it anything better than a "vain help."—Lam. iv. 17. When I came to lean upon "my helping the Lord" in salvation, I found it a broken reed; it pierced my hand, and I had a terrible fall every time I tried to lean my sinful self upon these broken reeds. My shoulder was rent, and my loins were at a stand.—Ezek. xxix. 6, 7. Bruised and disheartened, I felt in my crippled condition, I could no more have confidence in such a staff. I told this at the markets. They recommended me to try a horse, if I could not walk; why a cripple might ride on horseback. Their horses have many names, but I am informed they are all brought out of Egypt. I tried a number of them, and yet made no progress. I was told I must have my wits about me, and not to be so easily discouraged; that I could then ride to heaven. They gave me such assistance as they were able, to mount a horse called "taking God at his word, and laying hold of the promises," but I was soon confounded; my hands were too weak to grasp the promises, though I longed to do so. I could not believe they belonged to me. When my puny hands reached forth to embrace them, they came short; my arms seemed to be withered by the thought that I should be stealing, to take to my sinful self, the pre-

vious promises that belong to God's elect. All the horses that I tried, stumbled, and I was thrown to the earth, or else I was such a poor, unskillful rider that I could not retain my seat upon their backs. Ah, these Egyptian's horses are vain things for safety; salvation is of the Lord! But these traffickers in horseflesh declared their horses were all right, but that I was too fearful, and made a poor rider. Still I could yet be accommodated in their market. How would I like to ride in a chariot? Then they thought I should be safe, and make my journey pleasantly to eternal happiness. Their chariots were many, but one they had very commodious, which they asserted was large enough to convey all the human race. They called it the universal fatherhood of God; everybody was a child of God. It was also called universal salvation, for they declared Christ died for all mankind, and God ultimately would save every one. I thought I would take a ride in this chariot, and take my chances with the rest of my fellow creatures. I must say I had some misgivings before I crawled into this chariot. Off we started, but I had scarcely a moment's comfort. The road was rough for such a chariot. As the wheels of Pharaoh's chariots drave heavily, and were wrenched off when they assayed to pass through the Red Sea, so I found amidst the judgments of God, such a chariot made slow headway. Soon among the rocks we were. This rock gave universal salvation a terrible shock: "I lay down my life for the sheep." Christ is the head of the church, and he is the Savior of the body; he loved the church, and gave himself for it.—Ephes. v. 23-27. And when the chariot was dashed upon the rock of Jehovah's eternal election, and the predestination of the elect unto the adoption of children, by

Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.—Ephes. i. 4–6. The chariot was overthrown and wrecked, for thus saith the Lord, “I will cut off thy horses out of the midst of thee, and I will destroy thy chariots.”—Micah v. 10. “I will overthrow the chariots, and them that ride in them.”—Hag. ii. 22. There I was overthrown in the wilderness; my knees were so feeble that my heart was fearful I should never be able to get out of such a wilderness of iniquity. I concluded that the chariots, horses and staves, of Egypt, were all alike, no good to save me. Ah, friends, there I must have perished, for my first Adam legs would never have brought me forth. I looked at the rock of God’s eternal election of his people in Christ Jesus, that had completely wrecked my chariot. Strange as it may appear, though I was helpless, and in pain, and in the dust of the wilderness, I fell in love with the rock, and longed to clasp it in my arms. Glory be to the God of grace! There came a messenger unto me, one among a thousand, to shew unto me how I could walk uprightly before the Holy One of Israel (that is, with these new covenant legs.) The messenger of the covenant said, “Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.” Then to my longing soul I found this market with all its matchless stores of grace spread before me. I was here. I cried, O give me feet to walk in the highway, the way of holiness. Then I heard in my heart the good news of the covenant, “I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord.” I leaped for joy, and found to my soul’s sweet astonishment, that I had new legs. Not the old, weak, crippled legs of the flesh mended up, but new legs. I had a new standing. It was revealed to me, my affection was set upon it, I believed it with all my heart, that the Lord had given to me, that I had a standing in Christ Jesus, whose legs are like pillars of marble, set upon sockets of fine gold. The Son of God stood for his people; he walked in spotless obedience from the beginning to the end of all the commands of the holy law of God. In Adam, in my flesh under the law, I was continually sinning, ever transgressing, I could not stand, I could not walk uprightly before the Lord. But Christ Jesus came forth in the fullness of time, and was made of a woman, made under the law. He came forth as a bridegroom to run a race. How beautiful are his feet! All his steps were right and lovely, and well pleasing unto God his father. He never transgressed, he never stepped aside; he finished his course in righteousness, in sufferings, and in the shedding of his blood for the remission of the sins of his people, and rose again from the dead for their justification, and entered into heaven for us. He stood for me, a vile transgressor, and I stand in him by faith. He walked righteously for me, and I walk in the strength of the Lord God, making mention of his righteousness, even of his only. He entered glory for me, and I have access into this grace, and stand in

the merits of the dear Son of God before the throne, holy, unblamable and unreprouvable in the sight of our Father in heaven. Here my heart rests, to this my soul's affections cling. Jesus is the end of the law for righteousness to every one that believeth. By faith in the Lamb I now stand; in him I walk. Looking unto Jesus, I can run, and not grow weary, walk, and not faint. With these new covenant legs, I can tread down my enemies, my sins as the mire of the streets. Yes, I hope to bruise Satan under my feet shortly. Blessed Son of God, thou art the Lord our righteousness. Thou wast made sin for us, who knew no sin, that we might be made the righteousness of God in thee. In thee I shall hold on my way. Thy righteousness and atoning blood are the highway, and though a fool, I shall not err therein. Made free from sin, redeemed from the curse, in justification of life among the ransomed of the Lord, I hope to stand with the Lamb upon Mount Sion.

(Concluded next number.)

“OUT OF ZION, THE PERFECTION OF BEAUTY, GOD HATH SHINED.”

WHATEVER enters into Zion, or whatever issues therefrom, is of peculiar interest to its inhabitants. A constant inquiry goes on in the heart of the saints of God regarding the city of our great King. First, What constitutes the city? Second, Where is it? And third, Whence cometh its wondrous beauty and glory? The city of Zion is the dwelling place of the saints of God. Jesus is their King and Lawgiver. He is also the High Priest of their profession. He ruleth and reigneth in righteousness and in judgment. Most precious in the sight of the inhabitants of Zion, is, that Jesus is there. When Ezekiel, in prophetic vision, viewed

that beautiful city, he wrote, “And the name of the city shall be from that day, The Lord is there.” The constituent parts then that go to make up the whole city are, First, Jesus. Second, His life work, which permeates and makes glorious the whole city. Third, The inhabitants. While (for better understanding) we speak of its parts, yet it is one inseparable whole. We cannot think for one moment, in any sense, of Christ being separate from the church. Without Christ there could be no church, and without the church there could be no Christ. For our Jesus is, “God manifest in the flesh.” That is, manifest in his people. He is the Head of the body, and without the other neither could exist. The natural heart in the body, is the great fountain out of which flows the life blood which sustains and supports the whole body. Jesus also is the heart of all his people. The pulse of the body, which throbs in anguish, because of the sinfulness of the flesh, or in joy and gladness, because of the love of God shed abroad in the heart, is a manifestation of the life blood of Jesus permeating through all the body, and flowing through every vein. How fitting then, is the name by which the city shall be called, “The Lord is there.” The inhabitants of Zion are sinners of Adam's race, once lost in the wilderness of sin and death, but now found and brought together, from the north and from the south, from afar and from the ends of the earth. All drawn by the same chords into one place, viz: The love of God in Christ Jesus. Thus they constitute the city of Zion, the new Jerusalem, and the name of the city, “The Lord is there.” This wonderful city is composed of walls, of gates, of mountains and valleys, of parched wilderness and fertile fields, of mansions, one

street, one river, and the tree of life. As Jesus is the life and light of the inhabitants of the city, so also is he the substance of all its component parts. Its walls are salvation, and Jesus is the salvation of his people. Its gates are praise, and as they go through the gates into the city, they enter only through Jesus, with the praise of his glorious name in their hearts and on their lips. The mountains, the valleys, the wilderness and the fertile fields, are the experience of the saints, and Jesus is their experience. His life vouchsafed unto them, calls them out of darkness, by which they "press toward the mark for the prize of the high calling of God in Christ Jesus." In all they pass through, whether darkness or light, truth or error, tribulation or peace, all is in consequence of the spirit of grace working mightily in them, which is Jesus in them the hope of glory. The mansions of the city are the places made glorious by the presence of Jesus, as they worship him in spirit, having no confidence in the flesh. When Jesus was about to be offered for the sins of his people, he said, "I go to prepare a place for you." The one great offering which brought salvation, (not to the Jews only), "But that also he should gather together in one, the children of God that were scattered abroad." The gathering together in one, is in the Father's house, and is the Father's house, our beloved Zion, where every inhabitant thereof is a mansion of glory, making many mansions in the Father's house. For, saith the apostle, "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?" The street, the river, and the tree of life, all are Jesus, and are only made manifest in him. "He is the way, the truth, and the life." He is the way (the street) in which whosoever walketh, he walketh in the

light, and in the glory of Jesus. He is the truth (the river) the source of all truth, which cometh down from God out of heaven. He is the life (the tree) the branches of which (his people) bear precious fruit (twelve manners of fruit every month) to the honor and glory and praise of the grace of God. Now, as we go about the city, and mark its amiable tabernacles, and all that constitutes it, we observe that Jesus is the first and the last, and is everywhere present, and by reason of reigning and pardoning grace, the city is the fullness of him which filleth all in all. Where is it? Our natural mind leads us to look away from ourselves to some distant heaven, far out of our reach, to find the city of our God. But the spirit points within ourselves, and declares through a varied experience "that the kingdom of heaven is within you." When we behold Zion, "the city of our solemnities," and "a quiet habitation," we discern the body of Christ, the church of the living God. And when the saints of God meet together in solemn assembly, in whatever place it may be, and worship God in the spirit of holiness, they are dwellers in Zion. And also when the prayerful subject of divine grace enters his closet, closes the door, and prays in secret to the Father, who heareth in secret, and rewardeth openly, he is in the temple of God, and has entered "Into that within the vail, whither the forerunner (even Jesus) has for us entered, made a High Priest forever after the order of Melchisedec." Among the things which John on Patmos wrote by revelation, through one of the seven angels, regarding "that great city, the holy Jerusalem," he said, "And I saw no temple therein, for the Lord God Almighty, and the Lamb, are the temple of it." How wonderfully precious! The

saints of God are the city of God (Zion) and God himself, and the Lamb, are the temple of it. What a glorious inheritance has this holy generation, this peculiar people, the people of God. This is sufficient to answer the third question proposed, Whence cometh its wondrous beauty and glory? and leads us more directly to contemplate the Scripture, "Out of Zion, the perfection of beauty, God hath shined." Whatever is experienced by the children of light, is manifest in Zion, therefore cometh out of Zion, instead of entering into it. Let us continually remember this, that our salvation is wrought out by the things which are wrought in, through the Spirit of our God. It is these very experiences which makes Zion the perfection of beauty. And what are they? Mostly sighs and groanings on account of sin. Are these things beautiful? In themselves, no. Can you recognize any perfection of beauty in suffering? In itself, certainly not. You take the ungainly lily bulb (it has neither form nor comeliness) and bury it in the earth, when it has died, and the germ of life set free, which is within it, it takes root downward, and bears fruit upward, manifesting the beauty and glory of its life in full fruition. So also the pilgrims of Zion. As the natural sons and daughters of Adam, they are no different from all the race of mankind. They are all dead in sin, without beauty (as the lily bulb, a root out of dry ground.) They must needs die, for, "Blessed are the dead that die in the Lord." And as the life of Jesus is made manifest in them, they do shew forth the wondrous beauty of holiness. It is their salvation through the lifework of Jesus, which makes Zion the perfection of beauty. They must needs come up out of great tribulation, because of their earthly, flesh-

ly propensities, for it is in the dark caverns of the depths of the wicked and deceitful heart of man, where God sets up the temple of his holiness, out of which shines forth the grace of God, and all the beauty of the perfections of the attributes of his precious love. The dwellers in Zion are as trees "planted by the rivers of water." The branches (in their appointed time) upon the vine (Christ Jesus) bring "forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper." Out of Zion God hath shined, for it is all his work that is accomplished in Zion. It is "the perfection of beauty," because all that emanates therefrom is for the lifting of Jesus on high, ascribing all power and glory and dominion to him forever.

B. F. COULTER.

PHILADELPHIA, Pa., July 24, 1897.

STATE ROAD, Delaware, August, 1897.

BROTHER BEEBE:—I have been looking over that excellent letter in the last issue of the SIGNS, by sister Minnie Chester, and also the editorial remarks on the same subject, and while I approve and indorse every word that you both have said, with your leave I will add some additional reflections upon the same subject. The instructions given by the Savior in the eighteenth chapter of Matthew, although seemingly very plain, has not been fully understood by all our brethren. In order to deal properly with a difficulty, the first thing is to know the nature of the difficulty, and whether it is just the difficulty that the Savior here points out. "If thy brother trespass against thee." Can anything be plainer, or more definite than that? Is there room for any misunderstanding about it? It being against me, the idea evidently is that it is known to no one else. Then the instruction is to

endeavor to settle matters right between ourselves, and not make it the occasion of injury to our brother's standing, by speaking of it to any one. If it is a brother that we love, and have confidence in, we will have a care for his reputation, and his standing among the brethren, and be as unwilling that he should suffer injury in the confidence of his brethren, or reproach from those without, as we would be to thus suffer ourselves. "Love worketh no ill to his neighbor, therefore love is the fulfilling of the whole law." The love which should exist in the breast of every christian towards other christians, will prompt them to do just what the law of Christ enjoins upon them. His law is fulfilled in them. The mistake that is often made is in regard to what is gospel steps. The gospel steps that the Savior here directs to be taken, is in cases of private difficulty, and with a view to its being settled in private, and going no farther. If a church member should wrong a neighbor in a deal, or should indulge in profanity, or drink to excess, he has not transgressed or trespassed against me at all. I may not have seen or known anything of it, only as it is noised abroad. Perhaps no member of the church has been witness to the wrong doing. The idea has prevailed to considerable extent, that no member ought to call the attention of the church to the matter without first taking private labor with the man. There could of course be no objection to any member who had learned of these unfavorable reports, visiting the brother, and admonishing him. But a matter that is already public, and known outside of the church, cannot be made private by such proceedings. It is entirely another, and different case from that of which the Savior here speaks. A public offense is not a tres-

pass against an individual, whether a brother or not. It is a trespass against the church, and against his own profession. It will be the privilege of any member to call the attention of the church to reports that are out to the injury of the character and standing of some other member. If this is done affectionately, and with becoming humility, it looks to me like the proper gospel steps to be taken. Even if the other steps were previously taken, that is, to first see him alone, and he should show penitence, and promise reformation, yet the matter would still have to go to the church, because it is a public offense, and must be dealt with accordingly. "Them that sin rebuke before all, that others also may fear."—1 Tim. v. 20. I have known instances where a case has been brought to the attention of the church, of some damaging reports, and some one would ask the brother whether he had first taken gospel steps. And so instead of attending to the matter to which their attention has been called, proceed to censure the brother who has called the matter up. No steps will be gospel steps without the gospel spirit; and steps taken in a browbeating and censoring spirit, will tend only to alienation and disorder. Even when there is a case of private difficulty between two, for one to go and tell the other that it was all his fault, that will not make it so. Perhaps the wrong was really with the one making the charge. He is seeking to get the advantage of his brother. If cases of this kind come to the church, it will be her bounden duty to look into the matter. There may not have been a single gospel step taken.

There is one point in sister Chester's letter, to which I would like to call her attention rather specially. She is not alone in her position, but is in accord

with very many of our brethren. When Christ spoke of the church, and his church, he spoke of the whole body. The church at any time or place was all the brethren that were together at that time. For convenience we have branches in different localities, but we are all the body of Christ, and members in particular. In some of our little church organizations, there are scarcely enough members to transact business, and no members that could be depended upon in important matters of discipline. I know of no rule to exclude members in good standing from seats with us in church meetings. We desire and need their sanction, as well as their counsel, in difficult cases. We want that all our business transactions in the church should have the sanction and approval of the neighboring churches, and that we can at all times say that we have done nothing in secret. "He that doeth truth cometh to the light." If there is no spirit in any church, but the Spirit of Christ, there will not be likely to be disorders or alienations there, for God is not the author of confusion.

In love and fellowship,

E. RITTENHOUSE.

MIDDLETOWN, N. Y., Aug. 1, 1897.

EDITORS OF THE SIGNS OF THE TIMES—
DEAR BRETHREN:—It is with much fear and trembling, lest I may darken counsel, I attempt to pen my thoughts on the Scripture.

It is thought by some that Adam was composed of three parts: body, soul and spirit. That the soul is the part that is saved. I cannot so understand it. I do not see it in that light. The one man, Adam, was created when the heavens and earth were, and all his posterity in him. Adam was formed of the ground, which

was already created, and altogether earthy. "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." After Adam had been formed, he had all the outward appearance of a man: flesh, bones, sinews, veins and lungs, but no life. We read that God is a Spirit. We cannot suppose that God had our natural breath in him, as we have. When God said let, it was done. When he said, Let there be light, light was. When he said, Let us make man, man was made. It seems to me that when breath was caused to enter Adam's nostrils, and into his lungs, it was as much of the earth as Adam was. It was the natural breath, that we breathe. Then Adam was a living soul, or man. It is said, "The first man is of the earth, earthy." When he was made alive he then had all the earthly senses of the natural man: he could breathe, see and hear; there was nothing about him but what was natural. Man is often called soul, or souls, in the Scripture. "These are the sons of Rachel, which were born to Jacob: all the souls were fourteen." "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six: and the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten."—Gen. xlvi. 22, 26, 27. Eight souls went into the ark. Many more references could be given, where men are called souls.

The man Adam sinned, and death was pronounced upon him, and we sinned in him, for we are the one man Adam, multiplied. I understand that Adam was the first part, if I may call it so, to express myself.

The second man is the Lord from heaven. All his seed, or redeemed, were created in him before time, and must be born of the flesh, and be manifested here in the flesh, for none but sinners are saved. There shall not one of them be lost eternally. Paul said, "Christ Jesus came into the world to save sinners; of whom I am chief." It takes the same power to give spiritual life to the sinner, that it took to give Adam natural life.

When the sinner is born of the Spirit, or from above, he then has spiritual life in him. Then comes the warfare, that is seen as it were in the Shulamite; as it were the company of two armies; two contending armies; the Spirit and the flesh. This warfare is continually going on as long as we remain here in the flesh, but the stronger will prevail, which is Christ in us. Paul knew something of this warfare, for he says, "The good I would, I do not, but the evil that I would not, that I do."

"The first man is of the earth, earthy: the second man is the Lord from heaven." And all of his seed were created in him, and shall be born in the flesh; not one of them shall be missing. They are children of wrath, even as others, but redeemed sinners, bought with his own precious blood. All power is given him in heaven and earth. He calls them sheep. They shall hear his voice. He speaks, and it is done. I sometimes hope I am one of that number. It is over fifty years since I received a hope, and although it is often faint, sometimes I think I can say with Job, "I know that my Redeemer liveth." I verily thought once, as I advanced in life, I should grow better and better, but it seems the reverse; I am more, and more, led to see my corruption and depravity. "For the good that I would, I do not, but the evil which I would not,

that I do." I have been called to pass through many dark scenes, and trials, but I have been sustained; his grace has been sufficient. My belief in the absolute predestination of all things has kept me from despair. "God worketh all things after the counsel of his own will." No matter how great or small. Christ said that a sparrow could not fall to the ground without your Father, and that the hairs of our head are all numbered. If we ask when they were numbered? we must go back into eternity for the answer, for it is certain that every one of Adam's posterity must have their existence in the order of time.

God is Wisdom, and all the wisdom we have, is given us of him, whether spiritual or natural. So no man can boast of his knowledge, it is all a gift. "All things work together for good to them that love God; to them who are the called." "The steps of a good man are ordered by the Lord." "The way of man is not in himself: it is not in man that walketh to direct his steps."

This is the first time I have ever attempted to write my thoughts, with regard to the Scripture. If I have written anything that is not scriptural, correct it, or throw this in the waste-basket, and all will be well with me.

Your brother, in hope of life eternal,
WM. INNMAN.

DELMAR, Del., May 21, 1897.

ELDER E. RITTENHOUSE—DEAR BROTHER IN CHRIST:—I have thought many times that I would write out a narrative of my experience of grace, but my inability to write, has kept me from doing so. But as you were our dearly beloved pastor for a long time, I thought I would write to you. I was born in Sussex Co., Del., March 2, 1868, about two miles from Little Creek

meeting house, and my father was a member at that place, before I was born. My grandfather, Lenord Hastings, was a minister of the gospel, but had gone from this world of sin, before I was born. My mother's people were Methodists, therefore I was carried to both meetings; but as soon as I was old enough to take any notice of the meetings, it appeared to me that there was a vast difference, although I knew nothing of what sin was, neither did I know anything about religion. But those old people, of whom many said, that when they were gone, that would be the end of the Old Baptists, seemed dear to my heart, though yet a child. On the other hand, when I would go to hear other denominations, there seemed to be no beauty at all. I was not persuaded in either direction, but my parents would not allow me to use any profane language. When I was about ten years of age, I began to build air castles. I formed ideas of this kind, that when I grew up to be a man, I would marry, and would join the Old School Baptist Church, and would be a good man, like the dear old people who seemed so dear to me. And, as time rolled on, the more air castles I would build. But the time soon came that I was cut down like a tender plant. On the third Sunday in Feb., before I was fourteen years of age, I was sitting in the old meeting house at Little Creek, while the glories of our Lord and Savior Jesus Christ were being proclaimed, and as I looked around, these words came to me, "O, if I were as good as this people." There my castles which I had built, were all thrown down. I was a poor, helpless, hell-deserving sinner, crying for mercy. I went home with this burden of sin upon me. I thought that I would read the Scriptures, but they gave me no relief. Many times I would try to

read, and the tears would fill my eyes so that I could not see the words, and I would try to pray, but could find no words to utter, and I would long to see our meeting days come, for I thought there may be some comfort in going there. But I was compelled to go home in trouble still. While I loved this people, and believed that they were the chosen people of God, the question was with me, Am I one of the chosen ones? I had just begun to go in society, and many times, when I was with the young people of the neighborhood, and they would seem to be enjoying themselves, my heart would be loaded down with a burden of guilt. I would try to be cheerful, so that they would not notice it. As I pondered the Scriptures, which I believed to be absolutely true, I found many promises to the Lord's people, which were precious, but was I one of the number of the chosen ones? was the great question. When I would meet with the saints, and hear them talk of their sinfulness, and of their troubles and trials, it seemed that they could tell my story better than I have ever been able to do. To hear them talk of the predestination, election and foreknowledge of God, gave me some comfort. Then again, I would forget these things, and the weight of my sins would cause me again to sink down in bitter agony of soul. Again I would try to pray for relief, but no relief could I find in anything that I could do for myself. My works were all as filthy rags. The things I would, I did not, and the things I would not, them I did. When I would do good, evil was present with me, and I was made to cry out, "O, wretched man that I am, who shall deliver me from the body of this death?" I went on in this bitterness of soul, for about eighteen months. After this it seemed that it was

all a dream, and that it could not be possible that what I had felt was really so. Still I loved the church, and it was my chief delight to go where the gospel was preached, and be with the saints. This peculiar state of mind lasted for about twelve months, when I was made to rejoice in a crucified and risen Savior. I was made to say with Moses, that "I would choose rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for season." The gospel now came to me as good news from a far country, as a feast of fat things full of marrow. Afterward the tempter would come again, and tell me that I was deceived, that one so vile as I, could never be numbered with the redeemed, and then I would remember that the Scripture said, except a man be born again, he cannot see the kingdom of heaven, and can in no wise enter the kingdom. And again, except ye believe and be baptized ye cannot be saved. Then I could say in the words of the poet,

"While sorrows encompass me round,
And endless distresses I see,
Astonished I cry, can a mortal be found,
Surrounded with troubles like me?"

And many times I would think, as I once heard Elder Joseph Station say of himself, that if I could only vanish like a vapor, so that there would be no more of me, I would welcome such an end. Then again these dark clouds would pass away, and the Sun of righteousness would arise with healing in his wings, and I could rejoice in the precious promises of the Savior, when in the mount, he said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are they which do hunger and thirst after righteousness: for they shall be filled," and many other precious promises. The Lord knows when his people need food. If they were not made to hun-

ger after these things, they would not be among these of whom he says, that they are blessed. To the hungry, food is sweet. Well, I went on in this way about two years, with a great desire to follow the Lord and Master in the ordinance of baptism. But I felt that I was not fit to follow in the footsteps of one who was holy in all things, neither was I fit to have a place among those whom I loved with all my heart, even if they would have me. While in my weakness, I would worry about these things, in the strength of God, I was enabled to say "I am in the hand of God, who is just and holy, and if my soul were sent to hell, his righteous law approves it well." At times I was enabled to believe that in his own time he would bring me out according to his promise. He puts the feet of his people upon a rock, and puts a new song into their mouth, even praise unto our God. In December of my nineteenth year, I felt that I must go and tell the church what a poor sinner I felt to be, hoping that I might be received, which I was, and was baptized by yourself, as you know. And as baptism is an emblem of the death, burial, and resurrection of Christ, for our sins, and for our justification, so it seemed to me that I was dead to sin, was buried in the liquid grave, and arose triumphant over sin, and the grave. I did not feel that I would never commit any more sin, as I have heard some say, but I felt that I had an Advocate with the Father, through our Lord and Savior Jesus Christ, and I could feel and taste a little of the joy and sweetness of that eternal resurrection. I felt then that I never could doubt any more. But ten more years have passed, and I have felt many doubts and fears, and have been made to see more of my sinfulness, and proneness to wander.

And while duty calls me away from home, so that I am not able to meet with the church, yet my desire is there, and I hope that I am made to realize this truth, that he will never leave nor forsake me. I rejoice to know that his grace is sufficient for me, and his watchful care is ever over me. It is not in man that walketh, to direct his steps. And Paul said "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." While these and many other precious promises cheer and comfort me, yet I have to exclaim with the poet,

"Few minutes in praise I enjoy,
And they are succeeded by pain;
If a moment in praising of God I employ,
I have hours again to complain."

I leave this poorly written letter to your consideration. I remain your brother in hope of eternal life,

JOHN L. HASTINGS.

CLAPPS FORD, Tenn., April 19, 1897.

I DESIRE to offer a few thoughts upon the Scripture referred to by "Inquirer," in the issue of the SIGNS of April 1st, 1897, which reads, "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." "If we hold the beginning of our confidence steadfast unto the end."—Heb. iii. 6, 14. I do not presume to be able to give the information desired, nor do I intend, or expect this article to take the place of the answer requested. If Inquirer is a constant reader of the SIGNS, he will know at once, that I am not the one that he expected would reply to his request, and I hope that none of these who are requested to do so, will refrain on account of what I write. I am sure that it would take a

great many such articles as I am able to write, to cover even a small part of the subject suggested by Inquirer. Now, in the first place, I infer that Inquirer believes the doctrine contended for in the SIGNS, else he would not have referred to those from whom he desired the information asked, as "The many able writers." If however, I am mistaken in this inference, and Inquirer is one of the many who believe that this Scripture teaches the so called doctrine of apostacy, and falling from grace, this article will convey no information to his mind at all. It frequently occurs in reading the Scriptures, that in order to understand something of what a particular passage means, it is necessary to keep clearly and constantly before the mind, some of the things which it does not teach. I think this is true to some extent of the passage to be considered. Paul plainly designates those to whom the language under consideration is addressed as "Holy brethren, partakers of the heavenly calling," &c. He then includes himself among them, for he says, "Whose house are we," &c. Now in the first place, without further argument or comment, I will take the position that Paul did not intend to convey the idea that the eternal salvation of himself, or of any of the holy brethren, was conditional, or contingent upon whether or not they held fast the confidence, and the rejoicing, of the hope firm unto the end. I think though, that a fair construction of the language would imply, that there was a sense in which Paul, or any of the holy brethren, might cease to be the house of Christ, without, in any way, losing their salvation in him. And if I can succeed in making clear just what the house means, in this instance, I think the reason why Paul uses the word, "if," will appear of itself, without argu-

ment. Before proceeding further I will make a few general statements.

The epistle to the Hebrews, differs from all the others epistles written by Paul, in some very important respects, for these reasons, had Paul in his epistles to the churches at Rome, Corinth, Ephesus, Thessalonica, Galatia, or Philippi, confined himself to a recapitulation of the travels of national Israel, from the time of Abraham to the end of the prophets, they would not have understood. A mere recapitulation would not have sufficed, for each important epoch would have required a treatise in detail. The Gentiles had never had a Moses, David, Solomon, Jeremiah or Daniel. The first, and only one of the lineage of David, that they had had or known, was Jesus Christ, the Son of God. They had had no Scriptures, and no inspired prophets, and they had known nothing of the one God, who had built all things. Hence it is that the Gentile churches could not, at that time, have understood an epistle briefly touching upon the laws and ceremonies of Israel, with whose history they could not have been familiar. But with the Hebrews it was different. The history of Israel was to them something as the history of our own country is to us. Therefore those who were partakers of the heavenly calling, were prepared to understand the dealings of God with ancient Israel, as they doubtless never had done before; for Paul, in this epistle, while mentioning the numerous antitypes, also mentioned the great prototypes. I think that in reading the epistle to the Hebrews, it is especially necessary to keep the fact constantly in mind, that it is the believing Jews whom Paul is addressing. The Hebrews had an old, or legal, dispensation, while the Gentiles had not, and therefore if we understand this particular epistle, we must not confound the two dispensations.

In the beginning of this chapter, those addressed are exhorted to consider "The apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses who was faithful in all his house." Now the Hebrews thoroughly understood in what the house of Moses consisted. They also knew how faithful he was in that house. The house of Israel, which God had taken to himself, as a peculiar people, was the house in which Moses served and was faithful. He was sent to them while they were in bondage in Egypt, to lead them out. When the eternal God descended on Mount Sinai, Moses went up into the mountain, and there received the law, and delivered it unto the people. He gave them every law and ordinance by which they were to be governed throughout their generations. Every detail of their manner of worship, was faithfully delivered unto them. When they had sinned and rebelled, and were doomed to wander for a space of forty years in the wilderness, and their carcasses were doomed to fall by the way, Moses faithfully and meekly led them still. As year, after year, went by, and those who were young, grew old, and those who were old, fell by the way, the people murmured. But Moses' faith did not waver, for we hear him saying continually, "When thou art come into the land which the Lord thy God giveth to thee," &c. But notwithstanding all these things, Israel was a dismal failure under the law, as far as their prosperity in Canaan was concerned. What good then can come of all the things which Moses said and did in his house? Why record them in such minuteness of detail, if the law can never make the comer thereunto perfect? Let the fifth verse of this chapter answer, "And

Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after." What was to be spoken after? And who was to speak? It must have been something important, or Moses would not have done all that he did, simply as a testimony of it. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."—Deut. xviii. 15. It seems then that the great purpose of God in raising up Moses to lead Israel through the wilderness, and deliver to them the law, was not that peradventure they might be obedient, and prosperous throughout their generations in the land of Canaan, but rather for a testimony of Christ, the great Lawgiver of spiritual Israel, who by fulfilling the old law, was to make a place for the new. Now Moses was only a servant in his house, but he prefigured the great Prophet, who was to come, not as a servant, but as a Son over his own house. Inasmuch then as national Israel was the house in which Moses served so faithfully, and Israel is a figure of the church here in the world, and Moses was a prophet like unto the Prophet to come, I conclude that the house of Christ referred to in the sixth verse, is the visible church here in the earth. In what other house was he faithful, as a Son over his own house? To her he gave every law and ordinance that she would need for all time to come. He gave every admonition that she would need, to warn her in any emergency that could possibly come, or to be more precise, in all the things that were to come. Every penalty that would be exacted is also set forth for her guidance. As a son in his own house, he arranged everything as he would have it. Now suppose Paul, or any of the holy brethren, whom he ad-

resses, should, after they have known that they were free from the law of sin and death, step aside and follow after the lusts of the flesh, what is to be done? Suppose they tread under their feet the laws and admonitions of him, whose banner over them is love, and walk not worthy of the vocation wherewith they are called, what shall be done? "And if he shall neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."—Matt. xviii 17. Such an one would no longer be within the jurisdiction of the church. He might now commit any offence, and the church would have no authority to demand of him any apology, or in any manner to counsel, reprove or admonish, him. Her privileges could no longer be extended to him. He must be treated as a heathen man. He is an outcast. He has nothing at all in common with her, so far as her seasons of rejoicing or sorrow here in the world, are concerned. None of the laws which govern her, can govern him, any more than they could govern any one who was in fact a heathen man. In short, such an one has ceased to be of the house of Christ, until he is legally, and properly restored in a gospel manner.

As to the "if," in the fourteenth verse, I will say, that the same character, while walking with the world, and not holding the beginning of the confidence steadfast unto the end, will not be permitted to feast upon the things set before those who are walking in humble obedience, and therefore cannot be partakers of Christ. "What concord hath Christ with Belial?" "What agreement hath the temple of God with idols?"

In conclusion I would say, that Paul uses the word "if," in each of these places, not because he would teach that

the eternal salvation of the elect of God was contingent upon their remaining steadfast, or upon any other thing, but because there is a plain law given to the church as a body, setting forth her duties, and her authority, in dealing with her members, and the penalties for disobedience. But none of these penalties have anything to do, in any way, with the final salvation of any one.

Trusting that the foregoing will at least explain to "Inquirer," why I think Paul used the word "if," I will close.

JAMES McDONALD.

[WE desire to commend this article, together with the one written upon the same subject by Eld. Frank McGlade, and published in the SIGNS of June 15, 1897, to the careful reading of those who love the order of the house of God, as well as the doctrine of salvation by grace. It will be seen that the brethren do not differ with regard to the general meaning of this Scripture, but each has presented that portion of the subject that has suggested itself to his own mind. We think that nothing can be more profitable, than a free presentation of each other's views. In such a manner of writing there is no room for controversy, or strife. We doubt not that the brethren will be glad as they read, each the views of the other, to know that they see eye to eye, in all the essential meaning of the text. We have much enjoyed reading the letters of each of the brethren, and want to say that we have felt to be instructed by what has been written.—ED.]

ALLENTOWN, Pa., May 10, 1897.

DEAR EDITORS:—I inclose you a post-office order for one year's subscription for the SIGNS OF THE TIMES. Sometimes I have a faint hope that I am a child of

God, while at other times, I am troubled with doubts and fears. I am sure that if I am ever saved, it will be by grace alone. I have been a member of the Methodist church for a number of years, and have trusted in the works of the flesh until a year or two ago. I hardly dare to think that I am a christian, for my evidence is very slight. I have always been very worldly, and a wretched sinner, although I always wished that I was a christian. I used often to visit my grandparents, who were members of the Old School Baptist church. Even when I lived so wickedly, I loved to hear my grandparents talk about good things, and I remember that I expressed a wish to be good. I shall never forget the feeling that came over me when grandmother said to me, "Well, if you are to be saved, you will be, and you must be born again." I could not understand how this could be, at the time. My grandparents have been numbered with the dead a great many years. I hated the doctrine of predestination, and it always troubled me. I came across the SIGNS while visiting friends, and become very much interested in them. I thought I could trace my own hopes and fears in the experience of some of the dear, humble saints. I wish that I could see some of them, for I think they might tell me if I have passed from death unto life. I know that I am a poor, lost, undone sinner, without this righteousness to cover me. O how happy I would be, if I knew for a certainty, that I was a humble child of God. It would be of no use to ask you to pray for me, if I am not one of the little ones for whom Christ died. I am very, very deaf, and can seldom hear a sermon, and when I do hear one, there is nothing for the soul to feed on. How different the sermons are, that

are published in the SIGNS. Please send the paper at your earliest convenience.

Yours very sincerely,

MARY ELIZABETH FISHER.

[SUCH letters from hungry souls encourage us in the work of publishing the SIGNS. They are a comfort, we hope and believe, to many such destitute ones. May God enable our friend to find a home of rest among his people, ere long.—ED]

PINE BLUFF, Arkansas, May 17, 1897.

ELDER G. BEEBE'S SON—DEAR BROTHER:—As the time is at hand for me to send my subscription for the SIGNS OF THE TIMES, I will write a short article for the paper, so that the brethren will see that I am still in the land of the living. I will say that the brethren are all at peace in this part of the country, so far as I know, except that there is some little difference upon the subject of predestination, concerning which all do not see alike. But all things work together for good to them that love God; to them who are the called according to his purpose. For the lot is cast into the lap, but the whole disposal thereof is of the Lord. So, known unto God are all his works from the beginning. And whom he foreknew in Christ, he predestinated to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he predestinated, them he also called, and whom he called, them he also justified. And he has saved us, not according to our works, but according to his own purpose and grace, which was given us in Christ before the world began. For, by grace, are ye saved through faith, and that not of yourselves, it is the gift of God. For God so loved the world, that he gave his only begotten Son to die, and he was made to be sin for us, who knew no sin, that we

might be made the righteousness of God in him. And he has saved us by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly through Christ Jesus our Lord. He has abolished death, and brought life and immortality to light through the gospel. He has taken all things out of the way, nailing them to his cross. He bore all our sins in his own body upon the tree. He was delivered by the determinate counsel and foreknowledge of God, and was crucified, and was buried, and arose again the third day from the grave, and ascended to the right hand of God, to make intercession for us, according to the will of God. Now, brethren, if you can read this, and feel to publish it, correct all mistakes, and throw the mantle of charity over it. If you do not feel to publish it, all will be well with me.

Yours to serve in gospel bonds,

D. WESTALL.

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.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1897.

Entered in the Middletown, N. Y., Post Office as
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GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

BRIEF REPLIES.

SEVERAL questions have recently been proposed for our consideration, and the request has been made that we should answer through the SIGNS. We cannot help saying right here, that we sometimes feel a great hesitancy in responding to such questions, lest we seem to claim an ability which we do not possess; but yet we do not feel at liberty to withhold such light as we may have, in response to earnest inquiries from brethren and sisters.

SALEM, Mo.

Is the man spoken of in Genesis ii. 7, the same man that is spoken of in Genesis i. 26?

JACOB HENOLY.

WE have no doubt at all that they are one and the same. It seems that in the first chapter of Genesis, Moses was inspired to narrate a brief sketch of the creation, and that then he in the second chapter, gives the same narrative more in detail. In the first chapter, the bare statement is given that God created whatever exists, while in the second chapter the manner and order of that creation is more fully stated. We mean that this is true as regards the creation of man. As to why there should be this seeming repetition, we do not know. We can only know that inspiration saw it to be need-

ful to thus apparently repeat the narrative. That this all relates to the same man, is evident from the fact that in all the references to the creation made in the volume of inspiration, but one man is spoken of as having been created then.

CLARENDON, Ark.

WHO are the sons of God, spoken of in Job. i. 6?

N. O. BEALS.

WE cannot know what persons are meant, but we can know who the characters were. They were worshipers of God, and lovers of his name. It has seemed to us that when the people of God come before him in worship at all times, there is that present which would hinder their joy and their worship, and this, in the text, is called Satan; and the question which he suggests, is that very question which seems most awfully important to every child of God. It is, "Doth Job fear God for naught?" The charge implied in the question is, that there is no such thing as pure and undefiled religion in the heart. The soul that has a real desire to worship the God of heaven, and which is oppressed with that sense of unworthiness and unlikeness to God, which every heaven-born soul must feel, will always fear and tremble as it enters into his presence. Such a soul must feel to question its own motives in thus coming, lest it ask amiss, that it may have to consume upon its lusts. We have regarded this as a description of what went on in the heart of Job himself. He feared God; that he knew. But why does he fear God? Does he love and serve God because he loves the service, and the God he serves? or is his motive to obtain a reward? To the child of God, no question can be quite so important as this. The spirit of his worship is the substance of his worship itself. The soul does not worship God at all, if the motive be to

obtain a blessing; and so the terrible question comes upon Job himself, and as it is realized in his own soul, so it must be answered in his soul. The whole book of Job contains the answer to this question. It is fully proved, through many a trial multiplied upon trial, that there is such a thing as a religion which fears and worships and serves God without the hope of reward as the incentive. This is Bible religion. This is the gospel felt and realized in the heart. Arminians never knew such a religion. Arminians never preached such a religion. Those in whom the spirit of God dwells, desire such a religion, and it is proved that such a religion exists, and is felt by poor, sinful men, when the grace of God reigns in their hearts. Strip Job of everything in which he had found comfort and joy, and yet he holds fast his integrity. He still fears and loves and serves God. In calamity he no more departs from God, than in the day of his prosperity. Thus the lie is given to the assertion of Satan, that Job is looking out for a reward in his service. The majority of the religious world do not scruple to hold out the reward of heaven, and even the rewards of prosperity in this life, as a motive for men to seek religion, and for doing good in the world. But when this is the motive of those who make a religious profession, self becomes the god they serve, and the God of heaven is admired and listened to no further than it is supposed that it will be for their advantage to regard him. Most emphatically there is no worship, nor service of God, in all this. What is my motive for doing as I do, in the service of God? This must ever be the most solemn question that can arise in the heart of the believer. We have heard, and we indorse it with all our heart, that if there were no heaven

to gain, nor hell to shun, still the religion of Christ, when felt in the heart, would lead its possessor to serve God, because he loves the service. Our greatest objection to what is commonly called "a conditional time-salvation" is, that it seems to us to say that men do not serve God for naught. It seems to argue that love to God is not to be the moving cause of serving him, but rather the hope of rewards. Our heart has ever been so selfish that we have felt afraid to appeal to any motive in our thoughts, or in our preaching, that would seem to be selfish, or that would foster selfishness in the service of God. If we do what is right simply that we may be happy, we are not doing that which is right in the sight of God, for he looks at the motive, and searches the hearts of the children of men, rather than to the action itself. While there is a comfort and happiness experienced in the service of God, which is not found in the way of disobedience, yet the motive is not that, but the love of God, if we would serve him rightly. The law appeals to the fear of pain, or to the hope of happiness, but the gospel appeals to higher motives, even the love of God, as it is shed abroad in the heart.

WILL you please give your views through the SIGNS upon Romans ii. 6-8, especially the seventh?

Your brother,

PETER MARTIN.

THESE verses read as follows, "Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." These verses present the attitude of our God with regard to sin and holiness. He visits the one with curses and death, and the other with blessings and life. These

words do not teach any contradiction of the Bible doctrine of grace, and salvation by grace. Paul cannot be supposed to be guilty of contradicting himself in his teaching, since he wrote by inspiration. These verses simply present the two classes of men, without stopping to explain how they come to differ. One patiently continues in well doing, seeking for glory and honor and immortality, and to them there is the promise of eternal life. The others are contentious, and do not obey the truth, but obey unrighteousness, and to them indignation and wrath is promised. All men by nature belong to this latter class; and all men continue to belong to this class until the God of grace and salvation calls them to the better way, and puts into their hearts a love of holiness, so that henceforth they seek for it, and have a heart to continue in well doing. God does render to every man according to his deeds; but the deeds proceed out of a heart already inclined to either good or evil. By nature the hearts of men are inclined to evil always, because of the fact of total depravity which embraces all men in its destructive folds; and if any man has a heart to love and seek God, it is owing to a miracle of grace wrought in his heart by the Holy Spirit. We need not stop to argue this, for we are persuaded that our readers are well assured of its truth. By their works are men known, and by their words and works are they judged. The words and works are the outcome of what is in the heart. They are the evidence of what is in men. The text contains a cheering consolation for those who find it in their hearts to seek for that which is heavenly and holy. They have need of patience, because the way is not an easy one to their feet. Therefore the apostle uses the expression, "patient continuance,"

and he holds out to these for their comfort the assurance that their care and toil and labor is not in vain. We presume that no Old School Baptist will argue that these verses teach that the salvation of the people of God is conditional. Grace all the work shall crown; all the work of obedience, as well as of the atonement, and the new birth, and the resurrection, and eternal glory. The people of God find a great reward in keeping the commandments, and the works of the impenitent show their impenitence, and that they are the vessels of wrath fitted to destruction.

"I KNEW a man in Christ above fourteen years ago."—2 Cor. xii. 2, 3. What man was this?

Your sister,

REBECCA HARRIS.

WE doubt not that this man was Paul himself, and we have long had no doubt that he was shown the glory of God, and the glory of the redeemed. He says that "he knew a man in Christ." He does not speak of himself separate from Christ, but of himself as he was in Christ, a redeemed and quickened sinner, made alive unto God, and alive in Christ. It was Paul himself, not some other man, nor a spirit within him, nor the new man separate and distinct from himself, but it was himself, that was caught up into the third heavens, and heard these unspeakable things, which it was impossible for a man to utter. So wonderful was this experience, and so completely was he enwrapped with it, that he lost all consciousness of time things, and could not tell whether he was in the body, or without the body. He says that God alone knew this. The vision was wonderful and glorious, and it was of things that belonged to the third heavens. Paul saw this, and to him was the word of this revelation given. This we would insist upon. And as was true of this revelation to Paul, so is it true of

all revelation. These things are made known to men—men of a sinful race, but who are redeemed unto God, and made alive unto him by the indwelling of the Holy Spirit. These are the things, and these are the revelations of which he speaks when he says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." It is true that these things are revealed from faith to faith, but yet we must not lose sight of the fact that they are revealed to us also. They are revealed to us as the possessors of faith, and to us by faith.

By the third heavens, we have understood that the apostle meant the eternal state of the redeemed. To speak of the third heavens, necessarily implies a first and a second heavens. We have long believed that the first heavens were the revelation of his will which was made under the legal covenant, and by the second heavens, we have understood the gospel covenant, which followed the law covenant. The Lord's people passed from under the legal covenant, into the gospel covenant, and from this gospel state they shall pass to the world of eternal glory, and see there clearly the things which they now see in part. We believe that the Lord does at times vouchsafe to his people, glimpses of that final glory, and they see things which no human language can utter. Paul never speaks of such a revelation but once in his life. It was not a common experience with him. So we never read that the disciples were with Jesus in the mount of transfiguration but once, and not all of them were with him even that once. Nevertheless such experiences should be recorded as testimonials of the

power and goodness of God. While we may not have felt that such a vision has been accorded to us, yet we are to be encouraged by these experiences of our brethren, for they witness to the fact that there are such glories in the eternal world as cannot be spoken. The things which Paul saw, he declares are not lawful to be uttered. We have understood him to mean that it was impossible to utter them. For ourself, it may be permissible to say that we have at times felt that some things have been shown us that we could find no words to express; and some experiences we have felt were intended for ourself alone, and we have had no impression to tell them even if we could. It would be presumption for us to attempt to speak of the things which Paul saw, for he says that they could not be uttered; and he does not attempt to tell us what it was that he saw. We leave these few reflections for the consideration of our readers.

C.

WHO WILL RESPOND?

It is a long time since an appeal has appeared in the SIGNS to our delinquents, as we were too painfully aware of the "hard times," to feel like pressing our delinquent subscribers for the amounts due us from them. We have an aggregate of several thousand dollars due us on back subscriptions, but rather than crowd our friends for what they owe us, we have borrowed about seven hundred dollars, on which we are paying interest, and shall have to borrow about three hundred dollars more to meet the expenses of the present volume.

Now, brethren and friends, this is our financial condition, and if any who are in arrears on their subscriptions can send us a remittance, it will be most thankfully received.

**EDITORIALS OF THE LATE
ELDER GILBERT BEEBE.**

**“AND HIS BANNER OVER ME WAS
LOVE.”—CANT. II. 4.**

(Continued from page 506.)

HAVING in the preceding number, considered the love of God, as the true banner under which the saints are to rally for the defense of the truth, under which all their battles must be fought, and by which they are destined to triumph over all the powers of the darkness of this world, the corruptions of the flesh, and the temptations of Satan, and the certainty of victory through him that had loved them, and spread this glorious banner over them; and also of the delightful privilege allowed them, while in their militant state, from time to time, of banqueting with their Lord under the protection of this banner of love, we will now offer a few remarks by way of admonition to the children of God, to beware of all other standards, especially of the counterfeits of this banner of our Redeemer.

It is important that soldiers should be well acquainted with their own banner, in order that they may easily distinguish it from all others; otherwise in the time of battle, they may haply be found fighting against their brethren, and weakening the hands of those whom they in reality love, and in whose defense they would cheerfully lay down their lives. One of the wily tricks of the adversary has often been to decoy the inexperienced soldier of the cross, by exhibiting a counterfeit banner of love; which, although easily detected by the practiced eye of the veteran soldier, who is not ignorant of Satan's devices, is calculated to deceive some of the new recruits; for, although the false standard is composed

of love, yet it is not the love of God. How often have even christians been temporarily deceived by a display of human, instead of divine love. The Captain of salvation has pointed out to his soldiers the difference; and to his admonitions we would do well to take heed, lest at any time we should let them slip. “He that loveth the world, the love of the Father is not in him.” The affections, as well as all the other lusts of the old man, are to be crucified; for we cannot possibly retain them, and enjoy the love of God dwelling in us.

Men who profess to be ministers of Jesus, and soldiers of the cross, often tell how much they love souls; how ardently they desire the salvation of every body. They love all the various orders, sects and denominations of religionists, with perhaps the single exception of that sect which is everywhere spoken against. They love all kinds of doctrine that will gain proselytes, and produce excitement of the natural or fleshly passions of the multitude; they love all the humanly invented religious societies of the age, and consider them eminently calculated to save sinners; and they love the wages of unrighteousness, and, like Balaam, they run greedily after it. A banner of this kind of love has strong attractions, not only to the unregenerated of mankind, but the carnal sympathies of the flesh in christians are strongly attracted by it. They are too prone to forget that the love of the creature is only a stream from a corrupt fountain, which is poisoned with the corruption of the fountain from which it proceeds; while the love of God is pure and holy, and as far transcending all earthly love, as the heavens are higher than the earth. A standard, or banner, composed of human love, may be splendidly painted, with very many attractive

devices; and such is truly the case with all the false ensigns, which the enemy has set up for signs; but through all their coloring, those who are taught of God, will be enabled to see that they savor of the things which be of men, and not the things which be of God. Not only in the general conflict with the consolidated powers of darkness, are the children of God called to guard against this universal charity, but also in their intercourse with those who are of the household of faith, and even in their communion with their own hearts. The fellowship of the saints, one with another, is not to be regulated by carnal feelings of personal attachment; but by the infallible rule laid down for their government in the New Testament of our Lord Jesus Christ. If under the banner of our Savior, whatever may be our fleshly predilection in favor of brethren, we will not suffer sin to rest on them. The influence of that banner on us will inspire faithfulness in laboring according to the rule, to reclaim offenders, in the spirit of meekness; and if not successful, from every brother that walketh disorderly, it will dictate to us to turn away. But if we set about the work while we are ourselves under the wrong banner, we shall make wretched work. We would be poorly qualified to pull the mote from a brother's eye, while a beam is in our own eye. If we are not governed by the love of God dwelling in, and waving over us, all our efforts at discipline will be worse than nothing. If in our labor to reclaim our offending brother, we are influenced by the banner of God's love, the honor of God, the peace and purity of the church, and the good of the brother with whom we are called to labor, will predominate in our hearts. But if under a banner of fleshly feelings, we will be apt to lose sight of these in-

centives, and strive for the mastery, with vain ambition to secure some credit to ourselves, or at least to lay our plans so as to carry them out, and head off the brother at every point. Or, on the other hand, if swayed by an undue fleshly attachment to the offending party, we may flatter ourselves that we are exercising a christian virtue, by saying to our Lord's debtor, who owes an hundred measures of oil, take thy bill and write fourscore. A fleshly feeling in us predominating, disqualifies us for the faithful discharge of our duty to our brethren; it will either lead us to exact more, or to be satisfied with less, than the word dictates. One brother is made an offender for a word; that is, for not using the same word or form of expression to express a similar idea, when there is no essential difference involved, and another is held in fellowship, who has departed from the faith and order of the gospel of Christ, because of some personal attachment.

In communion with our own hearts, let us not be deceived. We have within us, as it were the company of two armies. Each of these has its own banner; the one has the banner of God's love, the other the vile affections and lusts of the flesh, which war against the spirit. And these are contrary the one to the other. Hence we are admonished to deny ourselves, and take our cross and follow our Lord and Master. Human love is always on the alert to supplant the new man. The old man becomes wounded, and we think the new man is grieved. The old man meditates revenge, and we mistake it for christian diligence in contending against sin. Thus we sometimes think the new man is grieved, when only the old man is mad.

The minister of the gospel of the Lord Jesus, is in trouble, his mind is shrouded

in darkness, he is called to preach; an assembly is before him; but he has no subject; he feels depressed and in bitterness. He worries, frets and murmurs. He says, "My Lord in requiring me to preach without affording me his presence, gathers where he has not strewed, and reaps where he has not sown." He concludes like Jonah, that he does well to be angry even unto death. What is the matter now? Poor man, his carnal pride and vain ambition is on the rack, and must be crucified with its affections and lusts, and in the end he is astonished to find that his deep anxiety to preach well, was more for the gratification of his own fleshly ambition, than from a desire to glorify God, and edify the saints. We essay to bow in prayer before the throne of God, and we have certain desires which we wish to present in prayer and supplication; but by what spirit are these desires inspired within us? If they are fleshly desires, we may detect something selfish in them, inclining us to ask for something to consume upon our carnal lusts. How gracious is our God in withholding these things from us. But when his banner over us is love, the preacher is as ready to stand in silence before his congregation, if God wills it, as to speak with the tongues of men or of angels; and the humble christian in his closet, inspired by the flowing banner of his Redeemer's love, is all submission to the will of God. His language is copied from his Savior's lips, "Not my will, but thy will be done."

Finally, may it be our happy privilege to fight all our battles under the triumphant banner of the love of God, and may it be spread over us when we are permitted to enjoy our banqueting seasons with the King. And may he preserve us by his grace, from dishonoring, deserting, or failing to display the banner of his love,

in all our walk and conversation. Then shall we look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

MIDDLETOWN, N. Y., March 1, 1855.

ILLUSTRATED CATALOGUE.

ALTHOUGH we have not published for some time our advertisements of large Family, and Pulpit Bibles, and a number of other books, formerly advertised, yet we have them for sale, and any one wishing to purchase, can obtain full information in regard to them, by sending for one of our handsome illustrated catalogues, which we mail free

MARRIAGES.

JULY 28th, 1897, by Elder T. M. Poulson, in the Old Schol Baptist meeting-house in Salisbury, Md., Mr. Charles E. Brittingham, and Miss Maggie A. Shockley, both of Wicomico Co., Md.

OBITUARY NOTICES.

ERRATA.—On page 412 of present volume, the obituary notice of Mrs. Rosanna Vennor, should read **Mrs. Rosanna Bruce**, wife of Jacob Bruce.

Mrs. Clarissa Adkins departed this life at her home near Salisbury, Md., May 25th, 1897. She was born March 2d, 1822, and was baptized in the fellowship of the Old School Baptist Church in Salisbury, Oct. 16th, 1852, by Elder Daniel Davis. She was a faithful member of the church, and was dearly loved, and held in high esteem by her brethren and sisters, and by the community. Her walk and conversation were consistent with her profession. I first met her about thirty-three years ago, and I have known her since then as a devoted christian. Her husband died many years ago, leaving her with seven children, all of whom survive her. Two of them it was my privilege to baptize. They, and all of the children, feel that they have been greatly afflicted in her departure. Her end was sudden and peaceful. Within the last year of her life, she had been much afflicted by darkness of soul, but when I last saw her, before her departure, she had been lifted entirely out of the gloom, and her conversation was very pleasant to me.

A large congregation gathered at her house on the day of the funeral, and gave careful attention to the preaching of the gospel. Her body was laid in the family burying-ground, near the house.

ALSO,

Miss Margaret Johnson fell asleep in Jesus, July 16th, 1897. She was born Feb. 7th, 1831. I baptized her in the fellowship of the church in Salisbury about

twenty-five years ago, and she has been steadfast and true as a member of the church, and has been deeply exercised on spiritual things. She has been sick and helpless many years, faithfully attended by her only remaining sister, Hester, who was a member of the church before her, and who is now left alone of all of her family. But the Lord is with her, and the consolations of the gospel are hers. Three maiden sisters, they lived together after parents and brother were taken from them, quietly enduring their trials, and enjoying peace, till the eldest went out from the earthly home. Now after some more years of suffering and watching and peace, the youngest has gone. "The saints above, and saints below, but one communion make."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Aug. 9, 1897.

AGAIN it is my lot to record the death of one of our loved ones, as of the body of Christ. Our dear sister, **Julia Hamner Jenkins**, wife of brother David G. Jenkins, of Union Grove, N. Y., died August 4th, 1897, in the 51st year of her age. Sister Jenkins had been in a generally debilitated state of health for some time, yet seemed to be improving, even when taken down to her bed, a week before her death, her symptoms were not as alarming as formerly. Her disease was of a pulmonary nature, and affected the heart. She united with the Old School Baptist Church about thirty years ago, at Union Grove. My observation of, and acquaintance with, sister Jenkins, was that she was a model daughter of her aged parents, a model sister of her brothers and sisters, and a faithful and loving wife and mother, yet a poor sinner saved by free and sovereign grace. Our sister was so blessed in her last hours, that with due deliberation she made all preparation, so far as expressions go, regarding her family and burial; meanwhile resting on the firm foundation which she felt her Savior to be to her. The reconciled condition of the dear one, in her last hours, done much to take away the sorrow of parting. We believe the spirit of another just person is made perfect, and mortality is swallowed up of life, and that her mortal body shall in the resurrection be found in the likeness of Jesus. May the Lord overrule so in his providence in regard to this loss, that profit in a spiritual sense may be enjoyed.

Our sister left her aged parents, two brothers, two sisters, her husband, two sons and six daughters, besides the church and community, to mourn.

Her funeral was largely attended by sorrowing friends and relatives, at the meeting-house where she oft expressed her joy and confidence in her risen Lord.

J. D. HUBBELL.

KELLYS CORNERS, N. Y.

DEATH has again entered the family circle of brother John H. Truitt, of Worcester Co., Md. Five weeks

ago to a day, after he was compelled to give up his sweet and loving wife, the same grim monster clipped the brittle thread that held his dear little **Eva May** to this world, and plunging him, and all of his family, into sorrow and gloom. Why the heavy stroke from the hand of God should fall so thickly upon our dear brother, is not for us to know, but he will make all things plain in his own time. Little Eva May was a smart and lovely girl, aged 10 years, 6 months and 5 days. Her disease was scarlet fever. She was the idol of her grandmother's heart. Though so young, she was like her dear mother, whose obituary was in the SIGNS of August 1st, a sweet singer; but their voices are both stilled, until tuned again to sing around the throne of God, when they will not weary. She leaves three sisters, one older, and two younger, and one brother, to bear the afflictions of life awhile longer. May the Lord give reconciling grace.

I was present at the interment in the churchyard, in Snow Hill, Md.

T. M. POULSON.

By request of the friends, I send you notice of the death of brother **John R. Burns**. He died at his residence, near Buffalo Hart, Sangamon Co., Ill., July 13th, 1897, aged 93 years, 8 months, and 25 days. He was born October 19th, 1803, in Jessamine Co., Ky. He came to Illinois in 1826. Was married to Lucy A. Cass, April 17th, 1828. They had twelve children, three of whom died in infancy. He is survived by the remaining nine children. His wife was called away twenty-one years ago the 19th of July.

I have been acquainted with brother Burns for over twenty years, and truly he was one that let his light shine, and was ready to contend for the faith, and also ready to give to every one that asked him, a reason of his hope, with meekness and fear. He often carried a small Testament in his pocket, and was ready to read and expound the Scriptures at all times. The blessing of his godly life, and wise counsel, will be missed by the bereaved family, and all the neighborhood.

Having lived on the same farm for nearly seventy years, he has seen the development of the country, from its wild state (as there were many Indians yet remaining when he settled there) to its present improvements and conveniences. But his work is done. He has fought a good fight, he has kept the faith, he has finished his course, he is gone to receive that which was laid up for him, and to be with him whom he served so lovingly and faithfully.

He has been a member of the Predestinarian Baptist Church for sixty-four years, and has been a subscriber to the SIGNS OF THE TIMES since the first publication.

The funeral service was attended by Elder S. A. D. Sanders, and the writer, who spoke words of comfort to the sorrowing friends.

JOHN DOWNEY.

ASSOCIATIONAL.

THE Sandy Creek Association will meet with Salem Church, in Marshall Co., Ill., on Friday before the second Sunday in September. Those coming on the Santa Fe R. R., will stop at Toluca, and on the Illinois Central from the south, stop at Rutland, and from the north, stop at Wenona, where they will be cared for by the friends. A cordial invitation is extended to all that desire to meet with us.

JOHN DOWNEY, Clerk.

THE Mount Pleasant Association is appointed to meet with the Cane Run Church, at Turners, Henry Co., Ky., beginning on Wednesday before the third Sunday in September, and continuing three days (Sept. 15th, 16th and 17th.) Turners is on the L. & N. R. R., sixty-six miles from Cincinnati. Brethren and friends are cordially invited:

P. W. SAWIN.

THE Lexington Old School Baptist Association will be held, the Lord willing, with the Clovesville Church, Griffins Corners, Delaware Co., N. Y., on the third Wednesday and Thursday in September, (15th and 16th,) 1897. A cordial invitation is extended to all lovers of the truth, to meet with us. Those coming by rail will be met at Fleischmans.

O. F. BALLARD, Clerk.

THE Bowdoinham Old School Baptist Association will be held, the Lord willing, with the Gardiner Church, Gardiner, Maine, beginning September 10th, and continuing three days. All lovers of the truth are cordially invited, especially ministering brethren.

Parties attending the association, will be met at the South Gardiner station with teams, and taken to places of entertainment.

J. C. CLARK, Clerk.

THE Fellowship Association of Primitive, or Predestinarian Baptists, will be held, the Lord willing, with Mt. Moriah Church, Panola Co., Texas, fifteen miles south of Beckville, from which place visitors will be conveyed to place of meeting. The meeting begins at 10 o'clock a. m. Friday before the second Sunday in September, 1897. We have hopes of a pleasant and interesting meeting, and all lovers of our cause are cordially invited to be with us. We especially hope to see a goodly number of brethren from sister associations with whom we correspond. Come, brethren, and let us enjoy ourselves together once more, in associate capacity, in the worship of our God, if it be his holy will.

H. B. JONES, Clerk.

THE Roxbury Old School Baptist Association will (the Lord willing) hold its session with the second

church of Roxbury, this year, on the second Wednesday and Thursday in September, (8th and 9th,) 1897, commencing at 10 o'clock a. m., on Wednesday. Their meeting is two miles from Roxbury, and six from Kellys Corners, at which places brethren and friends will stop on Tuesday evening before, and find conveyance to the meeting. All will be cared for. Brethren and friends, and ministers especially, are cordially invited.

J. D. HUBBELL.

SPOON River Association of Regular Predestinarian Baptists, will convene (the Lord willing) with the Mt. Zion Church, six miles east of Astoria, on Friday before the first Sunday in September, 1897, instead of on Wednesday before, as was agreed on at our last session.

Those coming by rail will be met at Astoria, on Thursday before, and Friday morning of, the Association, on the Rock Island Branch of the C., B. & Q. R. R. Ministering brethren are especially invited, with all lovers of the truth.

S. H. HUMPHREY, Clerk.

THE Greenville Old School Baptist Association will meet with the Refuge Old School Baptist Church at Spencerville, Allen Co., Ohio, commencing on Friday before the first Sunday in September, 1897, and continue three days.

C. G. MILLER, Church Clerk.

THE Licking Association is to be held with the church at Goshe, in Anderson Co., Ky., about thirty miles west of Lexington, Ky., beginning on Friday before the second Saturday in September, 1897, and continuing three days. Those of the same faith and order, are cordially invited, especially ministering brethren.

Those coming by Lexington, or Louisville, will take the L. S. R. R. for McBrayer station, where they will be met.

DUDLEY G. JOHNSON.

M E E T I N G S .

A yearly meeting is appointed to be held with the Columbia Old School Baptist Church, Jackson Co., Mich., commencing on Saturday before the first Sunday in October, (2d and 3d), 1897.

A cordial invitation is extended to all lovers of the truth.

WM. L. BROWN.

THE regular church meeting of Bethel Church, Shelby Co., Ky., is appointed for Thursday Sept. 9th, just before the Licking Association. We hope to have ministering brethren and friends with us on their way to the association. A cordial invitation is ex-

tended to all that may desire to meet with us. Meeting at 11 a. m.

P. W. SAWIN.

THERE will be a two days meeting held with the Old School Baptist Church of Cammal, Pa., Saturday and Sunday, September 18th and 19th, 1897. All that desire to come, will be made welcome. Would be glad to see a large company of brethren and friends. The place of meeting is only a few rods from Cammal station, on Fall Brook R. R. Strangers will inquire for Samuel Moffat, James Tomison, or Jacob Badgley, living near the depot.

THERE will be a two days meeting held with the Old School Baptist Church at Justus, Pa., Tuesday and Wednesday, September 21st and 22d, 1897. We hope to see many of the brethren and friends present. Those coming on Delaware & Hudson, or Ontario & Western railroads, will be met at Olyphant, Pa., Monday afternoon and evening. Those coming by D., L. & W. R. R., will be met at Glenburn, Pa., on Monday afternoon. If I should not be there, two stages run from Genburn, to my place, two miles.

D. M. VAIL.

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, September 3d, 1897, and continuing three days. We shall gladly welcome all who love our Lord Jesus Christ in sincerity, and especially brethren in the ministry who feel it in their hearts to visit us.

Those who come will be met at the North Berwick railroad depot, on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

A YEARLY meeting is appointed to be held with the Harford Church, Harford Co., Md., commencing at 10 o'clock a. m. on Saturday before the first Sunday in September, 1897, to continue two days. A cordial invitation is extended. We hope to have a goodly number of ministering brethren with us at that time.

Those coming by way of Baltimore, will take train at North Avenue station, at 4 o'clock p. m. on Friday before, for Long Green, or Forest Hill, where conveyances will be ready to convey them to places of entertainment, and to the meeting.

NATHAN GRAFTON, Clerk.

SHOHOLA Creek Regular Predestinarian Baptist Church will convene, the Lord willing, and hold a two days meeting on Thursday and Friday, before the third Sunday in September, 1897.

All those coming by rail will be met at Shohola, Pa., Wednesday evening, and Thursday morning, and will be conveyed to place of meeting. A cordial invitation

is extended to all lovers of the truth, especially to ministering brethren.

GIPSON MCKEAN, Clerk.

THE Old School Baptist Church at Otego, N. Y., have appointed a two days meeting to be held at their place of worship, in Otego village, at 10 o'clock on Thursday and Friday following the third Sunday in September, (23d and 24th.) The place of the meeting is but a few minutes walk from the depot, on the Delaware & Hudson railroad. All lovers of the truth are cordially invited to meet with us.

B. BUNDY.

THE ODOSIA 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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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 65. MIDDLETOWN, N. Y., SEPTEMBER 15, 1897. NO. 18.

POETRY.

“NOT AS I WILL.”

BY HELEN HUNT JACKSON.

Blindfolded and alone I stand,
With unknown thresholds on each hand;
The darkness deepens as I grope:
Afraid to fear, afraid to hope;
Yet this one thing I learn to know,
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted, or are laid,
By some great law unscen, and still
Unfathomed purpose to fulfill.

“Not as I will.”

Blindfolded and alone I wait;
Loss seems too bitter, gain too late:
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak, and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know,
Each day more surely as I go,
That I am glad the good and ill,
By changeless law are ordered still.

“Not as I will.”

“Not as I will”—the sound grows sweet,
Each time my lips the words repeat.

“Not as I will!”—The darkness feels
More safe than light, when this thought steals
Like whispered voice, to calm and bless,
All unrest, and all loneliness.

“Not as I will”—Because the One
Who loved us first, and best, has gone
Before us on the road, and still
For us must all his love fulfill—

“Not as I will.”

CORRESPONDENCE.

“HO, EVERY ONE THAT THIRSTETH.”

(Concluded from page 520.)

HARK to those soul-ravishing strains!
Such music must be divine. O, my com-
panions, here is the secret. There sits
one playing skillfully upon the harp, and
in sweet, sacred, rapturous notes he sings
the praises of our God. He must be of
kin to the sweet psalmist of Israel, and
that harp, no creature could build a harp
to pour forth such heavenly strains. O,
how soothing and gladdening are those
harmonious sounds. Let us listen awhile,
and then perhaps we may learn from his
lips how he came into possession of such
a harp. “O sing unto the Lord a new
song; for he hath done marvelous things:
his right hand, and his holy arm, hath
gotten him the victory. The Lord hath
made known his salvation: his righteous-
ness hath he openly shewed in the sight
of the heathen. He hath remembered
his mercy and his truth toward the house
of Israel: all the ends of the earth have
seen the salvation of our God. Make a
joyful noise unto the Lord, all the earth:
make a loud noise, and rejoice, and sing
praise. Sing unto the Lord with the

harp; with the harp, and the voice of a psalm. With trumpets, and sound of cornet, make a joyful noise before the Lord, the King. Let the sea roar, and the fullness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord: for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity." Again he sings, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Sweet harper, what harp is this? How came it in your possession? Thy voice so sweet, and thy skill to play, are surely the gift of God. Blessed is the people that know the joyful sound! This harp is the harp of God.—Rev. xv. 2. Other harps are not to be compared to it. I obtained it in this market of the covenant of grace, and my voice to sing, and skill to play, as you have said, are the gift of God. 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. Once I could neither sing nor play. How could I, a vile sinner, sing, when I had neither voice nor harp? But now with my heart inditing a good matter concerning the King, I exclaim, O Lord, bring hither to me "the pleasant harp." "My heart is fixed, O God, my heart is fixed: I will sing and give praise. Awake up, my glory; awake psaltery and harp: I myself will awake early. I will praise thee, O Lord, among the people: I will

sing unto thee among the nations. For thy mercy is great unto the heavens, and thy truth unto the clouds. Be thou exalted, O God, above the heavens: let thy glory be above all the earth." I will relate to you the sacred mystery of the Lord's sovereign grace to me, a poor sinner. Once I could listen to, and be charmed with, any sounds, no matter how barbaric, but for God's eternal truth I had no ear. But when it pleased God to quicken me, and call me by his grace unto the fellowship of his Son Jesus Christ our Lord, I found I had new ears, circumcised ears, cut off from listening to errors, blasphemies, and doctrines of devils; ears which can only be delighted with the truth. The sounds I formerly heard, now no longer gave me pleasure, but grated upon my ears. I was heavy hearted because of my transgressions, and the felt displeasure of the holy God. I quaked under the apprehension of the wrath of the Lord. O beloved ones, it is far better through the Lord's mercy to fear and quake this side of hell, than under his wrath to quake in hell forever and ever. I was gloomy indeed. A neighbor of mine hailed me one day, and asked me what made me wear such a long face? I told him I was a sinner doomed I feared, by the just God to eternal damnation, and that the great day of God's wrath could not be far off. Come, said he, cheer up; there is no need to be so gloomy; get religion; go to the markets and buy a musical instrument, a cornet, flute, harp, sackbut, psaltery or dulcimer. The music of religion would cheer me up, and dispel my dark forebodings. I fell in with his advice, and attended various markets to get religion. I told in these markets that my former musical instruments were all out of tune, and that I could not tune them up again.

I was so dissatisfied with them that I had cast them aside, for they did not harmonize with my condition. They expressed pleasure that I had become disappointed with mere worldly music; what I now needed, they told me, was some musical instrument of a religious strain, such as could be had in their holy religion. They told me I had come at an opportune time to get religion. Now is the accepted time; now is the day of salvation; tomorrow may be too late, all the musical instruments may be sold out. So they coaxed me to buy that day. I might never have another chance; yea, some of them with threatenings urged me to buy their wares. They said I deserved to be doubly damned if I would not get religion—a musical instrument such as they were offering me. So the minstrels began to play upon their flutes, and sackbuts, psalteries and dulcimers, but I could not be charmed, indeed, my heart was made more sad, and my heaviness increased. I asked what instruments they were playing, and who were the minstrels? I was answered, all these instruments are the doctrines of the blessed gospel, will you not accept them, and be saved? If you reject them you will be damned. The minstrels, they wished me to know, were no amateurs, but professionals, graduates from the royal academies of music, (ordinarily known as theological colleges,) where divine singing, and instrumental music, was taught, and that the services of these musicians, who had obtained their diplomas, could be had at prices ranging from say \$500 and upwards per year. Tune after tune they played, but I could not tell what was piped or harped. I thought I should become crazy in listening to them. It was a tumult, a noise, confusion twice confounded. Ah, dear friends, it was error; it was not the simplicity of the gospel of Christ. Sometimes I thought I caught a sound that for an instant gained my ear, but before I could tell what was harped, it was drowned in discordant sounds, that made me dismal indeed. Many were well pleased at these musical festivals in the markets of antichrist, and buyers were many, who joined their voices, and danced to the music. But sing and play as they might, it was not the song of redeeming love. But how can I describe how their doctrines sounded in my ears? Can you imagine one mimicking a strain or two of the harps of God, amidst a tribe of bloodthirsty Indians, uttering their war whoops, and screech owls screeching, and a few laughing hyenas yielding their voices in chorus? Have you an ear for such music? No, beloved ones, I know you have not. So the players and harps of the “another gospel,” in comparison with the sweet, harmonious strains of the everlasting gospel of the grace of God, yield no better music to the circumcised ear, of the circumcised in heart. All the singing, and harping, in the markets of antichrist, is nothing but barbaric Ashdod. So distasteful was their music to the apostle Paul, that he was inspired of the Holy Spirit to say, “If any man preach any other gospel unto you than that which ye have received, let him be accursed.” Thus saith the Lord, “With lies ye have made the heart of the righteous sad, whom I have not made sad.”—Ezek. xiii. 22. This new covenant market is the only place where the voice of the Beloved is heard. He says, “In the midst of the church will I sing praise unto thee.” All the singers, and players on instruments, all the harps of God, are in Zion.—Psalm lxxxvii. 7. Every harp bought elsewhere is but a horrible counterfeit, a dismal mockery of

the sweet, soothing, inspiring, uplifting, harmonious strains of the harps of God. Thou, O Lord, inhabitest the praises of Israel. "I will also praise thee with the psalter, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel. My lips shall greatly rejoice when I sing unto thee: and my soul, which thou hast redeemed." O how my heart and mind were troubled by the wretched doctrines of men. But one day when on the verge of despair of ever hearing any joyful sound for a disconsolate, perishing sinner, there came one where I was, having an harp, and when he sang and played, so wondrous were the strains, so in unison with my soul's needs, that my ears were captivated to drink in the harmonious song—the song of God's redeeming love. When it was noticed by the other minstrels, (who had been endeavoring to gain my assent to their doggerel jargon, which they falsely called the gospel of Christ,) that I was drawn away from them, they began to revile the harper and his harp. They said he was nothing but an ignorant, strolling minstrel, who ought to be suppressed as a nuisance. He had, they affirmed, no knowledge of the laws of music, how could he? He had no credentials, no diploma from any academy of music, (theological school) and all he could play was one or two old, worn out tunes, which it was not fit for the genteel ears of this enlightened age to listen to, such as election of grace before the foundation of the world, and predestination. They characterized his sayings upon the harp as horrible and damnable, and had it been in their power, I believe they would have burned in the fire both the harper and his harp. They made complaints against him, to the effect that he hindered people from getting religion;

that they could not find as ready sale for their wares when he was around; a partial stagnation of trade was the result, and what was lamentable, some who had been good customers of theirs, left off buying their goods, and their faces were no more to be seen in their market-places. Then all with one voice about the space of two hours, cried out, Great is Diana, of the Ephesians!—Acts xix. 34. But it mattered not; I was so drawn to this poor, despised harper, his voice was so sweet, so sublime, his harp gave forth such rapturous music, I wanted to hear him play and sing unceasingly. In his song he sang of God's eternal love in Christ Jesus, saying, "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. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shall go forth in the dances of them that make merry." He sang how God loved his people when they were enemies, and dead in their sins. Then with such tender pathos, the voice and harp, told to my heart, the sufferings and death of the Son of God for the remission-of sins of his body, the church. Yes, he harped and sang how the beloved Savior descended, bearing our sins, into the deep waters of affliction, how with strong crying and tears, he made intercession for the salvation of transgressors. How he was wounded, bruised and smitten, all for the redemption of his people. O, such unison I felt there was in my troubled, sin-stricken soul, with these sacred strains that poured forth the story of the Savior's sufferings in our behalf. My heart was melted to tears as I looked upon him whom I had pierced. I felt, O, Jesus knows all my sadness of heart,

surely he could take compassion upon me. I was drawn to the Beloved, and I felt, I will pour out my sorrows into his bosom, and crave redemption and forgiveness of sins through his precious, sin-cleansing blood. Then in joyous, triumphant tones, he harped and sang Christ's victory over sin and the grave. Now is Christ risen from the dead, and become the first-fruits of them that slept. He rose again for our justification. God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises; sing praises unto our King, sing praises. Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. I said, who can tell, then there may be hope in God's mercy even for me? And while thus captivated by the music of the harp of God, I found myself in this new covenant market. My longing heart cried out, Nothing in my hand I bring, simply to thy cross, O Christ, I cling. O give me, a poor sinner, the harp, even thy truth. Let my soul be glad with the truth of the forgiveness of my sins through Emmanuel's blood. O that I may be glad in thy salvation, and rejoice with the gladness of thy nation. O, wondrous mystery of Jehovah's sovereign grace, the harp of God was given me. I felt I had it in my heart. Yes, the truth of Christ's gospel was in my heart, and with the spirit and understanding I sang surprising grace. To my hands of faith and love, given me in the covenant of grace, the harp of truth gave forth divine and glorious music. With the voice of truth, I sang together with the watchmen upon the walls of Zion, for the Lord hath comforted his people, he hath redeemed Jerusalem. O, no harp can yield such melody

as the harp of God. Oft to my soul in the night seasons, the truth pours me forth a song, as when a holy solemnity is kept, and gladness of heart is mine; as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel.—Isaiah xxx. 29. "Redeeming love has been my theme, and shall be till I die." O, my companions, how blessed it is to hear the harpers having the harps of God, harping upon their harps. There are no interjections of warwhoops, screech owls or hyenas, but all is heavenly harmony. "Mercy and truth are met together; righteousness and peace have kissed each other," justice and grace, love and holiness, are all in sweet accord, in the song of salvation, while all through the song the blissful notes resound, "Glory to God in the highest."

Here comes one with a covering over his mouth. I should say he has had his mouth in the dust. Hark, he cries, "Unclean, unclean! Woe is me, for I am undone, I am a man of unclean lips." A leper. There he approaches to buy, kneeling down he worships, saying, "Lord, if thou wilt thou canst make me clean." See, beloved, Jesus is moved with compassion; he puts forth his hand, and touches him, saying, "I will; be thou clean." His leprosy is departed, and he is cleansed. Happy man!

There is a soldier in the market with armor on, and weapons of war. He looks as brave as a lion. Ho, my brave one, to what army dost thou belong? What battles have you fought? I see you have still your armor on, and your sword girt upon your thigh. I reckon more fighting is yet in store for you. I am a soldier of Jesus Christ; under his banner I fight the good fight of faith. Having on such armor, and with such weapons, provided by the King in the new cove-

nant, with all the army of the Lord of Hosts, who is mighty in battle, I stand invincible, and share with my fellow soldiers the comforting confidence of faith, that we shall be more than conquerors through him that loved us. Could you favor us with an account of some of the battles in which you have fought? I am sure you would find us interested listeners. How came you to take up the life of a soldier, and belong to the Royal army? O, it is all a mystery of God's electing grace, who hath chosen me to be a soldier. The Captain of our salvation, by his gracious and valiant deeds in my behalf, has so attached me to his person, that I say to the affairs of my mortal life, Entangle me not, for my heart is set upon pleasing him who hath chosen me to be a soldier. For his honor I will fight, and may his grace be my sufficiency, that I may ever be valiant for the truth upon earth. Thou art very courageous. Is your courage always in such good trim? Ah, your question stirs up painful recollections. I have before now been so full of the wounds of the enemy, so ground down in the mire under the feet of the foe, that my heart has sickened to despair of ever being able to stand upon my feet again. Why soldier, I thought you said awhile ago that with your armor on, and weapons in your hand, and instructed by the King himself how to fight, that you were invincible. That is the truth, but to my shame I confess it, I have been willful, neglectful of the regulations of the army. Sometimes after a hard day's fight, I have scanned the field. The slain through Jesus' blood lay strewed all around me; not a foe that breathed, could I see. I have said they are extinct; they will rise no more. If any remain, they have retreated into the caves and dens of the earth, and will

never dare show their faces again after yesterday's battle; now I have the rest of victory. Then a thought has entered my mind that I could lay aside my harness. This is forbidden by the King. O, it is a wonder to me that I have not been court-martialed, and cast adrift from the ranks. One thing has saved me from eternal disgrace, that is the everlasting, redeeming love of the Captain of our salvation, who is engaged, according to the everlasting covenant, by the promise and oath of Jehovah, to bring all the army through every conflict and battle, to eternal glory. Having put off my armor to enjoy the sweet repose of victory over temptations and accusations, and the fiery darts of the enemy, carelessness, instead of watchfulness, has taken possession of me. The enemy having spied out my defenseless condition with sudden onslaught, has come upon me, and before I could put on my armor, and grasp the weapons of our warfare, I have been smitten and cast down, by the treacherous, lurking foe. I will tell you my story of how I came to be a soldier. Formerly I was quite friendly with those whom I now count my enemies—the world, the flesh and the devil, and false doctrine. I was so deluded that I thought these foes my friends. But in the time appointed by our heavenly Father, the Holy Spirit quickened my soul into divine life, and gave me eyes to see they were my deadly foes; that all the time I had been making friends with them, they had been bent upon my everlasting ruin, and aimed by their seductions to accomplish my final overthrow. O, blessed be the Lord our God! Satan and sin were unmasked; I saw them in their true colors, and from that moment I hated my sins, though they surrounded me. I scarcely know how to describe my feelings to you. I

was amazed, I was in fear, I felt, O, what a fool I have been, and then a divine fury came upon me, and in my heart I proclaimed war, and instantly engaged in conflict with my enemies. I will trample them in my fury, nor will I cease fighting while a single foe remains. I was determined to make an end of my sins. I hated the whole array of mine iniquities, which as an host environed me. I strove for the mastery, and for a little while thought I was on the gaining ground, but to my amazement, and discomfiture, from the hidden recesses of my vile heart, enemies came forth in troops: evil imaginations, sinful emotions and thoughts, and though I fought against them, I received many a stab. I was sorely wounded, and sometimes down I fell, and felt my sins have their feet upon my neck. I should have perished but for the glorious mystery that my life is hid with Christ in God, and no enemy can touch it. Ah, I did not know in those days, that my life is bound up in the bundle of life with the Lord our God, so I feared I should one day perish by the hand of Saul. But in that fighting fury I renewed the battle every day, but with no success. I was smitten and discomfited daily by my sinfulness. One day when my strength was waning, and the fight looked hopeless, new foes appeared, and made overtures to me to give up the fight, and renew the league of friendship with the world, the flesh and the devil, and spend the rest of my days enjoying myself as I had formerly done, in the vanities of the flesh. I looked the enemy over, my sins, and all the pleasures they held out to me; but so contemptibly ugly, so hateful did they all appear, I said, No! I cannot, I will not take you to my bosom again; I want none of your friendship; if I can but get upon my feet

again, I will fight you all to the bitter end. But O, I was no more successful in subduing my enemies than before. Creature strength, and carnal weapons, are of little avail in this fight. When ready to perish in my wounds upon the battle field, there came one bringing good news. He told me of Jesus, the Lord of glory, the Lord of Hosts, mighty in battle, who gives power to the faint, so that out of weakness they become strong, and wax valiant in the fight, and turn to flight the armies of the alien. He told me of this market, or armory of the new covenant, and that only when incased in divine armor, and with weapons that are mighty through God, could poor sinners withstand their adversaries, and gain the victory. My longing soul fled for refuge to lay hold upon the hope set before us in the gospel. I came in my heart's longings to the armory of the covenant ordered in all things and sure, saying, "O that I could be ranked in the ranks of the redeemed of the Lord, and have such armor given me to put on, such as in the gospel I saw they had on, then triumphant I should be over my cruel foes." While yet lying in my wounds and helplessness, I felt to enter, by the revelation of the Holy Spirit experimentally, the portals of the new covenant, and my sin-smitten, wounded soul, cried unto him that is mighty to save, Jesus, the Captain of our salvation, "Plead my cause, O Lord, with them that strive with me: fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help. Draw out also the spear, and stop the way against them that persecute me. Say unto my soul, I am thy salvation." He heard my voice out of his holy temple, and my cry came before him, even into his ears. By faith I beheld him stand before me. He was

my ward, my defense, my shield, my salvation. I looked to the cross, and saw his goings forth as the Captain of our salvation. Mine enemies, my transgressions, yea, Satan and death, he vanquished. The right hand of the Lord was glorious in power. By his sufferings and blood he made an end of sin, as in a winepress he crushed all my foes, and trampled them in divine fury. He held the field against all the adversaries of his body, the church, and when he bowed his head and died, not one sin remained; all the iniquities of his people were extinct. Then he arose from the dead in holy, triumphant joy, and said even to me, "I am thy salvation." I have loved thee, thou art mine. I have redeemed thee from all iniquity. I have chosen thee to be a soldier. He brought me to his armory in Zion, and provided me with all the things needful for the war. I do not engage in this warfare at my own charges, but my armor, and weapons, and sustenance, the Lord of Hosts provides, without money, and without price. There is the King's trumpeter. Hark what he has to say, for by inspiration of the Lord our God he sounds the trumpet. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace;

above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak." There, my friends, that proclamation describes a soldier of the cross of Christ. How he is equipped; who are the adversaries; and how he is to conduct himself in the conflict. Temptations, and the accusations of the devil, fleshly lusts, and unbelief, and all doctrines of men and devils, and every thought that exalts itself against the knowledge of Christ, are the enemies of the children of God, and hard wrestling, and valiant fighting, is necessary to come off the victor. "Be of good cheer, I have overcome the world," is the word of the Captain of our salvation.

"In every conflict he sustains,
In every victory he gains,
In every counsel of his will,
He is precious to his people still."

All is well in every battle, when we attend to the order of the battle. We soldiers are not at liberty to take the direction of the fight in our own hands; nothing but disaster is the result whenever this is attempted. This I know to my cost. But I will not detain you longer with an account of the battles that I have fought under the standard of Christ, should we meet again, the Lord willing, I will relate to you some of the scenes of conflict that the Lord our God has brought me through.

Coming empty, and going away full of good things. This new covenant market is a wondrous place. The poor and needy are ever coming. Blessed be the Lord of this covenant. He regards the cry of the destitute, and none are turned empty away. One is buying a little of the sincere milk of the word, that she may grow thereby. Others are asking for wine, and oil, and honey, such as the gospel yields. Grace to help in time of need, another is asking for. There a poor, perishing one craves a morsel of the passover Lamb for sinners slain. It is given him; he sits down beneath the shadow of the apple tree, and eats it with the unleavened bread of sincerity and truth. He sighs, I am a wretched sinner, an unworthy one to partake of such food (bitter herbs I should say.) But as he eats, the glow of health and youth returns, and lights up his countenance, and in love and praise to the Lord he sings, "Christ our Passover is sacrificed for us." Well, my companions, it is but a glimpse we have had of this place; come often and buy for yourselves, without money and without price. As for myself, I find with my manifold infirmities and needs, it is not wisdom for me to be far away. I love to be within a moment's reach of the abundance of grace in Christ Jesus. I have to come daily for bread and water, without which I should languish and die. I care not to wander off (even out of curiosity,) to see what wares the other markets are selling. My soul has no relish for their dainty meats. O, Babylon, with all the abundance of thy delicacies, thou art not to be compared to Zion. My soul is abundantly satisfied with the goodness of the Lord. The provisions of the new covenant are all my salvation, and all my desire. It hath pleased our heavenly Father that in

Jesus, our covenant Head, all fullness should dwell, and of his fullness have all we received, and grace for grace. There is nothing outside of this new covenant market, of any advantage or value to those who fear the Lord. Hark! there still in the gospel sounds forth the cry, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk without money, and without price."

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"FOR OUR GOD IS A CONSUMING FIRE."—HEB. XII. 29.

IN considering this apostolic declaration, the first thought that is apt to enter the mind, is that there is something to be consumed. For our God is the God of providence, and his grace embraces the heavens and the earth, and all created things. His infinite wisdom has designed all things in his creation, to accomplish the end according to his will and pleasure, decreed before the worlds were made. "Our God." How precious and full of meaning are the words. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" How sweet and precious, and yet how awful, with our polluted lips, to name the name of God, and to frame the words, "Our God," so full of dreadful meaning. Only the faith which removeth mountains, and which bathes our soul in the abiding trust that the Lord is our God, can enable us to call upon the name of the Lord, in much assurance and with holy boldness. The apostle declares, that, "No man can say that Jesus is the Lord, but by the Holy Ghost." And no man hath the Holy

Ghost by which he can speak, except him that is begotten of God in Christ Jesus. The redemption through the blood and righteousness of Christ, give the subject of a precious hope the right to say, "My Lord and my God." If I call any natural man my father, save him by whom I am naturally begotten, I not only practice gross hypocrisy, but I say what is not true. Therefore I can call no man father except him, whom I know is in truth my natural father. If I can say of a truth that Jesus is the Lord, then, as it is true that I can call him father, of whose natural seed I am begotten, so I can also say he is my Lord, of whose royal seed I also am begotten. It was when Jesus had separated himself and his disciples from the multitude, that he said to them (and not to the multitude), When ye pray, say, "Our Father who art in heaven," &c. The apostle, when he uttered (or wrote) the words which are the subject of this communication, was addressing the church of Christ exclusively. As a mouth-piece for every member of the body of Christ, he could by faith in a clear conscience say, "Our God," by which each member of that redeemed body could echo his words, by the same faith in all truth and soberness. The Holy Ghost which worketh in us by the grace of God, manifests in our daily life's experience, that we are children of our great King. Therefore he is our Father indeed, and we dare approach unto him by every right vouchsafed unto us, through his only begotten Son, by whom we are begotten, and by which we have become sons and heirs of eternal glory. "Who then can lay anything to the charge of God's elect," when they call upon the name of the Lord, and say he is their God?

"For our God is a consuming fire." The many names given to our God

throughout the Scriptures, arise from the necessities of our case, in the work of our salvation, and in the fitly framing and putting together the building which his own invisible hands have perfected. In the erection of his house, a man must prepare the stones for the foundation, so that each one will be moulded to fit securely and perfectly in the place designed for each one. The timbers and the boards must be planed and sawed to their exact necessity and usefulness in the building. Every piece of material must be adapted to its particular place. The fitting and preparing of the children of men for their place in the building of God, is the work of the great Master-builder. The gold, and the silver, and the precious stones, of which the glorious structure of God is being built, are buried in the earth. That is, in the earthly bodies of the people for whom Christ died. God is to them a consuming fire, because in trying them, as the gold is tried, and in refining them, as the silver is refined, he consumes, as by fire, everything which is not of the Spirit. Jesus is the foundation of the building. The evidence that our work is of the Lord, is that it is built upon the foundation which is Jesus. The fruit of the Spirit makes manifest the Spirit's work, which is "Love, peace, joy, long-suffering, gentleness," &c. The apostle says, "For other foundation can no man lay than that is laid, which is Jesus Christ," and "Every man's work shall be made manifest." Also, "It shall be revealed by fire; and the fire shall try every man's work." And again, "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." The same light of the knowledge of God's glory, which reveals the beauty of holiness to the eye of faith, also reveals the

depravity and deceitfulness of the heart. So by the same consuming fire, which consumes the dross, and destroys the works of the flesh, revealing the work of God by the spirit, the salvation of the creature is also revealed, "so as by fire." God, therefore, as a consuming fire, works both to the destruction of the works of the flesh, and to the saving of the soul. How often, when we think we are worshiping God, do we find we have set up an idol in our heart, of wood, hay, or stubble, and are worshiping it instead of the living God. We do not discover they are dead works, until the consuming fire of God's wrath has consumed the lusts, and we see by faith, that we are poor and helpless, and miserable, and wretched, and naked, in the sight of a jealous God, who will have us to serve him, and him alone, and like dear, old Job, we abhor ourself "and repent in dust and ashes." Saul of Tarsus verily thought he was doing God service when he was viciously persecuting the saints. And it was necessary that his dead works should be consumed, and he changed from a persecuting Saul, to a repentant Paul, ere he could discover the error of his way. God's plan (in the salvation of his people from the slime and mildew of a covenant of works under the law) has never been executed at the expense of justice. His sure hand moves in perfect wisdom, in holiness and in judgment. There was but one way by which the law could be satisfied and made honorable. Jesus said, "I am the way." By the sacrifice of his beloved Son, and giving his life for an atonement for all his people, the law was amply and fully satisfied. Well could the apostle say, "There is therefore now no condemnation to them that are in Christ Jesus." They are cleansed, and their sins are all washed away in the blood of the precious

Lamb of God. The law has no more dominion over them. As the owner of a multitude of sheep, (which have trespassed against another, and are taken and held for the redemption price), may redeem them by paying all demands, because they are his sheep, so also Jesus had the right to redeem all that the Father had given him, because they were his by right of gift from the Father. The whole christian experience is a process by which the whole plan of salvation is wrought out and made manifest. Jesus said to the two on their way to Emmaus, "Ought not Christ to have suffered these things and to enter into his glory?" And so the apostle declared, that, "Jesus learned obedience by the things which he suffered." And this is what the christian experience reveals, "The bearing about in the body the dying of the Lord Jesus," through the suffering on account of sin, by which we learn obedience to the law of life in Christ Jesus. If we hunger and thirst after righteousness, blessed are we, for we shall be filled. If we walk in darkness, where no light is, and tremble and fear because we cannot behold the face of Jesus, blessed are we, for we long for the light, and it shall shine in our hearts in the accepted day of the Lord. If we make promises, what we will do, and what we will not do, God knoweth the secret thought and intent of every heart, and he in his own time and way, will make it plain before us that we are not our own, "we are bought with a price," and without God we can do nothing. For, is not his consuming fire shut up in our bones? which will burn and consume until all the way and plan of salvation is made plain before us. And we shall walk in the light of his countenance and not faint, neither shall we grow weary.

B. F. COULTER.

PHILADELPHIA, Pa., July 30, 1897.

BRUNSWICK, Maine, June 25, 1897.

ELDER S. H. DURAND—MY DEAR BROTHER:—I am glad to find you in my mind, so I can talk awhile with you. We are all in usual health, a blessing I highly prize. I thought of you all during the associations, and wished I could be present to hear the name of Jesus exalted above every name that is named. The winter and spring passed quickly, although my mind was not exercised in spiritual things, and I could not write easily and freely. I have been permitted to go to meeting three times since warm weather came. I enjoyed meeting the loved ones face to face, and the truth preached was sweet to my taste. I love the assemblies of the saints, for there I have had precious seasons many times. At our last conference, only one brother was present, and five sisters. The brother felt he could not open the conference, and all seemed to feel that I could. My trust, I hope, was in that God who has always sustained me, and he did not fail me. I think we all felt that he was in our midst. We had liberty to speak of the things of the kingdom, and felt it was good to be there. How comforting and soul-cheering to hear each one tell of the dealings of the Lord, and of the way he leads them. The conference, or covenant meetings, have been of much comfort to me. I have always found many crumbs in these meetings. It is not necessary for a brother or sister to use many words, as often a very short sentence from one has remained with me for many days. It has been in my mind while about my work, and pleasant thoughts have been my portion. I seemed to live over the meeting again and again, and would say in my thoughts, "The Lord was surely with us. What a good conference we had."

I am glad I know the opposite experience, when all I hear is good, but cannot retain any of it. Some worldly care engages all my attention. I cannot remember anything which will give the joy I felt at other times. The Lord leads us the right way, so we are made to know experimentally that all boasting is excluded in God's salvation. Our boasting must be in telling what great things the Lord has done for us. "He has done great things for us, whereof we are glad." It is a work of grace to know sin is mixed with all we do, and when we would do good, evil is present with us. ' We cannot make any one know the sorrow we feel on account of sin. It must be a personal experience for each one. Each one must also know experimentally the joy of his salvation. It is more beautiful than I can express, when the truth is revealed to me, and I am made to rejoice in what the Lord has done for his chosen people. The safety of his people seems to be the comfort and delight of my mind at this time. Their life is hid with Christ in God, where it must ever remain, because our God changes not. No weapon that is formed against them shall prosper. He has overcome every foe they shall meet while traveling here; even death. He has declared the end from the beginning, so nothing can be hid from his all-seeing eye; nothing can take place contrary to his will. Jesus came to save his people from their sins, so we can say with Paul, "Who shall lay anything to the charge of God's elect?" It is because "Jesus has died, yea, rather is risen again," that makes us sweetly rejoice in the safety of the church. It has been of great comfort that all the members of the body of Christ are placed as it pleased our God, so none of us can say to another, We have no need of you. The

spiritual gifts in the church are all given by our Father, and are for the edifying of the body of Christ. I expect your mind has been led more deeply into these blessed truths than mine, so it makes it easy for me to write of them, as you will understand me. I am hoping while the warm weather lasts I shall have the privilege of going to every meeting, and attend the associations. I do desire to be made reconciled when I cannot meet with the saints. They are "the excellent of the earth, in whom is all my delight." How good the Lord has been to me, to give me a hope in his mercy; a name and place with his people; to bring me to Mount Zion, where the glorious Lord has been unto me a place of broad rivers and streams.

But I must close my letter, or I shall have to use another sheet of paper, and might weary you. I hope you are all in usual health, and sister Durand very much improved. I hope to have a good social talk with sister Bessie soon, as her assurance of my being welcome at the association, was of comfort and pleasure. I shall be glad to hear from you when you have the time to spare. I wish you could come to Maine this fall. May our God bless and keep us, is the desire of your sister in hope,

ATTIE A. CURTIS.

ROME, Pa., July 22, 1897.

ELDER S. H. DURAND—DEAR AND MUCH LOVED BROTHER:—Yes, loved for the glorious truths you so earnestly preach and contend for. And I believe I, too, love the truth that is so lovingly taught in our precious family paper, the SIGNS OF THE TIMES. O, my dear brother, I should be miserable indeed if I was deprived of the blessed privilege of reading our much loved paper, deprived as I

am of often hearing the gospel preached in its purity. It is no comfort or satisfaction for me to go and hear any of the popular preaching of the day. It has been nearly three years since I heard a gospel sermon, and if I did not get some refreshings from our dear paper, I should be nearly famished. I do feel to say, All glory to Jesus for this blessed privilege. I believe I do prize it, and I enjoy its precious truths. I trust dear Jesus gave me a heart and desire to love his precious truth.

I want to say to you how sad to me was the death of our dear and precious brother, Elder Jenkins. I heard him preach a lovely sermon at the association. What a loss to our dear editors, as well as to all the church. Such good men are missed when called home; but we should be reconciled to God's will, knowing he does all things well, and in his own good time will provide some one to fill his place, as he alone can. But O, how well our editors do. None but those that have help from above can fill so responsible a position. I do hope no financial embarrassment will ever prevent them from publishing so truthful and comforting a medium of correspondence. To those that love the truth, it is indeed most precious. I hope all that subscribe for the paper will try to be prompt in paying for it, for I believe our editors need their pay. Now, dear brother, I feel to thank you for writing to me, for I feel like one alone in this world. There is not one in all this town that I can say one word to on spiritual things, but my niece. She does not enjoy the preaching we must hear in this place, if we go to church; even in the Baptist Church. They have much for the creature to do that they never can do, and it seems very strange that an experienced person can

talk as they do. My dear old father used to be tried with the New School, and I do not wonder at it, for I cannot see much difference between them and the Methodists, only in baptism. I am as firm as the everlasting hills, in the belief that salvation is of the Lord, and he is not dependent on weak man to save his children. Yes, I believe his were all chosen from before the foundation of the world; but my trouble is, am I one of his children? If I am, I need have no fears, for I shall be "kept by the power of God through faith unto salvation, ready to be revealed at the last time." Now, dear brother, accept my thanks for your kind words of fellowship, for I often think I am not worthy of fellowship from so good a people as I think the Old School Baptists are; but I can truly say with Ruth, Thy people are my people, and thy God is my God, and I desire to live and die with thee. I cannot say, as some have said, I once hated the Old School Baptists. I believe I always had a love for that people that I never had for any other, and my love grows stronger as my days on earth are nearly numbered.

My love to yourself and family. I hope to see you at the meeting.

From an unworthy sister,

SARAH HORTON.

[It is indeed encouraging to read such assurances of comfort, derived by our brethren and sisters, from the SIGNS. We feel that if we are of any benefit to the saints, it must certainly be of the Lord, for in and of ourselves we know that we cannot even think one thought aright. We trust we appreciate the responsibility resting upon us, and were it not for the encouragement and forbearance of our brethren, we could not endure the burden.—ED.]

THE MEANING OF GRACE.

BELOVED BRETHREN:—Does it seem meaningless to you that one should write upon the meaning of the simple word "Grace?" Yet it may not be labor in vain. The fact that a word is very common and simple, may incline us to pass over it slightly, and thus we may miss its deep and rich meaning; its strength and comfort. Perhaps none of us have fully investigated and understood the divine fullness of the precious meaning of the grace of God. The writer feels that he has come short in this. Therefore, both for his own good and yours, let us together consider the divine meaning of the Bible term, grace.

The standard dictionary thus defines divine grace, as a noun: "(1) The unmerited love and favor of God in Christ: hence free gift. (2) The divine influence acting within the heart, to regenerate, sanctify, and keep it. (3) A state of reconciliation to God, of deliverance from the dominating power of sin, and of full participation in and enjoyment of God's favor and free gifts on the ground of Christ's merits. (4) The power or disposition to exercise saving faith, to live the christian life, and to endure with patience the trials of the earthly state." Hence, said an eminent writer, "The grace of God is the life of the soul, as the soul is the life of the body." These renderings of God's grace are definite, clear, and scriptural, and they plainly show that grace means this, and all this. The most eminent of the apostles, Paul, fully supports this meaning when he says, "By the grace of God I am what I am." This sweeping statement embraces and covers his whole christian life, his faith in Christ, and his ministry of faith and love in the gospel of grace. His Savior and Master expressed the same fullness of grace, saying,

"My grace is sufficient for thee." Sufficient against his weakness, the buffetings of Satan, and the thorn of sin in the flesh.

"On the ground of Christ's merits." This is eminently scriptural. For no truth is more fully revealed than that all divine gifts and blessings to the children of men, including all spiritual blessings, are freely bestowed upon us, "On the ground of Christ's merits." This entirely excludes all our own supposed merit, and hence excludes all boasting, as that God will bless us for the good we do, because of our obedience to him; for all his gifts and blessings of salvation are in Christ, and for Christ's sake. One text fully sustains this: "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?"

Such is the precious meaning of grace. Our Lord and Savior Jesus Christ himself is grace: the fullness of grace: the riches of grace: the glory of grace. His work of eternal redemption, his righteous life in our flesh, his atoning death for our sins, his burial, and victorious resurrection for our justification, his glorious ascension to the throne of God as our Advocate with the Father: grace means all this. Yea, more! for the watchful and loving care of Jesus our good Shepherd over us, his leading us beside the still waters, and causing us to lie down in green pastures, his giving us peace and rest, and not leaving us comfortless, his Spirit and his love that he puts in our hearts, and his sweet words of faith, and cheer, and promise, which he puts in our mouths, this, all this, is grace!

Come with me, now, to the Bible, and let us notice some of the excellencies of the grace of God. And, first, its source. "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." "And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ."—John i, 14, 16, 17. Second, its character. It is free and undeserved. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. viii. 9. "That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us, through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast."—Eph. ii. 7-9. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9. Third. It is justifying. "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus."—Rom. iii. 23, 24. Fourth. It is saving. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)"—Eph. ii. 4, 5. "For the grace of God that bringeth salvation," &c.—Titus ii. 11. Fifth. It is purifying. "Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."—Titus ii. 12. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Heb. xii. 28. Sixth. It is strengthening and

sufficient. "My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me."—2 Cor. xii. 9. "Thou therefore, my son, be strong in the grace that is in Christ Jesus."—2 Tim. ii. 1. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. iv. 16.

Seventh. Its use and benefit. "For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God."—2 Cor. iv. 15. "For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ."—Rom. v. 17. "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. 8.

Eighth. Its victorious reign. "But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign, through righteousness unto eternal life, by Jesus Christ our Lord."—Rom. v. 20, 21. "For sin shall not have dominion over you: for ye are not under the law, but under grace."—Rom. vi. 14.

Ninth. Who are its partakers? "Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24. "God resisteth the proud, but giveth grace unto the humble."—James iv. 6. "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."—1 Peter. v. 5.

Tenth. Its consummation. "He shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it."—Zech. iv. 7.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." "To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."—Eph. i. 3, 6.

Grace is thus shown to be an active principle in the hearts and lives of christians, or believers in Christ, divinely influencing and enabling them in all their spiritual exercises, and true and acceptable worship of God, and service in his kingdom of grace. The Scriptures following also express and show this: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."—Rom. xii. 3, 6-8.

Grace, then, underlies and supports all this active walk and work in the divine life, this "obedience unto the faith." And faith itself is a gift of grace, as Paul says: "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed."—Rom. iv. 16. "I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."—Rom. xv. 15, 16. "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."—Col. iii. 16, 17.

"O to grace how great a debtor
Daily I'm constrained to be!"

In all the "oracles of God," grace, as a divine principle, thus stands out pre-eminently with heavenly radiance and glory, rising infinitely superior to, and obscuring every other principle, of whatever nature or name, whether it be law, or conditions, or works, it matters not; for, as compared with glorious grace, they are weak and mean, and as nothing. For we have seen that in all the work of salvation, grace reigns; reigns through righteousness; reigns unto eternal life; reigns by our Lord Jesus Christ. No other principle in God's universe has this power and success; nor to any other power is such boundless praise and glory ascribed in the Bible. As we have seen, the holy Scriptures magnify the grace of God in all the work and way of salvation from sin and its dominion unto death, from its beginning unto its ending in glory, and immortality, and eternal life. In the riches of grace, the Lord's hand laid the foundation of his spiritual house, his heavenly and holy temple; and in the praise of the glory of his sovereign grace he shall bring forth the headstone thereof with shoutings of grace, grace unto it.

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

The heart experienced confession of every saved sinner, must be in unison with all this divine testimony in the record, that God gave of his Son, not only when

he began the good work of salvation in us, but in performing it unto perfection, in the full revelation of our Lord Jesus Christ in us, in his resurrection-life and holiness and glory. For by him grace thus reigns in us through righteousness; therefore all righteousness and good works in the saved in Christ Jesus, are the result of reigning grace in their hearts, and the praise is due to grace. What honored and blessed subject of grace should want it otherwise? Since it is with grace in our hearts, that any teach and admonish one another, and sing praise to the Lord, why should we claim part of the honor, by saying that all this reasonable service to the God of all grace, depends largely upon ourselves? It is infinitely more befitting a weak, dependent sinner to say, with humble and yet noble Paul, after he had labored in the gospel work more than all the apostles, "Yet not I, but the grace of God which was with me." Take away the grace of God which is with any obedient child or servant of his, as a reigning principle and power in the heart, so that he would have to really "depend upon himself" in his obedience and service to God, and what a pitiable spectacle and miserable failure he would make! But the grace that reigns through righteousness and saves the sinner from his sins, is a never-failing, ever-springing well-spring of life in the soul, like the love of Christ, that constraineth us, so "that the christian loves the God he knows, and serves the God he loves." Jesus, by whom grace reigns, says, "The water that I shall give him shall be in him a well of water springing up into everlasting life." This is the grace that saves the blessed one in whom this water or life is a living well, springing up, and lifting the heart and soul, heavenward and to God. Jesus gives the

true worshippers this living water, and, so far from its springing up in them being dependent upon themselves, they are dependent upon this fountain of grace, and blessing springing up in them, to inspire them with a spirit of true devotion and service. So all praise is due to the grace of God that is with us; and not only are we saved by grace, but it is the grace of God wherein we stand, and are obedient unto the faith. O that we more perfectly understood and realized this in our hearts! for then should we be more humble, reverent and prayerful, and more to the praise of the glory of God's grace.

The active effect, and heavenly sentiment of grace, is thus expressed:

"Keep, O keep me, Lord, from sinning,
Guide me in the way of peace
Make me walk in
All the paths of holiness."

"Free grace only
Shall resound in heaven's land."

The grace of our Lord Jesus Christ be with you all. Amen."

D. BARTLEY.

CRAWFORDSVILLE, Ind., July 21, 1897.

[WITH brother Bartley, we rejoice to magnify the grace of God. It cannot be magnified too much in the salvation of a sinner, and in all the steps of that salvation, as brother Bartley has shown, grace, and grace alone, shall wear the crown.

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

And again,

"Triumphant grace and man's free will
Shall not divide the throne,
For man's a fallen sinner still,
And Christ shall reign alone."

In these days there is such a tendency to ignore grace, and exalt the work and power of the creature, that we can but

rejoice, when we see any clear testimony to the grace of God, in all the steps of a sinner's salvation. We dare not claim that our present obedience, and our present joy, is any less of grace, than is our future salvation and joy. If ever we have rendered one word, or work of acceptable service to God, it has been all of his love sweetly constraining us to his service. If ever a word of exhortation has come to us, with power to stir us up to obedience, it has been to the praise of grace, which has put such power in the word, and at the same time, stirred up our heart, as was the heart of Lydia, that we have attended to the things that have been spoken. If ever we have had one moment's joy in the path of obedience, we have ever felt that we must praise the grace of God, and the God of grace for it. We must praise him, that we have served him, and we must praise him that we have found peace in that service. How can any child of God ever talk in any other way about this matter? It is sure that all obedience, to which the soul is not prompted by the love of God in his heart, is not true and acceptable obedience. What love prompts, and only this, will love receive. If our object in doing the will of God is, that we may receive a blessing, wherein does our spirit differ from that of the legalist? But if our motive be to serve and praise God because we love the service, and we do what we do without being actuated by the thought of obtaining a reward, save the reward of conformity to the will of God, then indeed shall we find all heavenly joy in the way. And so grace will be everlastingly magnified.—ED.]

WARWICK, Orange Co., N. Y., August 24, 1897.

DEAR BROTHER BENTON:—I inclose two letters, which you will see I am authorized to submit for publication in

the SIGNS, if you approve. Brother Lee D. Adams is a son of the late Elder Wm. Adams, who was one of my most cherished brethren, and intimate friends, when I resided in Covington, Ga. My interest in knowing that the Lord has graciously led the writers into the knowledge of the truth is not alone on account of previous acquaintance. While the memory of kindness and forbearance received from those who were then members of the churches in that section, must ever endear them to me, it is of infinitely more importance to witness the manifestation of divine grace in calling poor, lost sinners, to the light and liberty of the sons of God. May that grace still further be displayed in bringing the ransomed of the Lord into the visibly organized church according to the good pleasure of the will of our Lord. With fraternal love, as ever,

Your brother,

WM. L. BEEBE.

COVINGTON, Ga., August 20, 1897.

DEAR BROTHER WM. L. BEEBE:—Although I have never known you in the flesh, yet I feel to love you in the spirit. I have heard my husband speak so often of you, and your dear daughter Kate. As he has written you, I feel like I would like to write you some of my travels, as I hope and trust the Lord has led me. It has been about ten years since I saw myself a sinner, and O, what a miserable wretch I was. I tried to pray, but could not think of anything to say except Lord, be merciful to me, a poor, lost sinner. I went on in this way from September, 1886, until August, 1897, when I heard Elder John G. Eubanks preach, at Shoal Creek, Newton Co., and it was there that I felt my sins forgiven, and I could rejoice with joy that was unspeakable and

full of glory. O, how I loved those people, and the preaching. I thought it the sweetest I had ever heard. I felt like I would love to be with them, but my mother and father were not members, and I was ashamed for them or any one else to know my feelings. I married in December, 1887, and time wore on until this year, when something seemed to say go, but I would always have an excuse, until last Saturday, August 14th, my husband and I went to Harris Springs, and it seemed that nothing could keep me away. We went and told what we humbly hope the Lord had done for us. O, how happy I felt! What a great burden had rolled away. We were baptized on Sunday morning, by Elder Jimmie Jordan. O, how sweet the song, "Despise me not, my carnal friends, lest ye despise my Lord." I felt, the waters hasten me in. We returned to the meeting-house, and heard brother Jordan preach a glorious sermon from the text, "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour." O, how grand and glorious! I felt as Jacob did, that the Lord was in the place and I knew it not. I fear I have worried you with my scribble, so I will close. Please forgive me.

I am your poor, unworthy sister,

EULA V. ADAMS.

COVINGTON, Ga., Aug. 19, 1897.

ELDER WM. L. BEEBE—DEAR BROTHER:—I feel too little and unworthy to call you brother, but don't know what else to call you. I have a mind now to write you, telling you what I hope the Lord has done for me, if I am not deceived. My wife and I went to Harris Springs, last

meeting, and talked to the church, and Eld. J. T. Jordan baptized us on Sunday morning; we went from the water to the house, and heard Eld. Jordan preach a big sermon for about an hour and forty minutes. It seems to me it was two days of rejoicing and feasting. We had found a resting place. The church did look so lovely. I felt too little to go with them, and yet I felt there was no other place for me to go. They seemed to be satisfied. We came back home Saturday night, feeling very much relieved, and Sunday morning we went on our way to the water. We found a large congregation there, and everybody seemed to feel good, and the hymn was so lovely, and the water did look so beautiful; different from what it ever looked before. We have been talking ever since, how pleasant it all was; such a burden had gone. If we are not deceived, we felt that the time had come. We tried to go before, but failed. I have always enjoyed listening to the good old christians talk of the goodness of God. I remember when I was growing up, at my father's house I would enjoy sitting in some corner, and listen, and I felt that when I went to meeting I enjoyed the preaching. I went on this way until thirteen years ago last Sunday, when I went to my home in Social Circle, Ga., with a heavy heart. I felt different then to what I did before. I could not sleep nor eat, I felt like I wanted to go out in the grove close by, all alone, and ask the Lord to be merciful to me, a poor sinner, but I could not pray. I was miserable. I tried to ask the Lord to have mercy on me, a poor, lost sinner. After awhile I felt better, and sometimes felt like the Lord had forgiven my sins. For a year or more, up to thirteen years ago, I had connected myself with the Sunday School, and young folks, but after this time, I had no desire

to continue with them, and did not go any more. And it seems to me I have been made to rejoice when I hear the truth preached, yet I did not want any one to know I felt this way. I wanted them to let me alone, and just let me go and listen when I wanted to. I loved to hear the Primitive Baptists preach, and could not help it. I have gone to other meetings, and tried hard to love them, and their preaching, but it never would do me any good. If I was not already hungry they made me so. They could not feed me. It seemed sometimes to me their way was easy, and nice, and popular; but it was no food to me. I have often wished I was a good christian; then I feel like I would be safe; but I feel to be the least of all, if one at all.

I would love to see you again. I often think of you and sister Kate.

Please pardon me, I fear I have not interested you.

Your little, unworthy brother,

LEE ADAMS.

P. S.—If you think these letters worth anything, or would interest the readers of the SIGNS, we give you the liberty to send them to the editors.

L. A.

EDITORIAL NOTICES.

ILLUSTRATED CATALOGUE.

ALTHOUGH we have not published for some time our advertisements of large Family, and Pulpit Bibles, and a number of other books, formerly advertised, yet we have them for sale, and any one wishing to purchase, can obtain full information in regard to them, by sending for one of our handsome illustrated catalogues, which we mail free.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1897.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITORS:****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, to
GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

MARK XVI. 3.

"AND they said among themselves, Who shall roll us away the stone from the door of the sepulchre?"

There never was a time of greater trouble to any hearts, than had now come upon the disciples of the Lord. Not only was the sorrow which all would feel for a departed friend upon them, but that which was the highest, and strongest hope of their lives, had seemingly perished in the crucifixion of the Lord. This sorrow was expressed in the mournful language of the two disciples who were journeying to Emmaus, who said, in their hopeless grief and perplexity, "We trusted that it had been he that should have redeemed Israel." And the destruction of what had been to the disciples a real and joyful hope, was emphasized by the fact that they had been scattered each one to his own. Thus unconsciously to themselves, had been fulfilled by them the words of the prophet, "Smite the Shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones." But one thing is stronger than death, and this one thing, the love of God, was shed abroad in their hearts, and while they could see no light, and to all human appearance he in whom they had trusted had hopelessly perished, yet love still tri-

umphed in them, and brought them to the very grave of the Redeemer, that they might pay to him a last token of their love, and then, as they supposed, leave him forever. It was as the two Marys and Salome came upon their errand of love, that they spoke the words which we have quoted at the head of these remarks. As we have been of late meditating upon these words, some things have seemed to us very precious in them, and in the narrative connected with them; and though it may be in a somewhat scattering way, we desire to speak of a few things that suggest themselves to our mind.

First, let us contemplate the one great fact already alluded to, that the love that was in the hearts of the three women, drew them to his sepulchre, in the face of every doubt, and of their sore disappointment. Others might call him an impostor, and point the finger of scorn against those who should still believe in him, and love him; but while they could not answer those who would point to his death as the full proof of his being an impostor, yet they still loved him, and this, their love, conquered in them all that might oppose, and brought them to the very sepulchre where they had seen him laid. There is something wonderful in this love which those who have ever known the Lord must always feel for him, and which still exists, even though the reason is silenced by the arguments of those who would say, "Where is now thy God?" Surely that love which can survive the apparent blasting of the most fondly cherished hopes, must be divine; and then what shall we say of the overmastering power of that love, which a few days afterward could constrain a Peter to say in the face of a threefold denial of his Lord, "Thou knowest all things; thou knowest that I love thee?" Does it not seem the most

wonderful thing of all, that poor, foolish creatures like ourselves, who are guilty of denying our Lord in a thousand ways, should dare to say at times, under the sore stress of heart questioning, that we do love him after all? What power there must be in that love which can speak out when our heads are bowed lowest in shame and self-condemnation, and confess itself toward the Savior, whom we have denied, under circumstances which seem to us to take away all excuse from us. Love is not only stronger than death, but it is stronger than all doubt and fear, and stronger than the sin which brings death. So amid the thousand conflicting emotions that must have contended in the hearts of these three women, during that long time of pain and grief since his crucifixion, love at last had come forth a conqueror, and they had come to his grave in the early morning of the new first day. Let us sum up the foes which had given way before love. Their own shattered hopes of a coming kingdom, which they had thought he had come to establish, the faith that he was indeed the Son of God, which now seemed vain, the unbelief of most of his disciples, and their despair which had driven them asunder, the fear of the rage of his enemies, which would embrace his disciples as well as himself, the thought of the Roman guard, at whose hands they could expect no favor, the seal of the governor upon the stone which protected his grave, and the heavy stone itself, which must be removed ere their purpose could be gratified, and their own natural shrinking from what might prove a dangerous mission, all this, and more than we can name, was in their way; and yet love overcame, and love would pay its testimony to its object in the face of all this, and of ten thousand other hindrances, had they ex-

isted. Truly the greatest of all things is charity.

The second thought that occurs to our mind in this connection is that the old things had now passed away. It is said that the Sabbath was past. The Sabbath stood as the representative institution of the old covenant, with all its forms, and all its legal burdens. Now the Sabbath was past. It means when we consider it, that all the old covenant shadows were now gone by. Jesus had lain in the grave over the last Jewish or legal Sabbath that should ever be required to be kept by men, and now he had risen, and the dawn of another day had come, filled with better hopes, and better promises. To our mind there is something worthy of careful thought in this fact stated by the inspired evangelist, that our Lord rested from all his labors in the grave, during the passing of the last legal Sabbath of that old typical covenant. It seems to us to show that he did indeed fill up the full measure of all that the law required at his hands. The foundations were finished, and the works were finished, and Jesus rested from his labors, as God had from his, in the original creation. In this fact of Jesus lying in death in the grave, we see that he fulfilled both the type and the substance for his people. The works were finished, and there should be no more labor in the new covenant, and therefore no need of days of resting. The Sabbath days were past, because there should be no more need of them. The Jewish Sabbath is past. In all the gospel dispensation, it can never have a place. It cannot have a place there, because there never can be any need of it in all gospel experience; and as Jesus rested upon the Jewish Sabbath, so also had there been silence on the part of his disciples. They knew not why this was

so, nor what it all meant, but still each in his or her measure, entered into the travel of the Savior; and we do not hear of any of them coming to the sepulchre until the dawn of the first day of a new week, and of a new dispensation as well. It has long seemed to us, that one of the strongest arguments against the theory which would make the first day take the place of the Jewish Sabbath for christians, is found in the difference between the very design of the two days. The one is presented in all the Bible as a day of rest, while the other is the day of rising from rest to endless and ever active joy. Men labored under the old covenant, and were weary, and so needed rest; but under the new covenant, there is no weariness in the service, because the Savior lives, and all his people live in him. The service of the old was a weary service, but the service of the new rises to a never-ending joy, and in it is the purest of rest. The more the subjects of the legal service served, the more weary they became; but the more the subjects of the gospel covenant labor, the more they get beyond the need of rest. Who ever became weary of loving God, or his neighbor? Is it too much to say that the first day of the week, upon which Jesus arose, brings to view not a time of resting, but rather the ushering in of an endless activity, which shall ever rise in the hearts of all who love God as a fountain which bubbles up a good matter continually, and which yet is never weary? This heavenly fountain of love, and loving obedience, springs up into everlasting life. Thanks be to God, the weary hours of labor are all past, and in their stead the heavenly Lord has ushered his people into the sweet fields, where it is always joy to serve, and the inhabitants never say, I am weary. If then we as believers

are to attach any meaning to the first day of the week, it is not one that implies that we are become weary in the service of the Lord, but one in which there is presented the thought of a holiday, wherein the exercises of love and faith and hope are felt and realized in the soul, to its unspeakable joy and delight. "The Lord is risen," is the watchword of the new day which dawns upon the soul of the believer, as he enters into this new covenant, out of the darkness of death and doubt, and is constrained to say, "This is the day which the Lord hath made; we will be glad and rejoice in it."

The third thought which seems to our mind to be presented in this narrative is, that as Jesus had now risen from the grave, so also there had dawned in the hearts of his disciples the first emotions of true spiritual devotion and worship. Henceforth they were risen in their experience above the old, and had come forth into the new. Thus they come very early in the morning to offer the evidence of a quickened devotion upon the body of their Lord. What power there is in the resurrection of the Lord! The power of an endless life is brought to view in his resurrection, and his disciples feel the stirrings of this life in their souls. Does not Paul refer to the same thing when he prays in Ephesians, that his brethren might know 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? These disciples did not know that the Lord was risen. Perhaps they did not ask, What means this stirring within our hearts, that is leading to his grave? But was it not that the divine life was moving them, even as it had but now raised

their Lord from the dead? In all personal experience, whether we understand that experience or not, is it not the resurrection life of the Lord that daily quickens and stirs up all love and joy and devotion in our souls? If then we feel our hearts going out to the Lord in all true love, and strong desire to give him honor and praise, and to come to him with our offerings, poor though they be, may we not feel well assured that he has risen upon us indeed with the power of an endless life? and may we not by this token believe that we are called of God, and made partakers of the divine life and nature, in and with our Lord Jesus Christ?

The fourth thought which has occurred to our mind, is the hindrance which they anticipated, and which they felt that they could not remove. This is embraced in the question at the head of these remarks, "Who shall roll us away the stone?" But though to them the stone seemed immovable, yet they went on, urged by the power of love, as we have said. Love is ever the cause that willing feet move forward in the paths of obedience; but yet the difficulties remain. It has seemed to us that the stone sealed over the entrance of the sepulchre, by the hand of enemies, to keep away all who might come near, stands as the emblem of all that opposes the coming of the children of God now, with confession of their Savior. The people of God ever desire to obey and serve the Lord, and to honor him in all ways, but yet many do not return to give thanks to his name. There are difficulties in their way. Some of these difficulties are within, and some are without. Among the stones that are without, may be numbered the fear of man, which bringeth a snare, worldly influences of various kinds, family ties, the reproaches of men, and sometimes their

flatteries. These things are realized by some, and perhaps in measure by all the children of God, and to them they often seem as great stones, which they cannot see any way to remove from their pathway. Often they cry, "Who shall remove the stone for us?" But the chief of these stones of hindrance, are to be found within the heart, and are placed there by the temptations of the enemy of souls. Perhaps the chief, and the most common stone, that the doubting and fearful ones have meet, is the stone of their own great unworthiness. In our experience, in our early years, this was the chief hindrance that we found, and it is still in our way as much as it ever was. Unworthiness has made very many of our forward steps to be halting ones; and in our acquaintance among the inquiring ones of our Father's kingdom, we have ever heard this most common objection, when we have urged upon the children the duty and privilege of confessing their Lord, and coming home to Zion, in obedience to his commands. How common is the reply wrung from hearts who love the courts of the Lord's house, "O, I am too unworthy, I am too unworthy." How can we come to the place where Jesus is, solemn and sacred as it is? This is the real, genuine feeling of every broken and contrite heart, and it is a confession of a truth which they have been taught of the Lord. But yet there is falsehood in it. The truth is, that all are unworthy of the least privilege in the house of the Lord, but the untruth, that Satan would insinuate, is that we may some time become more worthy, and that these blessings are not the gifts of grace, but are rewards of merit. Thus Satan perplexes the child of God who does not clearly see that the stone is already removed. We are unworthy, but the Lord

has removed the stone already, and our unworthiness is no longer in the way. Satan, who is the father of lies, deceives the child of God, and holds his vision, so that he does not know what great work the Lord has done for him. The women said, "Who shall remove the stone?" when it was already removed. So we say, I am unworthy, when yet the blessed Lord has already removed all our unworthiness from us; and so a poor sinner may come to the sepulchre, and be sure that no hindrance is in the way. How unspeakable is the vision when we, confessing our sins, are yet given a faithful view of the grace that removes all our sins as far as the east is from the west, so that they shall never meet us again. O, then let us not talk of our unworthiness in this connection, for there is no unworthiness in the way any more. As we move forward, drawn by the cords of love, we shall find that all the stones have been removed before we came to them. Thus is the promise daily fulfilled, that we shall not dash our foot against a stone, because he has given his angels charge concerning us, lest we should do so.

Another thought in this connection has been, that though they sought a friend that was dead, yet they found a living Savior. They came to the sepulchre where they had seen him laid, but they found it empty of a Savior's presence, and instead, a testimony from angels that he is not here, but he is risen, and will appear unto you. Thus as the earnest love of the children of God brings them to offer praise to him who has come to be to them more than all the world, though they have no conscious hope that he will hear or recognize them, they find that which they could not have anticipated. They come hopeless of salvation,

and find a living Savior, and a risen one, and thus they realize what it is to be begotten again unto a living hope, by the resurrection of their Lord from the dead. Coming on the way, though with halting and trembling, blessed news greets them, and the dawn of a day that is more than earthly rises upon them; and the sun, which has now risen, shall no more set. How many times have the people of God come to his house with deep doubt and distress, and yet feeling that they love the courts of the Lord so that they must come there, though unworthy to be in such a presence, and have found as they have remained there, that all at once the weeping has ceased, and joy has come in the morning. The long night has passed, and a new day has dawned, and they are glad once more.

As the resurrection of Jesus contained the hope and promise of the resurrection of all who have been redeemed by him, so in this experience of gladness, when the soul is lifted up above all fear and doubt, there is conveyed the sure and certain promise that that soul also shall share in this promised and assured resurrection, when all that we call death shall be swallowed up in victory. Each experience of the joy of salvation is connected with the resurrection of the Lord after the crucifixion upon Calvary, and contains the assurance also of the resurrection at the last day. He who is the resurrection and the life, shall accomplish the final resurrection, even as he has accomplished the work which has given us the hope of life everlasting, upon the cross. As our daily joys arise out of his victory over death and the grave, when he arose upon the third, the appointed day, so is the final resurrection of these bodies also secured by his resurrection. If this be not so, then are the words of

the apostle without meaning when he testifies, saying, "For if the dead rise not, then is not Christ raised." This experience of these three women, though they did not comprehend it, took hold upon eternal life. So each experience of love, life and joy, in the heart of the believer, takes hold upon the certain final victory, and reaches into the glory of the eternal world. In each such experience is fulfilled in measure the words of the Savior, "Because I live, ye shall live also."

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

HEBREWS VI. 4-6.

"FOR it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

We should observe the general drift of the apostle's argument throughout this epistle, is to show the distinction between the legal and the gospel dispensations, that the one was typical, figurative, and shadowy, and only designed to prefigure eternal realities which should be disclosed under the gospel dispensation, while the other is antitypical, and answers to all that was shadowed forth under the former. Those early converts, many of whom had been brought up under the ceremonial law, were exceedingly dull to comprehend the distinction between the two covenants. In the shadows of good things to come, the carnal or fleshly children of Abraham were required to sustain the Levitical priesthood, which provided for typical offerings continually. So that those who were once purged, ceremonially, by the blood of bulls, goats, and

other animals, were just as liable to conviction, or consciousness of guilt, after, as before being so purged. But it is far otherwise in the antitypical offering of the Redeemer. He, by one offering, has forever perfected them that are sanctified. His blood effectually cleanseth those for whom it was shed, from all sin. He having through the eternal Spirit, offered himself without spot unto God, has obtained eternal redemption for them. Hence he needed not, like the Jewish priests, to repeat his offering from time to time, but only to offer himself once for all. That is once, never to be offered again. In insisting on these disciples of the Redeemer leaving the principles, or first rudiments of the doctrine of Christ, as they had learned them in the types, in the a, b, c, of the shadows, and going on to perfection, the inspired writer proves that the law could make nothing perfect, but the bringing in of a better hope. The gospel makes everything perfect, hence he exhorts these primitive disciples to leave the former, and go on to the perfection of the latter. As an argument in support of his admonition, he shows in the text before us, that the repetition of Jewish offerings are totally inapplicable to the saints under the gospel economy. If we were only Abraham's seed according to the flesh, and under the old priesthood, we might very often receive the purifying and cleansings provided in the ceremonial covenant; but if we are of the character in our text set forth, who have been once enlightened, passed from death unto life, translated from the power of darkness into the kingdom of God's dear Son, have tasted of the heavenly gift, partakers of the Holy Ghost, and joys of the world to come, then are we very differently situated from those under the law. And it is impossi-

ble for these to fall away and be renewed again to repentance, as the Jews were in the habit of falling away and being renewed by the provisions of the Levitical priesthood; for the priesthood of Christ is after the order of Melchisedec, and not after the order of Aaron; by the power of an endless life, and not by the law of a carnal, or fleshly, or ceremonial commandment. First. It is altogether impossible for these to fall away, for by his one offering, as we have shown, he has perfected them forever, he has obtained eternal redemption for them, and pledged his veracity that they shall never perish, neither shall any pluck them out of his hand. But in the supposition that it were possible, and these should fall away, what then? Why, in that case the repeated offerings under the law could not avail them, for there remaineth no more offerings for sins. If Christ has given himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, if he has borne our sins in his own body on the tree; if he was delivered for our offenses and raised again from the dead for our justification, and it were possible that we should lose our interest in his blood and righteousness, then might we indeed sink down in everlasting despair. If the gospel fails to save, the law certainly cannot effect for us a salvation; or if the blood of Christ has not the efficacy to secure our redemption, we may seek that efficacy in the law in vain.

Those who have contended that christians are liable to fall from grace, have generally also contended that they might be renewed again to repentance, just as the Jews were from time to time cleansed ceremonially by the offerings made under the law. According to their theory, if we understand them, they may get re-

ligion as they call it, and lose it as often as they will, and having got it, and lost it, they are to repeat the same process of offerings and operations, and get it again. In truth we have no doubt that they can get and lose, and get again, what they call religion, as often as they please; but unless the Lord in infinite mercy saves them from their gettings, as well as from their losses, they will die in their sins, and perish eternally. But if they had ever been once enlightened, tasted of the heavenly gift, been made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the world to come, the getting, and losing, and getting again, would be impossible. If these shall fall away, it would be impossible to renew them again unto repentance. Why? Because a second offering would derange the whole plan of grace, and falsify what eternal truth has affirmed. God, in covenant with all those for whom Christ has died, has confirmed his promise by an oath, that by two immutable things in which it is impossible God should lie, that we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us. What is that hope and that promise, confirmed by the oath of Jehovah? Christ is the christian's hope of glory, and this hope we have as an anchor of the soul, both sure and steadfast. The promise in the New Covenant is, I will be their God, and they shall be my people, and I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more. Now all these promises must fail, and the everlasting covenant must fail, before any of God's children can fall away, or lose their interest in his one offering; but should all this take place, should the blood of Christ fail to cleanse effectually those for whom it flowed,

should his righteousness fail to justify them, should the promise and oath of God fail, and should they fall away, they could not be renewed again to repentance; because such a renewal would involve the necessity of Christ being again crucified, and put to an open shame. As his crucifixion was indispensable to our redemption in the first instance, it would be no less indispensable in a second, and if he were thus required to try again to execute what he supposed he had forever completed, it would show some imperfection in his work, or in his wisdom. The failure of the blood of beasts offered under the law to save from guilt and wrath, proved that the law could make nothing perfect. But 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. There can be no possible failure in this, for the decree was published by the holy prophets. He shall not fail nor be discouraged. Behold, the Lord cometh with a strong hand. Behold, his reward is with him, and his work before him. He shall gather his sheep with his arm, and carry them in his bosom. He shall 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.

The supposition that those who were once enlightened, and had tasted of the heavenly gift, &c., were not regenerated persons, hardly requires a serious thought; for we venture the assertion that there is not a saint on earth, or in heaven, that has ever experienced more than what is

here stated, in describing them. Nicodemus, with all his opportunities for acquiring an acquaintance with the religion of the Jews, had never been once enlightened in regard to the new birth. Knew not how these things could be. When a sinner is enlightened, it is as the apostle has declared, "God, who commanded the light to shine out of darkness, has shined in your hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Until God commands this light to shine in us, we are held in chains of darkness. Nor can we taste the heavenly gift, until that gift is bestowed, and the gift of God is eternal life through Jesus Christ our Lord. We could neither receive the Holy Ghost, nor partake of the joys of the world to come, if we were not born of God, for Christ has said of the Holy Ghost, "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him." A taste of the joys of the world to come, is an earnest of the inheritance of the saints, and of course is given to none but the legitimate heirs. As it is written, "After that ye believed, ye were sealed with that Holy Spirit of promise, which is an earnest of our inheritance, until the redemption of the purchased possession."

MIDDLETOWN, N. Y., March 15, 1855.

LOANS ON NOTES.

John Fairelough, Mo., 100; Mrs. Wm. J. Kellam, N. Y., 150.—Total, \$250.00.

R E C E I P T S .

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

Mattie A. Ware, Ky., \$1.00.

OBITUARY NOTICES.

William Ham was born in North Berwick, York Co., Maine, Feb. 27th, 1833, and died July 31st, 1897, at Haverhill, Mass., aged 64 years, 5 months and 3 days. He was united in marriage April 29th, 1855, to Calista Hall. To them were born ten children, of whom but two are now living. He was received into the fellowship of the church at North Berwick, Maine, in the year 1863, and was baptized by Elder William Quint. A number of years ago he received a letter from the church at North Berwick, to unite with the church at Woburn, Mass., where his membership was at the time of his death. About four years ago, our brother had an attack of sunstroke, from the effects of which he never fully recovered. Last winter he spent in California, for the benefit of his health, but to no real advantage. Some two weeks before his departure, he went around visiting old friends and relatives, and returned back to his home, at his son's, at Haverhill, Mass., and in two weeks' time, after an illness of twelve hours, departed this life.

The writer preached at his son's house, and on the day following his body was brought to North Berwick, and consigned in the family burying-ground. Our brother left to mourn their loss, a son and daughter, one brother, and five sisters.

FRED. W. KEENE.

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

DIED—Near Newark, Del., **Mrs. Catharine Frazier**, in the 68th year of her age. Sister Frazier was a member of the church at Welsh Tract, having been baptized in the fellowship of that church in early life, by Elder E. Rittenhouse, where she and her husband continued faithful and devoted members until death ended her course on earth. Her husband survives her, together with one daughter, and, I believe, five sons. Her brothers, sisters and relatives, are numerous in that part of the country. All were present at the solemn occasion of her funeral, which took place on the morning of August 16th, 1897. This dispensation of Providence has fallen heavily on the bereaved husband in his advanced years, as the family have left home, and are in homes of their own. He feels broken up indeed. The family all feel keenly their loss. The church also has lost a good member, filling well the place of a deacon's wife, which office her husband has held for a number of years. Our sister was rather a remarkably quiet, patient person. Much of her time seemed to be spent in deep thought, and she was of a sad countenance; pondering well her goings. For a number of years her health has been very poor, and at times she has been a great sufferer, but she is now beyond the reach of pain. The closing scenes of her life were as she had lived.

The funeral was largely attended. Elder Ritten-

house made some appropriate remarks, after which her remains were interred in the old burying place at Welsh Tract, to await that hour when all they who are in their graves shall hear his voice.

May the Lord bless those who remain.

WM. GRAFTON.

FOREST HILL, Md.

By request of our dear, bereaved brother, Elder L. B. Hanover, we send the following obituary of his beloved wife for publication.

Mrs. Elizabeth Hanover, daughter of Truman and Elizabeth Perfect, was born near Johnstown, Licking Co., Ohio, Oct. 11th, 1829; departed this life at the home of her daughter, Ella Willison, whom she was visiting a few days when she was taken suddenly ill, and after one week of untold suffering, which she bore with so much fortitude and patience, and with sweet resignation to the will of God, she peacefully fell asleep in Jesus, July 21st, 1897, aged 67 years, 9 months and 10 days.

She was united in marriage to Levi N. Ashbrook, November 28th, 1854. To them were born two daughters, Ella and Alma. She went with her husband and family near Mattoon, Ill., where they expected to make their future home, but she was left a widow November 10th, 1860, alone with Ella, then an infant, little Alma having preceded her father to that better world beyond. She returned to her father's home, near Sunbury, Ohio, where she lived until her second marriage, to our now deeply bereaved Elder L. B. Hanover, April 24th, 1866. To this union were given two children, Nannie E. and Frank B. She was a loving and indulgent mother, always sacrificing, that her children and all around her might be happy. She never united with any church, but was a firm believer in the doctrine of the Old School Baptists. Her daily walk and conversation was an exemplary one. She was blessed with those special graces which so much adorn a dear lover of Jesus, meekness and lowliness of heart and mind, humble, patient, loving and kind in all things. She was a constant reader, and a dear lover of the SIGNS OF THE TIMES. Her first husband was of Baptist faith, and her second a minister of that faith, therefore Aunt Libbie's home has always been a Baptist home, and she always had a word of welcome for every one, and cheerfully waited upon them with loving and willing hands. She was loved by all who knew her, for to know Aunt Libbie, was to love her. She leaves to mourn their loss, her deeply afflicted husband, three children, four step-children, three brothers and one aunt, together with a large circle of friends. Truly a devoted companion and wife, a true and faithful mother, a kind and hospitable neighbor, has been taken from our midst. But we mourn not as those who have no hope, for we believe it her eternal gain to die. The Lord has only taken his own, and he has given us

that blessed evidence that she fell asleep in Jesus, which insures her eternal life of happiness; a home of sweet rest in heaven. Her body only awaits the call of God in the resurrection morn, to be fashioned like the glorious body of Jesus.

"We think we see her now at rest
In the bright mansions love ordained;
Her head reclin'd on Jesus' breast,
No more by sin and sorrow pained.
Fearless she entered death's cold flood;
In peace of conscience closed her eyes;
Her only trust was Jesus' blood;
In sure and certain hope to rise."

Her funeral was largely attended at the Baptist church-house called Refuge, where services were conducted by Elder G. N. Tusing, after which her body was consigned to the silent tomb, there to await the pleasure of the Lord.

May God bless the sorrowing husband with his sustaining grace, and may his loving hand guide the dear children, and us all, in the way of righteousness and peace; prepare us for usefulness in life, and be with us in death, is our prayer.

BELLE GORSUCH.

MARENGO, Ohio, August 23, 1897.

ASSOCIATIONAL.

THE Mount Pleasant Association is appointed to meet with the Cane Run Church, at Turners, Henry Co., Ky., beginning on Wednesday before the third Sunday in September, and continuing three days (Sept. 15th, 16th and 17th.) Turners is on the L. & N. R. R., sixty-six miles from Cincinnati. Brethren and friends are cordially invited.

P. W. SAWIN.

THE Lexington Old School Baptist Association will be held, the Lord willing, with the Clovesville Church, Griffins Corners, Delaware Co., N. Y., on the third Wednesday and Thursday in September, (15th and 16th,) 1897. A cordial invitation is extended to all lovers of the truth, to meet with us. Those coming by rail will be met at Fleischmans.

O. F. BALLARD, Clerk.

THE Juniata Old Schol Baptist Association will convene with Providence Church, commencing on Wednesday before the second Sunday in October, and continue three days. Trains will be met Tuesday before, at Bedford. We hope our brethren and friends will remember us, and encourage us by their presence, especially ministering brethren.

E. V. WHITE.

MEETINGS.

A YEARLY meeting will be held with the church at Indiantown, near Powellville, Wicomico Co., Md., commencing on Wednesday, October 6th, and continuing two days.

Those coming from the north, will take the early train (Tuesday the 5th) leaving Philadelphia, so as to connect with the B., C. & A. train, leaving Salisbury about 12 or 1 p. m., for Pittsville, where they will be met. Those coming from the south, on the B., C. & A. R. R., will reach Pittsville about 11 p. m. They will inquire for James Lewis, by whom they will be cared for, and conveyed to the meeting.

L. A. HALL.

THE annual meeting with the church at Cow Marsh, is appointed the fourth Saturday and Sunday in September, commencing on Saturday at 2 p. m., and probably continue on Monday.

The trains on the Delaware Railroad will be met on Saturday morning. From the south, passengers will stop at Felton, and from the north, at Woodside. The morning trains from both ways arrive about 10 a. m. From Clayton, and Kenton, take the branch road to Marydell, and Henderson. A cordial invitation is extended to all who may feel inclined to share a good meeting with us.

E. RITTENHOUSE, Pastor.

A yearly meeting is appointed to be held with the Columbia Old School Baptist Church, Jackson Co., Mich., commencing on Saturday before the first Sunday in October, (2d and 3d), 1897.

A cordial invitation is extended to all lovers of the truth.

WM. L. BROWN.

THERE will be a two days meeting held with the Old School Baptist Church of Cammal, Pa., Saturday and Sunday, September 18th and 19th, 1897. All that desire to come, will be made welcome. Would be glad to see a large company of brethren and friends. The place of meeting is only a few rods from Cammal station, on Fall Brook R. R. Strangers will inquire for Samuel Moffat, James Tomison, or Jacob Badgley, living near the depot.

THERE will be a two days meeting held with the Old School Baptist Church at Justus, Pa., Tuesday and Wednesday, September 21st and 22d, 1897. We hope to see many of the brethren and friends present. Those coming on Delaware & Hudson, or Ontario & Western railroads, will be met at Olyphant, Pa., Monday afternoon and evening. Those coming by D., L. & W. R. R., will be met at Glenburn, Pa., on

Monday afternoon. If I should not be there, two stages run from Genburn, to my place, two miles.

D. M. VAIL.

SHOHOLA Creek Regular Predestinarian Baptist Church will convene, the Lord willing, and hold a two days meeting on Thursday and Friday, before the third Sunday in September, 1897.

All those coming by rail will be met at Shohola, Pa., Wednesday evening, and Thursday morning, and will be conveyed to place of meeting. A cordial invitation is extended to all lovers of the truth, especially to ministering brethren.

GIPSON MCKEAN, Clerk.

THE Old School Baptist Church at Otego, N. Y., have appointed a two days meeting to be held at their place of worship, in Otego village, at 10 o'clock on Thursday and Friday following the third Sunday in September, (23d and 24th.) The place of the meeting is but a few minutes walk from the depot, on the Delaware & Hudson railroad. All lovers of the truth are cordially invited to meet with us.

B. BUNDY.

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.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 65. MIDDLETOWN, N. Y., OCTOBER 1, 1897. NO. 19.

CORRESPONDENCE.

MANSFIELD, W. Va., April 1, 1897.

DEAR BROTHER BEEBE:—I send you herewith the account of the experience of our dear young brother, Volney B. Reed, and you can give it a place in the SIGNS, if you see fit. It may refresh many of the dear people of our God, as it has refreshed us, to know that the Lord is bringing into the fold many young people, to magnify the riches of his grace. It is said in the eighth psalm, “Out of the mouth of babes and sucklings hast thou ordained strength.” It has been said by many adversaries, that the Primitive Baptists would soon be numbered with the past; that the old members would soon pass away, and that no young members would come in to fill their places. Poor, foolish creatures. Do not they know that God has all power in heaven and in earth? The Lord reigneth, let the people tremble.

J. S. CORDER.

SWITZER, W. Va., March 27, 1897.

DEAR BRETHREN AND SISTERS IN CHRIST:—Will you allow one so little and unworthy to address you in this way? I will try, if it is the Lord's will, to tell

you what I hope have been the Lord's dealings with me, how I was brought out of darkness, and how he led my wandering feet in what I believe to be the strait and narrow way, and to the church which the dear Savior meant when he said to Peter, “Upon this rock will I build my church, and the gates of hell shall not prevail against it.” I was born October 4th, 1876, near Overfield, W. Va. In a few years my father moved to Phillipi. In May, 1890, my dear mother passed away from this life of sin and sorrow, to (as I hope) realms of eternal glory. After the death of my mother, I was cast out into the cold, unfriendly world, to meet the hardships of life. In a short time I went to live with brother Lonnie Corder, where I am still staying. About the spring of 1895, I began to have serious thoughts about death. I thought, what if I should die in this awful state of sin? I thought I would surely go down to torment, and how could I escape the damnation of hell? I began to think that there was something for me to do to obtain salvation, and I began to often ask the good Lord to have mercy on me, a sinner. But this seemed all in vain. This sad condition soon wore off for a

time, but would often come back. I went on in this way until the fall of 1895, when great trouble came upon me. I would go into some secret place (for I wanted no one to know of my condition) and try to pray to God to have mercy upon me, a poor sinner; but it seemed that my feeble petition would not rise above my head. But this also gradually wore off like the rest, and then came back with greater trouble than ever. I passed through part of the winter with many sleepless hours, on account of my wickedness, and transgressions against God's holy law. In February, 1896, the Methodists were holding a protracted meeting near where I live. My sins rolled before me like mighty billows on a storm-driven sea. I believed that there was something for me to do, and that the prayers of those people might aid me in obtaining what I was seeking for. So I went forward to their altar, and prayed God to have mercy upon me, a poor and undone sinner. So many of them would say, "Jesus is waiting to save you, if you will just give yourself up to him." I tried with all my might to give up, but could not. At last I lost all hope, and was on the point of leaving the altar. While in this agonized condition, there came, as I believe, the sweet Messenger of hope, bringing glad tidings to my sorrowing soul. I was made to rejoice with exceeding joy, but did not feel like doing as the rest of them were doing. The next morning, though it was cold and cheerless, all nature seemed changed to me, and everything was bright and beautiful. It was arranged for me to join the Methodist church in a few nights afterward, but through some misunderstanding I did not. After the meeting was over, I told the preacher that I would join their church the next meeting day,

which was on the fourth Sunday in March. I went on rejoicing in my little hope for a long time. I still believed that the Methodists were right. I would search the Bible for their doctrine, and found several things that I then thought were in their favor. The fourth Sunday in March soon came. There was meeting at the Mt. Olive Primitive Baptist Church, and a member of the church requested me to go and see the difference. I went, and while they were singing the first hymn, I looked at a friend and laughed. But blessed be the Giver of all good gifts, my laughter was soon changed to sorrowing. Elder Floyd Cole preached from this text, "He found him in a waste howling wilderness," &c. It seemed that his text was spoken to me, and all the preaching was, as it seemed, to my poor soul. He told my feelings far better than I could tell them, and my soul was fed with the hidden manna of God's great love. It was at this meeting that I was shown what I had so often prayed the Lord to show me, and that was the true church. After preaching was over, I called brother Cole to one side, and told him my condition, and that I wanted to be with them, but that I was too unworthy to be with such a good people as they were. I told him that I did not want to join the popular denominations, for they were not right. He said, join them if you want to, and if you are not in the right place, the Lord will bring you out. I could not go to their meeting that evening. It was so plain to me now, that they were not caring for the sheep or lambs, but for the tribute. The Old School Baptist doctrine suited my case now, and I longed for the time to come when I could unite with them, and be buried in the watery grave, as was our dear Savior. Sprinkling, or pouring, for

baptism, does not fulfill the way that was laid out for the saints of God to be baptized. Not long after this I dreamed that I was standing on a railroad track, and there was a train coming toward me, drawn by a great engine. I could not get off the track, but before the engine reached me it stopped, and the cars kept coming, as though there was no end to them, and they were filled with people. As the cars came to the engine they would stop, and the people would get off them into a very low place, resembling a hollow. The next thing that I remembered in my dream, was that I was being raised up out of the water in baptism, by an Old Baptist minister. Several people on the river's bank sneered and hissed at me. As I started up from the water, I saw a beautiful light shining from heaven upon a cross, borne by one who looked like the dear Savior. The fourth Saturday and Sunday was meeting day at the dear old church. The brethren received me so kindly on Saturday, and on Sunday I was baptized by Elder J. N. Bartlett, in Hacker Creek, near the home of Elder J. S. Corder. This was the happiest day that I ever experienced, for I felt that I was following the blessed Lord down into the watery grave. By uniting with the Primitive Baptist Church, I made many enemies among the popular sects. My dear brethren, I am well satisfied with the dear saints, for the doctrine that they preach suits my case better than any that I know of. To be with them is to be at home, and they are friends in deed and in truth. My trials have been many, but leaning on the strong arm of God for support, he has, as I hope, borne me up through them all. I hope that he will guide me through the journey of life, be it long or short. Although I have written this, I cannot say

that I know that I am born of the grace of God; but there is one thing that I can say, I know that I love the brethren. Lest I weary you I will close.

Dear brethren, after you have read this you may do with it as you deem best. If you cast it into the flames, all will be well with me.

Your unworthy brother in hope of eternal life,

VOLNEY B. REED.

[It is always comforting and interesting to read a narrative of christian experience. Our brother was blessed of God in being kept from membership in a false church. He was saved much trouble and sorrow. Paul always grieved because he had persecuted the church of God. The command to all the people of God is, to come out of her my people. This should be declared by all the servants of God, and obeyed by all his children. For a child of God to unite with a false church, is to dishonor the God whom they love. This will bring trouble and sorrow to them. Our brother has reason to thank God for his mercy to him in this respect. —ED.]

DELMAR, Del., June 3, 1897.

G. BEEBE'S SON—DEAR BROTHER IN THE LORD:—I will send you my subscription for the SIGNS. I feel to rejoice that the Lord's people have such a medium of communication, for I believe there are many who receive great comfort from them. As the Lord's people are a poor and afflicted people, who are chosen in the furnace of affliction, and who come up out of great tribulation, they feel to say with Paul, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." And while they feel themselves to be the chief of

sinner, they often doubt whether there is any salvation for them. They do not feel as the worldly religionists has it, that God is unjust if he saves a part, and not all of mankind. On the other hand, they cannot see how he can be just, and save such a sinner as they feel themselves to be. As I said before, I believe that the SIGNS are a great comfort to many who, while in bitterness of soul, read in its columns of the travel of some one who tells their story better than they could themselves. At such times they are made to say, I did not think there could be any one else like me. I thought mine was an outside case. Those who have been made to rejoice in a finished salvation, who have been brought to the ends of the earth, and have worked out their own salvation with fear and trembling, and have followed their Lord in the ordinance of baptism, of which he said when he was baptized, "Thus it becometh us to fulfill all righteousness," have their pure minds stirred up in the way of remembrance, and so are made to rejoice to know that the Lord is still bringing up his people out of the horrible pit and miry clay, and is placing their feet upon a rock, and putting a new song into their mouth, even praise to our God. One great evidence in which the people of God rejoice, is that it is said that, "We know that we have passed from death unto life, because we love the brethren." What joy springs up in our poor, sinful hearts, when we think of the love that dwells in our hearts for one another, while we pass through the dark valley of tribulation, and the clouds of their sins shut them in obscure darkness, and they fear that they will never see the Sun of righteousness again. But the Lord in his own time clears the dark clouds from their sky, and causes the

brightness of his glory to shine into their hearts. Then they are made to exclaim with the poet,

"Awake my soul in joyful lays,
And sing thy great Redeemer's praise.
He justly claims a song from me,
His loving kindness, O how free."

We wonder many times why we should be thus dealt with, but again the words of the poet come to us as they have come to me many times:

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

How mysterious are the works of God to poor, dying mortals, while the self-righteous pharisee becomes puffed up in his fleshly mind, and says, "If the people will all join and help, they will convert the whole world." And not only that, but they choose certain portions of the Scriptures to base their religion upon, and some of them publicly say that the rest is not true. And further, some of them say that they are free from sin, and that they do no sin. But what do the Scriptures say of such? John says that if we say that we have no sin, we make God a liar, and the truth is not in us. I thank God, not myself, nor any man, that I have been made to believe that every word that was written by inspiration, was written for our learning, that we through patience and comfort of the Scriptures might have hope. While there are none of us who can understand the Scriptures, only as they are revealed to our understanding by the Spirit of God, I do believe that their fulfillment has been going on ever since our first parents were placed in the garden of Eden, and they ever will continue to be fulfilled until it pleases God to take the last one of that great number whom John saw, whom no man could number, from this

world of sorrow, to their eternal resting-place, where we shall be like him, and where the wicked cease from troubling, and the weary are at rest.

How wonderful it is to think of the omnipotent power of the Almighty, who holds the land and the sea in his mighty hand. It seems that the wayfaring man, though a fool, might realize his omnipotent power. But if they could understand these things, then the Scriptures would not be fulfilled. For it is declared in the word that there shall be false prophets, and false teachers, who shall cry lo here, and lo there, is Christ, so that if it were possible they would deceive the very elect. This shows that it is impossible for them, with the exercise of all their powers, to deceive those whom God has chosen to salvation; for he says they were chosen in him before the foundation of the world. Still further, he says that none shall be able to pluck them out of his hand. Thus it is shown all the way along, that he has all power in heaven and in earth. He is Alpha, and Omega, the first and the last, the beginning and the end, God blessed for evermore. Man on the other hand is but grass; in the morning it flourisheth and groweth up; in the evening it is cut down, and withereth. Again, Paul says, "In me, that is, in my flesh, dwelleth no good thing." It is Christ that dwells in us both to will and to do of his own good pleasure.

I would that I could be free from sin, but when I would do good, evil is present with me. These sinful thoughts that spring up in my mind, come rushing in like the waves of the sea upon the shore, which the hand of God alone can stay. It seems to me, as I live on in this sin-cursed world, that I see my utter helplessness, and entire dependence, more and more clearly each day. What a

privilege it is to go where the gospel is preached, and sit down in the kingdom of heaven, with Abraham and Isaac and Jacob.

"'Tis a heaven below,
The Redeemer to know;
And the angels could do nothing more
Than to fall at his feet,
And the story repeat,
And the Savior of sinners adore."

It is a heaven below, indeed. I believe we are made to feel something of the joy that will be ours when we enter our rest, when this toilsome journey is over. While we are a poor and afflicted people, yet we are blessed, if we know the joyful sound. He speaks in a still, small voice. He says, "My doctrine shall drop as the rain, my speech shall distill as the dew." And again he said, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth."

Well, I must close, as I have written more than I intended when I began. Please pardon mistakes.

I remain, as ever, your unworthy brother in hope of an inheritance incorruptible and undefiled, and which fadeth not away, and which is reserved in heaven for those that love him,

JOHN L. HASTINGS.

[We wish to say that our brother is right in holding fast to the inspiration of all the holy Scriptures. Just that is in the Bible which God would have there. Even when the words of wicked men are quoted, those who have recorded them were so inspired of God, that they could make no mistake in the record. Our God so inspired the minds of the writers in the Bible, that they made no mistake in the historical records. If we do not ac-

cept this as being true, we have no certainty that any of the Scriptures are infallibly true. Take away the verbal inspiration of the Scriptures, and we have no certainty of the absolute truth and correctness of even the historical portions. As long as we believe that the Scriptures contain the word of God, we shall believe that they contain his words as well. We shall feel all at sea in reading the Bible, unless we can believe that we are reading the very words that our God would have used to express his truth. We believe that God has so ruled in the translation of the word, that no important truth shall be obscured, and that no error pertaining to the doctrine upon which we rest our hope of salvation, shall be allowed to enter. We gladly welcome any question as regards the meaning of the words of the Scripture, but we will not listen for a moment to any question as to whether they are not in every word the record which our God inspired his servants to make. When we have been given to understand the meaning of any portion of the word, we have felt that we must bow to that word. It is the word of God, and being his word, it is the end of all strife and dispute.—
Ed.]

CLAYTON, Texas, May 11, 1897.

ELDER G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—Inclosed you will find a letter from our dear sister Laura Strong, which has been of much comfort to me, and I think would also be to all the dear children of God. For this reason I ask you to publish it in the dear old SIGNS, which comes to us regularly, full of good news from the little ones. Sister Laura has been lying on her couch nearly nine years in one position. But the good Lord has greatly blessed her with his

Spirit, and I count her a great gift to the church of Christ.

Your brother in gospel bonds,
E. W. J. ADAMS.

HENDERSON, Texas, Feb. 23, 1897.

ELDER E. ADAMS—DEAR BROTHER IN CHRIST:—I know not if I should address you thus; but while I know that my littleness and unworthiness are great, I feel that I have this evidence that I am a child of God, I love the brethren. The Scripture says, "We know that we have passed from death unto life, because we love the brethren." For several days I have had a desire to write you a few lines, but knowing that I am unable to write to the comfort of any one, I have delayed; yet I cannot keep it off my mind. I have just been thinking to-day about what weak vessels human beings are. O, how little we can bear, how little we can do or say, that is to profit, when we are left to ourselves. And how unprofitable we are. I have been thinking about the seventh verse of the fortieth chapter of Isaiah, "The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass." Does this mean that the flesh withereth, and the goodness fadeth, because the Spirit of the Lord bloweth upon it? I mention this because it is on my mind just now. Brother Adams, when we are tried, and brought down to the place where we know not what to do or say, then we see how weak we are. This was the condition in which I lay on my bed on the 26th of August, 1894, just a little while before sunset. I was as helpless as an infant, and suffering untold misery; too weak in body and mind to do anything, and I thought my time to die had about come. There was no one in the room but myself. What I

was thinking about I do not know, but unexpectedly to myself I began singing, and talking, and I could not help it, and I did not want to help it then. While my body was racked with pain, that was the most peaceful night that I had ever spent. I have never forgotten it. And now when I get so cast down, when my hope gets so little that I almost feel as though I had none, then I begin to think back, and that is the place I always stop at. I often think if it were not for that evening, and the happiness of that night, I should be without hope in the world. If I have ever been delivered from my sins, it was then. If Jesus has ever spoken peace to my weary soul, and I have ever felt and seen him as my Savior, it was that evening. If ever I have sung with the spirit, that was the first time. Afflictions did not seem hard to bear then. All was joy and peace. It seemed as though it was a heaven on earth. But this lasted but a little while. It was not long before I began to think, what was it that had made me do as I had done? I often think now, and desire to know what work was it that made me sing and do as I did then. But many times since then I have lain upon my bed and sang the same song, and talked as I did then, because I could not help it. My prayer to God is, if I am deceived, to make it known to me. We read in Isaiah, "I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." I feel this was the way in which I was led. I was blind, but there was one who was watching over me, and who knew my condition, when I did not, and he brought me by a way that I knew not, and in paths that I

had not known. He made darkness light before me, and crooked things straight. Then I sang praises unto him. I was made to see that he was the one to be praised, and the only one. Never before had I realized the meaning of this Scripture as I have since, "All things work together for good to them that love God, to them who are the called according to his purpose." Never before could I say, as I was made to say then, "God's will be done, and not mine." Things are quite different to me now, to what they were when I was in nature's night. I can now believe that God's works are all for the best. I can see that these worldly pleasures are nothing, and that they will soon vanish away. I have been made to feel as the poet says:

"Let worldly minds the world pursue,
It has no charms for me.
Once I admired its trifles, too,
But grace has set me free."

My pleasure now is in hearing the children of God telling their travels from nature to grace, and to hear the preaching of the gospel of Christ, which is a comfort to my soul. For nearly twelve years I have been afflicted, and while I have lain on my bed day after day, and night after night, for almost nine years, I have had some good comforts, and I think also that I have had some of what Job called miserable comforters. I often think of Job, and that if I had the patience that he had, I would bear all my trials and sufferings more as I ought to do. There are times when I feel like saying as he did, "Though he slay me, yet will I trust in him." But when I am left to myself, I am so weak and sinful that I am too ready to murmur. The Scripture is so true which says, "The spirit is willing, but the flesh is weak."

Brother Adams, stormy clouds may rise before us, and we may be tossed

about with trials, and troubles of different kinds, but the presence of Jesus makes all well, does it not? I feel that it is as Paul said, "Nothing can separate us from the love of God." One may have persecutions, distresses, tribulations, and troubles of various kinds, yet none of these things can separate us from the love of God. "If God be for us, who can be against us?" If I was looking to man for help, I would be full of uneasiness; but I feel safe, for I know that there is an all-wise and all-powerful God watching over me, who works all things right. While I do not bear my afflictions as I should do, I can say that I have been made to rejoice in them. I can now say that I am glad that I have been afflicted, because I have thus been made to see that God knows best. Peace is in Christ, but in the world tribulations. "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." It seems to me that if we had not the tribulations, we should also be without the promises.

Brother Adams, long shall I remember the first time that I met you, the night that you and brother Liles spent with us, when I would have been so glad to have told you all that was in my heart, but could not. Next day, while you and brother Hill were preaching, I felt like bursting into tears. I felt that if I did not say what I had to tell, I would be miserable. I became weak, and lay there feeling that I could not say one word, when all at once light shone around, and I was given divine strength, as I believe. I do not think there was anything that could have kept me from talking. This Scripture is on my mind now, and I will mention it. "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." Does he mean here that when he was weak in the flesh, he was strong in the spirit? I can truly say that I have been comforted by the words of the Primitive Baptists. They can tell my feelings better than I can myself. They were the people to whom, as my friends, I felt I should go, and tell the reason of my little hope in Christ. It is a little hope, but nothing could buy it. It is dearer to me than anything on earth. While I felt so unworthy, and that you could not receive me, yet I could not be satisfied until I said what little I had to say. This had become a burden to me, "Go to the church and be baptized." For a week before, this Scripture was on my mind continually, "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." I have felt satisfied since I was baptized; but I have been terribly cast down since you were all here. Some talk as though we can be perfect, and not sin, but it seems to me that the longer I live, the more I see my sinfulness. I am the least of all that has a name among the Primitive Baptists, but I feel that is the place for me. I cannot thank God enough for the blessings he has bestowed upon me. O, how it did touch me on Sunday morning, to see you all so willing to take one so helpless and useless as myself, and help me discharge my duty. I often think about this,

"But hush my soul, nor dare repine,
The time thy God appoints is best;
While here, to do his will be mine,
And his to fix the time to rest."

Now come the second Sunday if you can. Ask brother Bryant, and all the brethren and sisters, to remember me, an unworthy and afflicted sinner.

Yours in hope of eternal life,

LAURA STRONG.

[We wish to express our sympathy and fellowship for our greatly afflicted sister; and we rejoice that as her afflictions have abounded, so also have her consolations through Christ Jesus. Thus she has verified the promise of our God to all his afflicted people. Surely all things, afflictions as well as all other things, do work together for good to them that love God, as the dear sister has said.

“O who in such a world as this,
Could bear his lot of pain,
Did not one radiant hope of bliss,
Unclouded yet remain?”

ED.]

OPELIKA, Alabama, May 17, 1897.

EDITORS OF THE SIGNS—DEAR BRETHREN:—I send you a letter from sister Sasser, of Virginia. I have been low down in my feelings, groping along in the dark, with many doubts and fears, assailed, perplexed and distressed, and last week I felt that I would like to have some evidence of the Lord that I had ever known the truth, or that I had ever preached the gospel of Christ, and upon my return from Montgomery, I found sister Sasser's letter. I feel encouraged to hope in the Lord, and to continue to try in my feeble way to feed the sheep and lambs of the fold.

Yours in hope,

WM. LIVELY.

FLORIS, Va., May 13, 1897.

DEAR BROTHER LIVELY:—I have thought a great many times that I would like to write my experience, and send it to the SIGNS for the readers. I think that it is almost a miracle that I am an Old School Baptist. God works in a mysterious way, his wonders to perform. I was born in Washington, at the close of the civil war. My parents are both dead. I was raised a Methodist. I went

to Sunday School, but I never took much interest in the lessons. When I was about fifteen years old, they had a great revival in the church which I attended. The evangelist, Harrison, led the meetings, and scores were converted, and led to Christ, as they believed. I was one of the number. I was taken into the church on six months probation, and at the end of that time I was received into full membership. I went on all right for a time, but if I then had any change of heart, I never knew it. They had told me at the mourners' bench that if I believed on the Son of God, and so on, that I was a child of God. I went on in this way five or six years, and then I grew careless, and did not attend my regular meetings. It used to worry me about taking the communion. I well knew that I was not a fit subject to partake of it. If I went to the church, and did not commune, they would say that I had fallen from grace. I well knew that I had never had any grace. A great deal has transpired in my life, that would take long for me to write, and long for you to read. About seven years ago I moved to Herndon, Va. I attended the various churches in the village occasionally, but took no special interest in them. Later I moved to Floris, or Frying Pan, it was then called. I attended the Methodist church there, and in the fall they held a revival. I felt more moved than usual. The minister said if I stayed away that would be condemning myself. I went to the altar thinking that I would try it once more, and if I did not feel any different, I would lose all faith in the Methodist religion. When I knelt down I felt like a stone. There was no comfort there for me. I have a friend that is an Old School Baptist believer, though not a member of any church. For about three

years I talked frequently with him upon the subject of religion. I would often say, If there is any right way, I would like to know it. I would ask him about different things with regard to his belief, and his replies always seemed to sink down deep into my heart. I had thought for a long time that immersion was the right kind of baptism, as Christ was thus baptized. Now I believe in one Lord, one faith, and one baptism. After the revival, my friend said to me, Go and hear the preaching at Frying Pan. I went the first opportunity that I had. I expected to hear Elder White, but as you know it was you that preached that day. The text was, "The trumpet shall be blown, and open thy mouth and it shall be filled." It sounded more like preaching than any that I had ever heard, and I have heard the greatest orators of the day. At the close of the sermon, you said if there was one poor sheep that you had fed, you would be well paid for your journey. I felt like going to you, and telling you that I was the one poor sheep that was fed. I went home, and told my husband that surely your mouth was filled, for you preached without notes. I believed that you was sent of the Lord to feed the sheep. That was only a taste of the glorious gospel that I have enjoyed since. The next sermon that I heard was by Elder White. I think his text was, "Hath not the potter power over clay, of the same lump, to make one vessel unto honor, and another unto dishonor?" At least that is the part that I remember. In his sermon he said the religion of the day was like old wives' fables, and I said, God knows that is true. It was not long after this that I became a member of the church. On Saturday, July 7th, 1896, I went to the meeting. Elder White preached from the thirty-second chapter

of Deut., "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 distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." He spoke of conversion being as the small, still voice. He presented clearly the omnipotence of God. At the close of the sermon he gave an opportunity for any who felt like coming before the church. The hymn No. 668 was given out. If he had composed the hymn for my benefit, it could not have suited my feelings better. I told them how the Lord had led me in paths that I knew not, and that whereas I was once blind, now I saw. I told them how you had given me the first morsel that I had ever eaten. I was cordially received, and baptized the next morning, by Elder White. It was a beautiful morning. I felt very bad physically, but I felt that I was doing my Master's will, and I knew that he would support me through it. I had seen but two persons baptized before, and then had remarked to a friend that I would like to be baptized, but little did I think at that time that I would be. I shall never forget the day. It was the happiest day of my life. I seemed to be lifted above this world. I felt like singing all the time. I commenced to read the Bible. Before this I never knew one word from another, because the carnal mind cannot receive the things of the Spirit, for they are foolishness unto him. I find great comfort in the Scriptures. Now, dear brother, do not think it has been all sunshine with me. I have been down in the valley, as well as on the mountain top. I do enjoy the preaching so much. I get hungry sometimes before the time. I attended an all day meeting, last Tuesday,

at Frying Pan. I heard Elders Hardy and Rowe. I certainly enjoyed both of the sermons. It was the same trumpet sound that I had heard from you. I told them how I had often wanted to write to you. They said, why did I not write? It would be a comfort to you to know that by the help of God you had been enabled to feed one starving sheep.

Dear brother, I fear that you will be wearied in reading this long letter. May the good Lord bless you, and spare you to come to Frying Pan once more, and grant that I may meet you. May the Lord give me grace at all times to calmly say, Thy will be done. If I have said anything amiss, I hope that you will pardon me, and do with this as you think best.

Your sister in hope of life everlasting,
HELEN J. SASSER.

[WE can fully appreciate the comfort and help that brother Lively received from the above letter. Such testimonies come to those who are often discouraged in the work of the ministry, as seals to their ministry that it is of God. It does not seem possible that brother Lively can become more discouraged and disheartened than we ourself feel much of our time. When he speaks as he has in the note at the head of the above narration of experience, he has our whole fellowship. It seems to us but right that we should say that we also have been greatly helped, and built up in his preaching at different times. We feel also to rejoice with our sister, that she has found rest in the house of her heavenly Husband and Kinsman and Friend.—ED.]

PORTLAND, Ind., May 23, 1897.

DEAR BROTHER BEEBE:—Inclosed I send you a few meditations upon the following Scripture: "For he that is en-

tered into his rest, he also hath ceased from his own works, as God did from his."—Hebrews iv. 10. The above passage of Scripture has been many times upon my mind, and I have at times been at a loss to understand fully the apostle, in all the things which he has written in this chapter. But a few things my mind has meditated upon, and I now wish to speak upon them.

The first is, Paul has explained why many of the children of Israel, who came up out of Egypt, did not enter into the rest promised them in Canaan; and in giving the reason, he says they did not enter in because of unbelief. "With whom was he grieved forty years? Was it not with them that sinned, whose carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not?" These things are a part of the testimony of Paul concerning the children of Israel, and their unbelief. Paul had a deep design in showing why many failed of entering the land of Canaan, because the land of Canaan typified a most beautiful rest, that the children of God do enjoy. Paul used this land of Canaan, and its rest, to show that those who are permitted to enter into the spiritual rest, cease from their own labors, as the children of Israel did from their wanderings in the wilderness. Brother Beebe, there are so many types, and shadows, and figures, in the providential dealings of God with the children of Israel, in their journey from Egypt to Canaan, and their life in Canaan, that beautifully set forth the travel from nature to grace, and the life under grace, that space will not permit the intrusion of half of them in our family medium. But a few of them I wish to speak of.

First, Paul says in connection with the

text above cited, that we which have believed, do enter into rest, although the works were finished from the foundation of the earth.

Second, Paul uses the figure of the Canaan rest, to portray the rest of those who are sweetly relying upon the promises and beauties of grace, and who, like the children of Israel, after entering the rest of Canaan, cease from their own labors. These labors mean nothing less than all creature effort, which those who have passed from death unto life, have laid aside. Paul here declares that we which have believed, do enter into rest, and that now, as then, those who have not entered into this rest, are those who believe not. The apostle is not only repeating history, but is portraying a truth for all after ages. He tells us in the third chapter of this epistle, how out of the great number who came up out of Egypt, many fell by the way because of unbelief. These were murmurers, both against God and Moses, as we find in Numbers xiv. 22, and also Exodus xx. 11. The apostle in bringing up this truth, does so to show that now, as then, the same spirit of rebellion against God exists among the people of God, and that as many by unbelief were robbed of the Canaan rest, so many are now robbed of the rest that is in the kingdom of grace, by the same unbelief. Only two who came up out of Egypt, that bore the sword, and who were twenty years of age, entered that rest; and this solemn truth is the shadow of heavenly things, and reaches forward to, and points out things in the kingdom of heaven. One thing which I wish to impress upon those who may read this article is, that those who murmured against God and Moses, and could not believe God any further than they could comprehend him with

their natural mind, were those old men who bore the sword. These saw no victory ahead of them, except what their own sword was able to obtain for them. They were blind to any help from God, and declared that it was useless to try to subdue the Canaanites, because they were a land of giants. Their faith was not in the God of Israel, but in their own strength; and if their own strength was insufficient, they knew of nothing better. They murmured that their wives and children would be slain and lost to them, if they trusted alone in God for deliverance.

One thing which I wish to impress here is, that so long as the old men of war who murmured lived, the children of Israel could not enter Canaan. For God had said, As the spies who were sent to spy out the land were gone forty days, so will I cause you to wander in the wilderness forty years, until the old men be wasted away, and then will I bring your wives and your little ones in to possess the land of rest. This typifies that even the children of grace, after they have been delivered from the bondage of sin, (which the Egyptian bondage typified) must wander in a barren land, and receive no food, except direct from the hand of God. For as Israel went from their bondage, to a wilderness, so must the children of grace. And as Israel found no food growing in that wilderness, upon which they could subsist, even so do the children of grace find no food in the wilderness of this world, after they have escaped the bondage of sin. Then, like Israel of old, the children of God often begin to murmur that it would be better to be in the bondage of Egypt, than to wander in this barren land without hope, and ready to perish for hunger and thirst. Yet they had sung the song

of deliverance, and had rejoiced at their escape from the bondage of sin. But this barren land they could not endure any better than the former bondage. But when all hope seems to be gone, God remembers them, and sends them the bread of life direct from heaven, which is Christ in them the hope of glory, and then they arise from their deep despondency, and praise God once more for his mercy in remembering them still. And when again they had sunk in despair, quails were sent in the evening to stay their hunger through the long, dark night. When they say, We thirst and must perish, and we cannot live without water, Jesus reveals himself as their meat and their drink, and water gushes forth out of the Rock, and that Rock is Christ Jesus, who waters and feeds his children in the wilderness, while the old man is wasting away. This old man of sin shall not enter that rest, but must be put off. But the little babes in Christ shall enter this rest. They must stay in the wilderness until the old man is wasted away. I think that this is typical of the putting off of the old man, and the putting on of the new man, which is created in righteousness and true holiness; and it is as true now as then, that the little ones cannot enter that rest under grace, until the old man that trusts in creature help, and in the sword of his own strength, to accomplish deliverance, is put off. It is as true now as then, that the little ones who come out of bondage, and who cease from their own works, do enter into this rest under the guidance of the Holy Spirit, while he that trusts in his own strength cannot enter this rest. Now these little ones have no use for their own works, for labor is not needed in the land of rest, because it is not a land of labor, but a land of rest.

About a year ago a sister wrote me, asking what part of the old man was changed in the new birth? I answered, He is not changed, but he is put off. Not that he is not with us still, but we have no more confidence in him. "Seeing that ye have put off, as concerning the former conversation, the old man." "Seeing ye have put off all these, lying, hypocrisies, evil speaking, as new born babes desire the sincere milk of the word, that ye may grow thereby." We have put off the old man, so far as our conversation is concerned. We hate him, for he is always delivering us to death. Our conversation is now after the new man, and about new things. The old conversation is put off, and our conversation is now from heaven, and of heaven. Our love is turned from worldly things, to the things which are heavenly, and while we still live in the flesh, we do not war after the flesh.

Brother Beebe, the half has not been told.

As ever, your brother,

NEWTON PETERS.

[THERE can be no more interesting theme presented for our consideration than the one to which our attention is called in the above letter. It has long seemed to us that as the Savior said, "Come unto me all ye that labor and are heavy laden, and I will give you rest," and then added, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls," thus presenting two kinds of rest, so Paul in this wonderful third chapter of Hebrews, presents the same two rests, the one typified, as our brother has shown, by the land of Canaan, and the other typified by the rest of God from the work of creation, upon the seventh day. The one is found through faith in

Christ as our perfect Savior, and the other is found in the way of obedience to his commandments. Perhaps the distinction is fully presented in the fact that the first is a GIVEN rest, and the second a FOUND rest. Of the first no child of God can ever fail, but as regards the rest in obedience, many seem to come short through unbelief. How true it is that as all acceptable obedience is the result of living faith in the heart, so all disobedience upon the part of the children of God, is the result and fruit of unbelief in the heart. Well might one say, "Lord, I believe, help thou mine unbelief." And well might others say, "Lord, increase our faith." In view of the fact that the carcasses of the unbelieving among Israel fell in the wilderness, how solemn is the exhortation of the apostle to take heed lest there be in us an evil heart of unbelief in departing from the living and true God. How solemn a thing is obedience, and how terrible is disobedience.—
[Ed.]

OTEGO, N. Y., May 25, 1897.

DEAR BROTHER BEEBE:—Inclosed you will find the record of sister Beesley's experience, in her travel to the city of habitation, and if you will give it a place in the SIGNS OF THE TIMES, I hope that it may be to the comfort of some of the Lord's little ones.

BALAS BUNDY.

EXPERIENCE OF MRS. E. BEESLEY.

I was born in the year 1818, March 17, in Coventry, England. My beloved mother was a godly woman, who desired that I should be brought up in the nurture and admonition of the Lord. I lived with my uncle and aunt, from the age of two years, in a small village in Northhamptonshire. I was arrested in childhood, at

seven years of age. I thought much of death and eternity. We walked four miles to hear a minister preach. They sang the hymn of Watts, "That awful day will surely come." I could not restrain my feelings, and wept aloud, feeling that I was such a sinner, and that I should not see Jesus. I felt drawn out in love to him. Another time I was reading a little book called, "The Shepherd and his flock," and an illustration of a shepherd carrying a lamb on his shoulder, and of the sheep following him, was in the book. I wept, and said, If I was only one of those little lambs, I might lie in his bosom also. A thunder storm came up, but I was so much engrossed in the book, that I did not go in. My aunt called me and asked what was the matter. I was ashamed to tell her. Many instances have occurred, which I trust were the work of God in my soul. When twelve years old, I had a severe trial, as my parents were coming to America, and I was given my choice to go with them, or remain with my dear uncle and aunt, and grandmother, in England, all of whom I loved dearly, for the truth's sake. But I concluded to go with my mother.

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

It was his decree that I should leave those whom I loved so much. When the morning came, in which I must bid adieu to the scenes of my childhood, and my dear ones forever, in this world, I went to the bedside of my grandmother, for her parting blessing. She put her hand on my head, and said, "The God of Israel bless you, may we meet in heaven." I replied, "We shall, grandmother." My sorrow on leaving my friends affected me so that I was very sick, my brain being weak from a severe illness some two years

previous. When I look back, I am ready to exclaim, "Bless the Lord, O my soul, and all that is within me, bless his holy name," for delivering and keeping me as in the hollow of his hand. We embarked for America. Part of the journey was pleasant. Then we had a fearful storm, during which I narrowly escaped death from a kettle of boiling water, which was overturned by the rolling of the ship, and but for the timely aid of a sailor, I must have been washed overboard. I was badly scalded, and was taken to the cabin of the captain, who was very kind to me, which was another cause for gratitude to my heavenly Father. After a voyage of eight weeks, we arrived at New York. Then many troubles began. I was not used to hardships, but was called to pass through many. We went to Utica, N. Y., where my mother was taken sick, and father scalded himself at his work. Our means were gone, and we, strangers in a strange land. We had no bread, nor money to procure it. I took a little basket and started to beg, which I had never done before. While in England, I had often carried things to the poor, which was a source of much pleasure to me, but now I must ask for bread. I went to a fine house, but when I told my mournful tale of woe, the door was slammed in my face. I sat on a stone and wept, asking God to appear for us and give us bread. I started across the street to a poor looking house, and again told my tale. The lady was English. She was very kind to me, and gave me bread, and some other things, to take home. I was never obliged to beg again, though our privations were very great. We moved into the back woods, where my mother and I often had to work burning brush, which was hard work for me, as I was very weak from the effects of

the fever, two years before. A new trial now came. My mother was gone to nurse a lady, and I was left in charge of the family. One morning, after father was gone to his work in the woods, I found that the house was on fire. It was January, and bitter cold. Having no help but the children, I could not put it out, and we were so far from every one that there was no hope of saving it. I went to work and saved all I could, and in lifting, I bursted a bloodvessel, and it was years before I recovered from it. I was now sixteen. I felt great uneasiness about myself at times. I began to think that it did not look much like meeting my dear grandmother in heaven. She had died three years after our departure from England. But there is a set time, for every poor sinner, called by grace. And with me that time was at hand. One Sunday morning my mother wished my sister Mary and myself to walk to church. We crossed the woods. I felt as I had never felt before. I did not want to hear another sermon. I loitered behind. My sister urged me, saying we should be late. I told her that I did not wish to hear another sermon as long as I lived, for I felt that each one condemned me more and more. I thought we should not be in time, but to my astonishment, the minister was giving out the text as we entered the door. It was in Isaiah. "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings, unto the wicked! It shall be ill with him; for the reward of his hands shall be given him." I felt the arrows of distress, and found I had no hiding place. I was then in great distress for some time; I cannot tell how long. One Sunday evening I heard a sermon from the text, "Blessed are the people that know the joyful sound,"

I thought, O, if I were one of them. I slept with my mother, at the minister's house that night, as it was too late to go home. Mother talked some with me after we went to bed. In the morning, I arose and looked out of the window. I shall never forget the sight. Everything looked as though it was praising God. I exclaimed, "O mother, everything looks so beautiful; everything is praising God." This frame of mind stayed with me until the day that I gave in my experience, at Vienna church, in New York State. Elder Martin was the pastor. To my astonishment they received me cordially. I continued to live in Vienna but a short time; Providence led me to Utica, N. Y., where there was a company of believers. We met in a school house for some time, until a church was formed of nine members. Elder Gilbert Beebe preached the first sermon. One of our number was brought out; he related his experience and call at the same time, and was ordained by Elder Beebe. A circumstance, in Providence, occurred soon after. A lady, a Mrs. Cook, was traveling west, and was delayed by the inclemency of the weather. She met with us, and enjoyed the truth proclaimed. In the spring, when she departed for the west, she gave the church a deed for a lot to build on. The church joined together at this work, one being a mason, another a carpenter, &c., and it became known that they were anxious to build, and in time they accomplished it. Elder Hill was our pastor. The Lord was with us in adding to us such as should be saved. Sweet harmony prevailed in our midst. While the Lord was blessing us, and blessing me in the truth preached, in his providence, he removed me to New York city, for a time. At first I could not find the truth preached, but in due time we

found the church at King street. Elder Pitcher was their pastor. Soon after, I was married, and returned to Utica. Meanwhile Elder Hill had died. Several ministers supplied us until our little church was broken up by death. Since then we have consolidated with the Otego church, where my membership has been carried. Though I am unworthy to be one of their blessed number, yet I rejoice, having continued in the truth through the mercy of a covenant keeping God, during sixty years of profession. I desire to leave my testimony of his faithfulness, through all my journey hitherto. I have been supported in six troubles, and in the seventh, the Lord has not forsaken me. My heart has been unbelieving, and Satan has hurled his malicious darts at me, but Jesus has always appeared for my relief, in his own time and way. And though in my declining years he has seen fit to bereave me of my only child, yet he has enabled me to say, Thy will be done. I can testify to the goodness of God in appearing for me. I can say, "The bud may have a bitter taste, but sweet will be the flower." I hope to live and die with my kindred in Christ, which is a sweet thought to me. I have been deprived of hearing the gospel for several years, on account of my weak nerves. The SIGNS OF THE TIMES have been a great comfort to me. Having felt much of the presence of Jesus, during the eight years in which I have been deprived of hearing gospel preaching, I can say that I believe that dying grace will be given at the last.

Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven.

ELIZABETH BEESLEY.

HAMPTON, Iowa, April 2, 1897.

G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—At the request of our pastor, Elder A. J. Norton, I send you for publication, a letter written to him by Elder Robert Speirs. The letter was very cheering to him, and to all of us. Eld. Norton has been confined to his bed for about three months, having had the misfortune to break a hip bone. He is slowly improving, and expects to be up on crutches some time this spring. I hope that this letter will be of some interest and comfort to the readers of the SIGNS.

HEDRICK, Iowa, March 24, 1897.

Dear Brother Norton, and all whom it may concern: many, many times, I have thought of you all since I was with you, and especially poor old brother Norton, whom I can only see, on the flat of his back, and lying bound between two bags of sand. But I hope it is better with you now. I said poor; and surely we are poor, and beggars at a rich throne of grace. And we are the only people that feel and know our poverty. And how thankful we should be, that we have that knowledge. Poor, having nothing, and yet rich, having all things, through Jesus Christ, our elder Brother. We are heirs of God, and joint-heirs with Christ, to an inheritance that is incorruptible and undefiled, and that fadeth not away. Not one can fall unless Jesus falls, for we are heirs to an undivided spoil. Then how rich to all, that heaven and eternity means. The heavens are his throne, and the earth is his footstool. The cattle on a thousand hills, and rivers of oil, with the gold of Ophir, and all the deep, deep things, of the briny seas, all are his; for he is Lord of lords, and King of kings: the Almighty. Then, whether we are down in the valley, or up on the mount, whether

in the fiery furnace, or on the raging seas, whether in the bloom of life, or in the jaws of death, if we can only realize that he is ours, and we are his, then all is well. When we can look forward in the enjoyment of a blessed hope, to that day when we shall be changed from mortal to immortal, and be caught up with all the redeemed, to meet the Lord in the air, and ever be like him: O glorious thought! then every remnant of sackcloth attire shall be removed, and there will be no chilling winds, nor poisonous breaths, no sickness, nor sorrow, pain nor death, no hungering nor thirsting, nor parting of friends, nor bones that are broken, for there we shall eat of the heavenly manna, and drink of the Celestial fountain, and bathe in the ocean of God's eternal love forever and ever, and sing the song of redeeming grace. O, what a glorious theme! Brother Norton, I have not tried to tell you something that I think you do not know. I have only tried to stir up your pure mind by way of remembrance, and to put you in mind of the things that I believe the dear children of God are looking for and hope to realize. If you tire in reading, lay it aside, and cast the mantle of charity over it, for it is like the writer, very imperfect.

Wife joins in sending love to you all. Our feeble prayers are in your behalf.

Yours in hope.

R. S. A. SPEIRS.

[It is good to be reminded of the glorious hope that is set before us in the gospel. If in this life only we have hope in Christ, we are of all men most miserable. We have the testimony of inspiration for this, as well as that of our own experience. To our brother Norton this letter must have come as a refreshing stream. Although unknown to him personally, we feel to extend an expression of our sym-

pathy to our brother, and to join in the desire of brother Speirs, that he may be put in mind of the things for which the believer hopes.—ED.]

NOVICE, Texas, March 5, 1897.

DEAR BRETHREN AND SISTERS IN THE LORD:—I have for many years desired to tell you my experience, but I have felt so unworthy that I have put it off, until it seems that I cannot put it off any longer, as I feel that I have but a few more days to stay here. I was born in Sequatchie Co., Tenn., and raised by my grandmother, Mary Barker. I believe that the Lord showed me that I was a sinner, when I was thirteen years of age. I commenced trying to pray, thinking that I could do something good, that would bring me to the Lord, but the more I tried to pray, the heavier the burden got to be. I made great promises, if the Lord would spare me, but they were all broken. I would get in young company, and these bad feelings would wear away for awhile, but would soon return, with greater force than ever. Then I would think of the promises that I had made, and I had broken them all. I was married in June, 1852, to J. S. Farmer, and began the cares of this world. Still these sad feelings would bear upon my mind and so often I would think, if I were called to die, what would become of me? I felt as though I had done so many wrong things the Lord never could forgive me. When I fell upon my knees, it seemed as though I could not utter a word. I was too sinful to call upon the name of the Lord. I began to think that all this was my own imagination, and that the Lord had nothing to do with it, for I did believe that if the Lord commenced a good work he would carry it on. I began to think there was no change for me.

I would go to church, but when I got there, I felt as though I wanted to go down into some hollow by the Sequatchie River and pray. I thought perhaps the Lord would hear my cry there. I never let any one know how I was troubled. My pillow was wet with tears many a night. About that time my sister died. She said her way was clear, and that she desired that I should meet her in heaven. I knew that I never could without my sins were pardoned. It seemed as though my doom was sealed. I thought that if I went to torment I would go trying to pray. The very breathing of my heart was prayer. I felt that I could not stay in the house, and I went to the spring. I was leaning on the gate thinking how often I had tried to pray, and it seemed that I could do no more. All that I could say was, "Here Lord I give myself away, 'tis all that I can do." I cannot tell how long it was, but when I thought of myself, my load of sin was gone, and everything looked so pretty. These words came to my mind so sweetly, "I am born to live in the service of my Lord, I am born to die in his army." I tried to sing this song. I felt so calm. I could say sweet Jesus, in my heart. But this song was all that I could utter. I thought when my dear husband came home, I could tell him that I had religion. But I thought that would not do as I could not shout. I tried to pray for that troubled mind back, but it seemed that I had nothing to pray for. All I could say was, "Lord show me what I am." I was afraid to tell it, lest I was deceived. I never told any one for two years. I felt that I would not take the world for the feelings I had at that time, and yet I feared that it would not do, because I could not shout. Yet I loved to be among christian people, and hear

them talk. I did not want them to say anything to me. I could not say that I had not met with a change, but feared to say that I was a christian, but the love that was in my heart for christians, I could not hide. I dreamed that I was traveling, and that there was a gulf on one side, and that if I fell in, I was lost. I was in the most beautiful road that I ever saw, and I came to the brightest new fence, and there was a broad gap, for me to go through. I saw so many beautiful people, and when I awoke, I was so happy, that I felt that the road was clear for me. I cared but little for what was going on, for my mind was in heaven, among those sweet people whom I had seen. I felt like I wanted to sing. I picked up my hymn book and tried. I had lost all fear of telling my joy then. I could tell to all around what a dear Savior I had found. I had been wanting to be baptized so long. I went to the church. I could not stay away any longer. I was baptized in Sequatchie River, by Elder George Walker, in 1864, if I mistake not. I thought I would never see any more trouble, but alas, I have had dark hours to pass through, and my dear old companion who would cheer me on my way is gone; but I look to the Lord. He will bear me up in all my trials.

Yours in hope of a better world,

A POOR SINNER.

EDITORIAL NOTICES.

ILLUSTRATED CATALOGUE.

ALTHOUGH we have not published for some time our advertisements of large Family, and Pulpit Bibles, and a number of other books, formerly advertised, yet we have them for sale, and any one wishing to purchase, can obtain full information in regard to them, by sending for one of our handsome illustrated catalogues, which we mail free.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1897.

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Middletown, Orange Co., N. Y.

REPLY TO INQUIRIES.

A FRIEND of the cause, who wishes his name withheld, has written to us as follows: "I very much appreciate your views generally upon the Scriptures, which are never strained, nor made to fit a preconceived notion or opinion. Your reply to the inquiry of G. D. Peters, of Ohio, on page 497, current volume, on the words, 'He that believeth and is baptized shall be saved,' is certainly clear and to the point. But supposing an Old Baptist minister to-day, should ask a promiscuous multitude to believe on the Lord Jesus Christ, and say that they should thus be saved, would he not be called an Arminian? Why is it? The apostles spoke in a general way along this line, did they not? The inability of a sinner to comply, is no excuse for not addressing him in scriptural language, is it? In connection with this, will you kindly give your views upon Romans, chapter xi? If the apostle is here speaking of national Israel, does it not appear as if all of that nation will ultimately be saved, judging from verses 26-32? Unbelief seems to have been their sin, but what more could have been expected from natural men? What kind of jealousy is referred to in the eleventh verse? If the natural Jew

is alluded to, then the jealousy must have been natural also. And yet by provoking them to jealousy, or emulation, the apostle expected to save some. What kind of salvation is meant here? Will you kindly give a brief exposition of the substance of the chapter, defining the characters addressed, whether natural or spiritual, and the nature of the belief, and salvation referred to by the apostle? Verses 11, 12, 14, 23, 26, 30, 31, 32, are somewhat dark to my poor understanding."

R E P L Y .

We feel to respond to the requests of the friend who has written the above, partly because we have since we first met him regarded him as a sincere seeker after truth, and as one who has known the plague of his own heart, and the grace of God in truth, and partly because others no doubt have had some of the same questions in their own mind, and would be glad to read something concerning the matter. We cannot undertake to do more than to briefly suggest some thoughts upon the matters named in the communication which we publish above, because to do more would far exceed the limits of a reasonable editorial. We desire to say first of all, that we greatly appreciate the words of approval with which our friend has seen fit to address us at the beginning of his letter. We are doing the best we can in our writing, to present the truth as it is revealed in the Scriptures. We do not desire to present any forced or strained views upon any portion of the word; neither do we desire to make the Scriptures seem to fit our preconceived views, or the preconceived views of any one else, but still we know how hard it is to avoid the influence of former notions, and to avoid being swayed by them. We cannot

claim to be free from this weakness, nor do we think it likely that we shall ever find any one who is; but we can say that we do strive for this desirable end, for without it there can be no growth in the knowledge of the truth.

We will now turn to the questions of our friend.

First. Supposing an Old Baptist minister to-day should ask a promiscuous multitude to believe on the Lord Jesus Christ, and say that they should thus be saved, would he not be called an Arminian?

Replying, we would say that we have not understood the commission given to the disciples to go everywhere preaching Christ, to involve the idea of asking any one to believe on him. We have not understood that the gospel asks anything of the unregenerate sinner, or that those who have been sent forth to proclaim it, should ask any one to believe it. We have understood that the gospel comes in power to those who have had hearts given them to receive it, and that when it is preached, it commends itself as a witness to all who have felt its power in their hearts. Preaching the gospel is but preaching Christ, and him crucified, as the Savior of sinners. The gospel is a finished work, and to preach it is to proclaim that the work of salvation is completed, so that nothing, either great or small, remains for the sinner to do. As the gospel of a finished salvation is preached, some will pass it by, because they have not been convinced by the Spirit's power, of sin, of righteousness and of judgment, and therefore do not feel their need of a Savior, such as is presented in the preaching of the gospel. Others who have felt the condemning sentence of the law, will hear the gospel of free and full salvation gladly, and will

find it in all that their souls need. But even now they will not always be able to receive this glad tidings as being meant for them, but will often question their interest in it. They may feel well assured that all for whom Christ died shall be everlastingly saved, but the great and all important question with them will be, Did he die for me? This assurance no act of their own will can convey to them, neither can any testimony of others convince them that Jesus has put away their sins. This testimony the Holy Ghost must convey to their hearts, in a way that no human language can describe. We have never felt any hesitancy in trying to preach this gospel of the kingdom everywhere, and to every one who may come to hear the word. We have found no embarrassment in proclaiming what we have ourselves, as we trust, felt of these things which pertain to salvation, and we have ever found ourselves watching to obtain evidences that those who were present received the word gladly. We have had no hesitancy in saying to all who might hear, that those who believed the gospel should be saved. At the same time, we have not thought of asking any one to believe the gospel. We have sought, when occasion called forth the remark, to plainly say that those who did not believe the gospel, were among those who were yet in the darkness of nature, and still in their sins, while those who believed, and gladly received the word, were among the redeemed of the Lord. We should think that to ask, or to urge any one to believe the word preached as a condition of salvation, would be to occupy Arminian ground. As to why we should call such an one an Arminian, we would say that he would deserve this title because he would be occupying Arminian ground, which claims that all men

have it in their power to repent and believe, and that the Lord urges this upon every one. It is worthy of remark, that all whom we have ever known who teach this, also teach that the doctrine of election is false, and that all men may be saved. The gospel is not offered to any man, neither is any man asked to receive it as a condition of salvation, but the gospel is proclaimed as the news of a finished salvation to those who are hungering for this salvation. It is a proclamation that the needy are saved through the finished work of our Lord upon Calvary. What blessed news this is to a condemned and helpless sinner.

Second. The apostles spoke in a general way along this line, did they not? We have understood the apostles to teach in substance what we have presented in our answer to the first question. We do not understand that they urged men to believe as a condition of salvation, but proclaimed a finished salvation, which hung upon no conditions of man's performance, to all who felt their need of it. But we need not repeat what we have already said.

Third. The inability of a sinner to comply, is no excuse for not addressing him in scriptural language, is it? It seems to us that we have practically answered this question already, or at least what is implied in the question. But we will say that there can be no valid excuse for addressing any one in any other than a scriptural way upon scriptural themes. We would address all men who will hear, upon the theme of salvation, and would seek to present to all, scriptural truth in a scriptural way. But it is sure that the word of the gospel will come in power to those only who have been prepared to receive it. The inability of a sinner to believe the gospel, is no excuse for not

preaching it everywhere, for God can give the hearing ear to the bitterest enemy that the gospel has ever had, in an instant; and then that which has been as bitter as gall to him, will become in an instant sweeter than the honeycomb. When God speaks to the heart, commanding that heart to believe the gospel, that heart will sweetly believe and rejoice, but until that hour it is not in the province of any man to ask any soul to believe. When God by his free Spirit puts faith in the heart, that soul who has come to humbly believe and hope, will know that this salvation from all his darkness and unbelief, is from the Lord. Surely the inability of a sinner to believe, is no excuse for not preaching anything that the God of heaven has commanded us to preach. But he has not commanded us to ask or urge natural men to believe; and if men have become disciples, and are like the disciples of old, instead of being able to respond to any exhortation to believe, they will come to the great dispenser of all blessings, temporal and spiritual, saying, "Lord I believe, help thou my unbelief." Or, "Lord increase my faith."

As regards the eleventh chapter of Romans, we would say that we have had some general thoughts in the past upon what is written there, and feel willing to present such views as we have. We are not unmindful of the fact that very diverse views have been held by men who have thought carefully upon this portion of the word, and we do not anticipate that we shall be able to settle every doubt in what we shall say. Besides the chapter is too long to do more than give a sort of bird's-eye view of it. It is evident that we cannot here go into details. There are some expressions in the chapter which seem hard to reconcile with the view which has seemed to us to be what

the apostle meant; but there are similar difficulties with regard to any other view. But without further preliminaries we will proceed to give what is in our mind.

First, we do not believe that this chapter contains any promise, as many have thought, that the people of Israel shall ever be restored to their own land in Palestine, and become a nation among other nations again. Neither have we been able to see in this chapter, any promise that Israel shall ever reign over nations and peoples, in the world, as some have thought; neither is there any promise, so far as we have been able to understand this chapter, that all who are of Israel nationally, shall come to believe the gospel and be saved. This certainly has not been true of any past generations, nor is it of the present, nor will it be true of any other generation yet to come, so far as we can learn from this chapter. It seems to us that the key to the first part of this chapter, down to verse eleven, is found in verse five, "Even so then at this present time also there is a remnant according to the election of grace." Israel as a whole are characterized at the close of the preceding chapter, as a disobedient and gain-saying people, and as they had moved the God of heaven to jealousy by their departures after idols, so he declares that he will move them to jealousy by those who are not a people, and provoke them to anger by a foolish people.—Deut. xxxii. 21. That is, this is his way of saying that as they as a nation have forsaken him, so will he forsake them; and as they had run after other gods, so will he seek another people. But has God utterly forsaken them, so that he will have compassion upon them no more? No! says Paul, by no means. God has not cast them away utterly. Paul was himself a

living witness of this truth. It seems to us that Paul means that while they have broken the first covenant, so that it cannot be renewed with them, and in that covenant sense they can be no more regarded as his people, yet under the new covenant they are not cast away any more than the Gentiles are. Under the new covenant, all alike stand upon the same foundation, both Jew and Gentile. In Ephesians Paul declares, as all our readers will remember, that the middle wall of partition between Jew and Gentile is broken down; that is, the provisions of the old covenant, which were to the Jew only, are now removed, so that the Jew henceforth shall enjoy no advantage over the Gentile. Henceforth the elect among them shall be saved, just as the elect among the Gentiles shall be. So in Israel literally, now, as well as in the days of Elijah, there is a remnant according to the election of grace. In every generation since these words were written, this has been true. Among the Jews, as well as among the Gentiles, there have been some who have believed the word of truth concerning Jesus, and have received and loved it, and it is so at this present time. Under the gospel, election decides everything concerning those who shall be saved. God does not choose a man to salvation because he is a Jew, and neither does he choose men because they are Gentiles. He has chosen all his people, both among the Jews and Gentiles, because he would, and not because of any regard to their nationality, or for any other reason seen in them. Nothing moved the God of heaven to choose one man, and to pass by another, but his own sovereign will. A remnant are chosen, both among Jews and Gentiles, according to the dictates of grace, and not for any other reason. This, it seems to us, is the

burden of Paul's teaching in this chapter, down to the eleventh verse. After this, Paul proceeds to present some things in response to the question, I say, then, have they stumbled that they should fall? No! he says, but rather through their fall, salvation has come to the Gentiles. As a comment upon the meaning of this, we would call attention to the language of Paul and Barnabas, in Acts xiii. 46, "But seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." And so he says in this eleventh verse, "God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." The use of the word "jealousy" here, is manifestly the same as it is in Deut. xxxii. 21. He simply declares that as they have dealt by him under the old covenant, so will he deal by them according to the terms of that covenant. Now if the turning away from them innures to the advantage of the Gentiles, as we have seen in the word of Paul and Barnabas, in Acts xiii. 46, how much more shall their blessings be of advantage to the Gentiles? This is a further argument to show that he has not cast away his people under the law, so that no mercy shall ever reach them. If their poverty be the riches of the Gentiles, how much more their fullness. If God has turned his gospel to the Gentiles, and is purposed to show them favor, he will not utterly cast away Israel, seeing that to receive them will be as life from the dead to the believing Gentiles. This seems to us to be the substance of his argument as we go on down in this chapter. Therefore Paul would remind the Gentiles who had believed, (verses 17-21,) that they had no room to boast over the Jews for their fall because of their unbelief, but that they beholding

the goodness and severity of God, should also tremble and fear, lest they should also fall after the same example of unbelief. As a people, God had rejected the Jews, while yet there were among them those whom he had elected to eternal life. So also Paul would teach the Gentiles that they who were now favored with all gospel privileges, might themselves be cut off, and that they therefore should not be high-minded, but should fear. This cutting off involves no threat of eternal death, but simply of losing the privileges which had come to them according to Acts xiii. 46, which we have before quoted. In verses 23-25, Paul reminds his brethren that some among the Jews who did not abide in unbelief, should again be grafted in, and partake of the blessing of the new covenant. He was himself a living witness of this, and in verse twenty-five, Paul declares that they have been cut off, and blindness in part hath happened to Israel, until the fullness of the Gentiles has been brought in. This seems a great mystery, and Paul so declares it to be in language that is wonderful and sublime, in the four last verses of this chapter. To Paul had been revealed these great facts, and they seemed no less wonderful to him than they do to us. Paul in verse twenty-six, sums the matter up by saying, And so all Israel shall be saved. That is, we understand Paul to mean that all who are chosen, both among Jews and Gentiles, shall come to know the truth, and shall be saved in the Lord with his everlasting salvation. He will have the gospel to be preached in all the world, and some among every nation shall receive it, and rejoice in it. It has seemed to us that there is reason in the teaching of Paul here, to believe that the time will come when there shall as many among the

Jews who will receive the word of the gospel, as now receive it among the Gentiles. Only an elect number among the Gentiles have received it, and only the elect among the Jews have received it, or ever shall, to the saving of the soul. The Gentiles have believed that Jesus Christ is the son of God, in a sense that has not been true among the Jews, and for generations it has been true that more among the Gentiles have received a saving knowledge of the truth, than has been the case among the Jews. Now it has seemed to us that we have some warrant in this chapter to believe that ere the end shall come, there will be just such a receiving of the faith of Christ among the Jews, that has appeared among the Gentiles in all these past centuries. We would not be understood as laying this down as a positive truth, but as what has seemed to us to be taught in this chapter. In verse thirty-two, Paul says, "For God hath concluded them all in unbelief, that he might have mercy upon all." We have understood this to refer to all, both Jews and Gentiles, who shall be saved; and if so, then it follows that in the same sense that he has had mercy upon the Gentiles, so will he have mercy upon the Jews. He has had mercy upon the Gentiles in giving them the gospel, and in calling many of them to believe in it savingly, and so will he at the last have similar mercy upon the Jews. As we said before, we do not feel disposed to present this as something that we would insist that all should believe, but as the view that has commended itself to our own mind. We feel willing to leave it to the judgment of the brethren.

As regards the special verses to which our friend has called attention, viz: 11, 12, 14, 23, 26, 30, 31 and 32, we would only say, that they seem to us to teach

that the Jews are not totally excluded from gospel privileges, but that they shall be the subject of gospel blessings, as well as the Gentiles. But we need not reiterate what we have already said.

We leave these remarks with our friend, and with the brethren generally. As we said at the beginning, we could at best but glance at the theme. The chapter is too long, and an editorial must be too short, to take up each sentence in detail. We have given only a glance at the theme, but we have presented what has seemed to us to be the view most in harmony with the general subject of the chapter, and with the Scriptures in general.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

GALATIANS III. 16.

"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."

How many churches there were in Galatia, we are not informed, nor is it necessary for us to know, whether many or few, they were all addressed by the faithful and divinely inspired apostle of our Lord Jesus Christ. The peculiar circumstances which called for the admonitions, reproofs and corrections in righteousness, with which this epistle abounds, are disclosed by the apostle, who used great plainness of speech in this his labor of love. Paul marveled to find these Galatians, before whose eyes Jesus Christ had been evidently set forth crucified, so soon moved from him who had called them into the grace of Christ, unto another gospel; which is not another; but there were some who troubled them, and who would pervert the gospel of Christ. These troublers of the churches were detected by the holy apostle of

our Lord, and their base designs to pervert the gospel of our blessed Redeemer, are discovered and exposed, and the record of the same placed as a beacon upon the hill of Zion, for an everlasting warning to the saints of God, in all succeeding ages of their militant state, to beware of those workmongrel legalists, who, under pretense of setting up a higher standard of morality and religion, than that which was taught by Christ and his apostles, insinuate themselves into the confidence of the saints, until they find opportunity to beguile unstable souls. It is probable that in every age of the gospel church, from Pentecost to the present day, some portions of the church have been infested with the same description of troublers, under a variety of names, forms and pretenses, but whose grand design has been to so pervert the gospel of Christ as to represent it unsafe to trust alone for justification before God in the blood and righteousness of the Son of God, without some work of the creature to give efficiency to the Savior's blood, and to entitle us to the saving benefits of his righteousness: "Except ye be circumcised and keep the law of Moses," say they, "ye cannot be saved." This was the language of Judaizing teachers at Antioch, at Galatia, and such, in substance, is the doctrine of all will-worshippers, and gospel perverters, down to the present hour. The same arguments used by the inspired Paul, in this epistle, for the refutation of the doctrines of those who troubled the Galatian saints, are equally in point at this day, in resisting the strong current of arminianism which has only waxed more strong, artful and sly, as it has progressed in years.

Having himself been brought up a pharisee, in the Jews' religion, this apostle to the Gentiles was eminently qualified to

treat upon the subject of the old covenant, and the whole Jewish economy; but by the immediate inspiration of the Holy Ghost, his arguments, deductions and conclusions, are free from all the imperfections of human judgment, infallible, beyond all contradiction. These simple-hearted Gentile converts, who knew that circumcision was enjoined upon the carnal seed of Abraham, by the old covenant, and that the sons of Jacob were required by the Sinai covenant to keep the law of Moses, were easily ensnared by designing and artful Jewdaizers, to drink in the plausible but intoxicating and bewitching doctrines which they taught, and probably thought that even if the gospel was alone sufficient to save them, as a prudential measure, they would be still more safe, if in addition to justification by Christ, they could avail themselves of a law-righteousness to fall back upon in case of necessity, and it could do them no harm. If such were their thoughts, how surprised and mortified must they have been to hear the apostle affirm that this notion was a complete perversion of the gospel of Christ; that if they were circumcised they became debtors to do the whole law, and if they performed all the law, and were justified by the law, they were then fallen from grace, and Christ should profit them nothing; that if salvation be of grace, it is no more of works, &c.

By way of correcting the wrong impressions which had been made on the minds of the saints, by false teachers, in regard to the spirit and design of the law, to show them what that law could, and what it could not do, the apostle labored to show them, that while the letter of the law with its almost interminable ceremonies, temporal blessings for obedience to its precepts, and temporal curses for

disobedience, was given to the carnal, or fleshly tribes of Israel, and adapted to their carnal state and condition, that every precept, every rite, ordinance and ceremony, that it contained, was typical of good things to come; of things of a spiritual nature. Even Abraham, and all the patriarchs, in their persons, in their progeny, and in all their history, including all that is written of them in the Scriptures, were figures of things which should be brought to light under the gospel dispensation. Conspicuous among these types, the apostle recognized the covenant which God made with Abraham, in which Abraham, as a unit, and Abraham, as multiplied beyond the number of the starry hosts, was included, and to this covenant, and its provisions, the apostle alludes in the text proposed for consideration.

Now to Abraham and to his seed were the promises made. For an account of the covenant and promises, read Gen. xii. 1-3. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." Also, Gen. xvii. 3-7. "And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and

thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and thy seed after thee." And for the confirmation of this covenant, read Gen. xxii. 15-18. "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

From these Scriptures we perceive the truth of the apostle's declaration, that unto Abraham and his seed were the promises made. All the seed of Abraham being in the loins of Abraham at the time the promises were first made, and only Isaac his son, his "only son," made manifest by generation, when the promises were confirmed by the oath of God, to Abraham and to his seed.

"He saith not, And to seeds as of many; but as of one, And to thy seed which is Christ." How strikingly sublime and glorious the figure before us! Abraham the chosen, called and consecrated friend and servant of the eternal God, separated from his father's house, from all his kindred, and from all the inhabitants of the world; called out alone. In him embodied, and by him represented the whole election of God. All their life and being was in him, when the covenant and promises were made. The covenant and promises, providing for, and securing their subsequent manifestation, by generation after the flesh, and all their covenant blessings given and secured to them

in him. They were so completely identified with Abraham, that the patriarch could not be known in the covenant or promises without them. "Blessing I will bless thee, multiplying, I will multiply thee." The personal pronoun "thee" as fully identified the seed, as the progenitor. Thee, when viewed as a unit, and equally so, when multiplied. Thee, when called from his father's house and kindred, and thee, when multiplied into many nations. The singular number must not be lost sight of in this astonishing figure, for, "He saith not, unto seeds, as of many, but as of one." One before the birth of any of his posterity, and but one in the development of all his seed. Here then we have the patterns of the things in heaven; though this is but a man's covenant, or a covenant made with Abraham, as a man, and embracing his natural posterity after the flesh; yet inasmuch as it was confirmed by the oath of him who could swear by no greater, and who swore by himself, none could annul or add to it. All the provisions of the covenant, and all the blessings promised, were made certain and secure to Abraham and his seed. According to the covenant and promises, the process of multiplying began with the birth of Isaac, and continued until Abraham outnumbered the sands of the sea shore, and had branched out into a multitude of nations. This multiplication which began with Isaac, terminated, or was completed, by the birth of the Messiah, for confirmation of which, read Matthew i. 1-16. Now to Abraham, in his seed, was the land wherein Abraham sojourned being a stranger, eventually given; according to the covenant and promises, after that seed had sojourned in Egyptian captivity four hundred years, and all the other stipulations of the covenant were fulfilled

to Abraham, in his seed, according to his flesh, no man disannulling nor adding thereto. "So [says Paul] after he [Abraham] had patiently endured, he obtained the promise."—Heb. vi. 15. What promise? The promise made in this covenant, "Surely blessing I will bless thee, and multiplying, I will multiply thee."—See verse 14, same chapter. Though Abraham, in his individual person, had been dead for centuries, yet Abraham multiplied, in his seed, received the promises. Now for the application of the figure. "He saith not, And to seeds, as of many; but as one, and to thy seed which is Christ." It is Christ, set forth, the same as the rock in Horab, which supplied the streams of life and salvation to Israel in the wilderness, was Christ. According to the flesh, Christ was of the seed of Abraham.—See Matthew i. 1. But we understand the expression in a higher, and more important sense, Christ as the grand antitype of all types, and the substance of all the shadows going before. Christ in coming in the flesh, "took not on him the nature of angels; but he took on him the seed of Abraham."—Heb. ii. 16. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29.

Abraham as the head of life to, and personal embodiment of all the fleshly seed, very fitly represented in figure, what the gospel has now disclosed of the church of the living God created, chosen, blessed with all spiritual blessings, preserved, saved and called, in Christ Jesus before the world began. As Abraham was the head of life, and old covenant blessings to his posterity, so Christ is, and was, the Head of spiritual life, and of all new covenant blessings to his spiritual posterity; to that seed that should serve him, and that should be counted to the

Lord for a generation. As all the fleshly seed of Abraham, including Levi, and all the levitical priesthood, was in the loins of Abraham, when the covenant and promises were made, and as God made that covenant, and those promises with, and to them, when, and as they then existed, only in him, so the God and Father of our Lord Jesus Christ hath blessed us, (all the saints and faithful in Christ Jesus, Eph. i. 1,) with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him, before the foundation of the world.—Eph. i. 3, 4. And as the covenant and promises made to Abraham, as fully and as infallibly embraced his posterity as his person, so the covenant of life and peace, which the eternal God has made with his chosen, as fully and infallibly embraced the whole election of grace, as it did the chosen and anointed Head over all things to his church. No old covenant blessings were ever added to the fleshly seed of Abraham, which were not provided for in the original covenant, neither is there any new covenant blessing ever to be given to the church of God, which was not embraced in covenant provision made and secured in Christ, for his people, before the world began; nor can any that were made ever fail to be accomplished. Hence our hope of eternal life is based on what God, that cannot lie, promised before the world began.

From what we have written, it will be perceived that we understand that the whole spiritual import of the covenant and promises made to Abraham, had reference to Christ. While the seed of Abraham embraced a numerous posterity after the flesh, which are not the children of God, a multitude of nations, &c., the antitypical, or spiritual application had Christ, and in him his church, alone in

view. In this sense, Christ as a unit, is recognized as the seed of Abraham, but as all the election of grace are members of Christ, his body, his flesh and his bones, so, If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.—Gal. iii. 29.

We might greatly extend our remarks on this interesting subject, but we must forbear for the present.

MIDDLETOWN, N. Y., April 1, 1855.

MARRIAGES.

By Elder F. A. Chick, at his residence in Hopewell, N. J., Wednesday, Nov. 11th, 1896, John Sutphin and Catharine G. Stout, both of Mt. Rose, N. J.

By the same, at the bride's residence, Hopewell, Thursday, Dec. 17th, 1896, Moses J. Stont, of Mt. Rose, N. J., and Mrs. Ealinor J. Kentnor, of Hopewell.

By the same, at his residence, Thursday, Dec. 24th, 1896, Elijah A. Leigh, of Cedar Grove, N. J., and Rosanna B. Cray, of Hopewell.

By the same, at the bride's residence, at Harbourn, N. J., Wednesday, Dec. 30th, 1896, Samuel S. Hixon, of Titusville, N. J., and Hannah A. Drake, of Harbourn.

By the same, at his residence, Saturday, Jan. 2d, 1897, Theodore Snook, of Linvale, N. J., and Dora Drake, of Stoutsburg, N. J.

By the same, at his residence, Wednesday, Jan. 13th, 1897, Joseph Brokaw, of East Anwell, N. J., and Martha N. Truelhart, of same place.

By the same, at his residence, Monday, April 26th, 1897, Estel E. Sweasey, of Pennington, N. J., and Adelen E. Keeler, of same place.

By the same, at his residence, Wednesday, June 16th, 1897, Albert L. Hubbard, of Stoutsburg, N. J., and Sarah M. Hoagland, of Hopewell.

By the same, at his residence, Tuesday, June 22d, 1897, James H. Thompson, of Moores Station, N. J., and Sarah A. Sharp, of the same place.

By the same, at his residence, Wednesday, August 18th, 1897, William D. Hill, of Glenmore, N. J., and Mrs. Mary E. Wilson, of Mt. Rose, N. J.

By the same, at Mt. Rose, N. J., on Sunday, Sept. 5th, 1897, Reuben Savidge, of Mt. Rose, N. J., and Naomi Vanbuskirk, of Hopewell.

By Elder Wm. Lively, on the 31st of August, 1897, at the residence of the bride's father, at Elkmont, Elder J. W. Bragg, of New Market, and Miss Leonora Laughmiller.

OBITUARY NOTICES.

My uncle, **Richard C. Frasher**, departed this life at his home in Petersburg, Kent Co., Del., July 30th, 1897. He was the youngest son of Deacon Alexander Frasher, and was born June 12th, 1841. He was born, raised, and always lived, on the same farm. He had been sick for more than a year, but not confined to the house all the time. He was a warm friend to the Baptists, and a regular attendant at their meetings, as long as he was able to attend. He is greatly missed by us all. He leaves to mourn their loss, his wife, three married daughters, one small son, three sisters and four brothers, besides numerous other relatives and friends. May the Lord comfort and sustain the widow, our dear Aunt Lottie, and their children.

Elder Rittenhouse spoke to a large assembly of relatives and friends, after which the remains were laid to rest in the Cow Marsh Baptist Cemetery, Sept. 1st. Thus it is that large families of brothers and sisters are called to their eternal home, one by one. There were nine of this family of brothers and sisters until July 14th, 1896, when Uncle Ezekiel C. Frasher was taken from among us.

ANNIE MEREDITH.

Mrs. Clarissa E., widow of our late brother, Hiram S. **Wilkinson**, was called to her everlasting rest July 12th, 1897, aged 81 years. She was in usual health up to near the time of her departure, and was walking in the yard less than two hours before her death, which resulted from paralysis, being her fifth stroke. Her husband departed this life last September, and four of her five children preceded her to the tomb. One daughter survives, being left alone at the family residence, near Circleville, Orange County, N. Y. Sister Wilkinson was baptized by the late Elder Gilbert Beebe, nearly forty years ago, in the fellowship of the Middletown & Wallkill Old School Baptist church, of which she was an esteemed member until removed by death.

Her funeral was held at her late residence, where Elder Wm. L. Beebe spoke briefly from 1 Cor. xv. 50, after which the body was laid in the family plot, in Hillside cemetery. May the daughter find consolation in the same hope which sustained her parents through their long and weary journey.

B.

RECEIPTS.

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P O E T R Y .

UNDER THE CROSS.

I CANNOT, cannot say,
 Out of my bruised and breaking heart,
 Storm driven along a thorn-set way,
 While blood drops start
 From every pour, as I drag on,
 Thy will, O Lord, be done.

I thought but yesterday,
 My will was one with God's dear will,
 And that it would be sweet to say,
 Whatever ill
 My happy state should fall upon,
 Thy will, my God, be done.

But I was weak and wrong ;
 Both weak of soul, and wrong of heart,
 And pride alone in me was strong,
 With cunning art
 To cheat me in the golden sun,
 To say, God's will be done.

O shadow, drear and cold,
 That frights me out of foolish pride!
 O flood, that through my bosom rolled
 Its billowy tide !
 I said, Till ye your power made known,
 God's will, not mine, be done.

Now faint, and sore afraid,
 Under my cross heavy and rude,
 My idols in the ashes laid,
 Like ashes strewed ;
 The holy words my pale lips shun,
 O God, thy will be done.

Pity my woes. O God,
 And touch my will with thy warm breath.
 Put in my trembling hand thy rod
 That conquers death,
 That my dead faith may feel thy sun,
 And say, Thy will be done.

SANFORD, Maine.

M E E T I N G S .

THE Old School Baptist church of Olive & Hurley, of the Roxbury Association, will, the Lord willing, hold a two days meeting at their place of worship, in Olive, at 10:30 o'clock, on Wednesday and Thursday, October 27th and 28th, 1897. All that desire to come will be welcome.

Friends will be met at trains at Olive Branch, Brown's Station and Shokun, the day before the meeting.

ALVAH BOGART, Clerk.

A YEARLY, or two days meeting, will be held, the Lord willing, with the first church of Roxbury, Batavia Kill, or Vega, N. Y., on the last Saturday and

Sunday in October, 1897, commencing at 10:30 on Saturday. Those who come on trains will be met at Roxbury, the day before the meeting. A general invitation is given to brethren, friends, and ministers especially.

J. D. HUBBELL.

THE Corresponding Meeting of Virginia, will meet with Mill Creek church, West Virginia, on Wednesday before the third Sunday in October, 1897, and lasting three days. We cordially invite our friends to meet with us, especially ministering brethren. Trains will be met Tuesday before, and first train Wednesday, at Kerneysville. The Association will be held close to this station, which is on the B. & O. railroad.

E. V. WHITE.

A YEARLY meeting will be held with the church at Indiantown, near Powellville, Wicomico Co., Md., commencing on Wednesday, October 6th, and continuing two days.

Those coming from the north, will take the early train (Tuesday the 5th) leaving Philadelphia, so as to connect with the B., C. & A. train, leaving Salisbury about 12 or 1 p. m., for Pittsville, where they will be met. Those coming from the south, on the B., C. & A. R. R., will reach Pittsville about 11 p. m. They will inquire for James Lewis, by whom they will be cared for, and conveyed to the meeting.

L. A. HALL.

A yearly meeting is appointed to be held with the Columbia Old School Baptist Church, Jackson Co., Mich., commencing on Saturday before the first Sunday in October, (2d and 3d), 1897.

A cordial invitation is extended to all lovers of the truth.

WM. L. BROWN.

A S S O C I A T I O N A L .

THE Juniata Old Schol Baptist Association will convene with Providence Church, commencing on Wednesday before the second Sunday in October, and continue three days. Trains will be met Tuesday before, at Bedford. We hope our brethren and friends will remember us, and encourage us by their presence, especially ministering brethren.

E. V. WHITE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 65. MIDDLETOWN, N. Y., OCTOBER 15, 1897. NO. 20.

CORRESPONDENCE.

ROXBORO, N. C., Sept. 6, 1897.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—When on my way home from the Warwick Association, sister Shepherd, of Trenton, N. J., requested me to write my views upon the resurrection, and send them to the SIGNS for publication. Brother I. H. Harris, of Tar River, N. C., has also made the same request. You remember that this was my subject on the last day of the Warwick Association, and many seemed much stirred up, and among the rest yourself. This has been the cause that I have not written up to this time, but now I feel to pen a few thoughts upon this subject, and give them to the SIGNS, hoping that our God will give the hearing ear, and understanding heart.

This subject seems to me to be embraced in the sentence, “I am the resurrection and the life.”—John xi. 25. Lazarus and his two sisters were friends to our Lord. He makes special mention of this in the eleventh verse. This man was sick, and Jesus was sent for, but he did not go to heal him, and neither did he manifest his power in healing him, as

he did the servant of the centurian, as recorded in Matthew viii. He had another purpose in view. His power over death, as well as over diseases, must be made manifest. The power of God which was in our Lord, was not made manifest in saying only, but in doing as well. He said, “Pull down this temple, and in three days I will build it again.” This power must be made known in deed also. Therefore he said, “And I am glad for your sakes that I was not there, to the intent that ye may believe.” The sisters of the dead were yet weeping, and as soon as Martha had heard that Jesus was coming, she went forth to meet him, and then said to him, “Lord, if thou hadst been here my brother had not died.” Jesus said unto her, “Thy brother shall rise again.” Here is a turning point. Martha believed in the resurrection, but she viewed it as being so far away that she knew not the great comfort there was in it. She had felt nothing of that to which she was looking forward. She was looking in expectation to some far off day or time unspecified, when her brother should rise from the dead. She calls this day the last day. Little did she think that the joy which she hoped to embrace

in that far off day, was so very near her, looking upon her as the beautiful morning sun looks in at the window upon the unconscious sleeper, and awakes him to see that it is now beautiful daylight. The word comes immediately back to her, "I am the resurrection and the life." That for which thou art looking in the great distance is here now; this is the day of thy joy. This was more than she could realize, until her brother was raised from the dead, and she had seen him alive and loosed from his grave clothes. How many of the little ones of our Lord's brethren are to-day looking so far away from this present time, to a day that they have never experienced, and know nothing of, only as a hope. How good when one can feel that Jesus is our resurrection, and that he is now present with us. Jesus died for us, was buried for us, and rose again for us. When he died for us, all the body died; when he arose, all the body arose with him, every member of it. They are victors over death and the grave, in his victory. As we journey on in our pilgrimage here, the Holy Spirit reveals this wonderful resurrection in us. We have trouble and sorrow often, finding ourselves down deep in the horrible pit, crying to God for deliverance. The Lord inclines his ear and hears our cry. His everlasting arm is revealed underneath us, and he shows us that he has brought us up. At once our hearts are filled with praise, and we find ourselves standing firmly upon the Rock, and singing the song of deliverance. Now what is this? Is it not a revelation of the resurrection (of Jesus, who is the resurrection) in our hearts? This was what caused the burning in the hearts of two of his followers, as they journeyed from Jerusalem to Emmaus. They were in trouble, and were conversing together of their

sadness, and of the things that caused it. A man who appeared to them as a stranger, walked with them. He soon entered into their conversation, and soon became chief speaker. And more than this, his wisdom began to so fill them that there was a heart-burning within them. But they knew not the cause. When they had gotten to the end of their journey, as they sat at meat, this man broke bread, and immediately the resurrection was before them. They now see him who was dead, sitting before them. Certain women had told them of this, but now they are witnesses for themselves. As soon as they knew him, he was gone, but his peace remains, and their conversation changes. He is no longer a dead leader, but their living Lord. His power over death is seen. They realize that it was his presence and conversation with them that caused their hearts to burn within them, as he talked with them by the way. It was when Abraham viewed Isaac released from death that he said, Jehovah Jireh. It was in waving the first sheaf that the evidence came to Israel that the harvest should be good, for as was the sheaf, so should all the harvest be. As the Lord accepted that sheaf, so should he pour out all his blessings upon Israel. Thus the resurrection of Christ, the first sheaf, is revealed in us; taking away our sins, removing our troubles, showing us that he has borne them all, and that he, our life, is the end of our troubles, even in death. God, who commanded the light to shine out of darkness, has already shined in our hearts, in the light of his power over death, and has given us this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.—2 Cor. iv. 6, 7. This treasure shall not go down in death, for

it is the subject of the resurrection which is already revealed in us, and in which we look forward to the hope of the eternal glory of God. Thus this blessed grace of our God is continually revealed in us, and it is that which will continually deliver us from every sorrow and pain, as long as we have an earthly existence. With the christian there is here two men, the old and the new, the inner and the outer man. These are joined in battle. The old man is carnal, and is changed in the new birth only as he is bound, or made a bond servant. He is just as carnal as he was before. Baptism does not put away his filth, either in the burial, or the resurrection. This every baptized child of God knows, for he is a sinner still. But both the old and the new man must dwell together in the same house (this earthen vessel) until death shall prey upon this mortal body. Then the old man, this carnality, this troubler of our christian life, shall be no more forever. But what of this body, this earthen vessel? Water was put in the water-pots, but it was drawn out wine—the best wine. There had never been any like it before. All that is of Adam shall go down in death, and we shall not live any more in Adam. But this body shall live again, not in Adam, not like Adam, but in Christ, and like Christ. When this shall be we do not know, and what the image shall be we do not know, but we do receive the earnest of these things, as we go on here, and this is a blessed assurance that we shall receive the whole of the inheritance.

I suppose that all Old School Baptists are established in the fact that the same body that was nailed to the cross,*pierced with the spear, and laid in the grave, was that body that arose from the dead, and was seen of the disciples, and received

up into glory. This was the first sheaf of the harvest, and as that was, so shall all the harvest be. That body which endured the contradiction of sinners, which suffered for our sins, and made an end of them, is the same body that is the heir of eternal glory. While here it was an earthly body, just like the body of any other Jew, for he was a Jew naturally. Now it is a heavenly body, a spiritual body, just as all the saints shall be when in glory. We all die in Adam, but we live in Christ. The same body, but not the same nature. It (the body) is sown in corruption; it (the same body) is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.—1 Cor. xv. 42–44. It is not raised and then changed, but it comes forth in the resurrection a changed body. A beautiful difference between that which is, and that which shall be, is seen in the body of our Lord as he appeared among men as a man, and then as he appeared upon the mount of transfiguration before his disciples. Here he showed himself as a man, but there his face did outshine the sun, and his raiment was whiter than the light. So shall all the children of God be in the resurrection. One said, "When I awake in thy likeness then I shall be satisfied." So will all the family of God be satisfied then, but not one of them will ever be satisfied short of that glory. Thus the end of every sorrow is joy, and the end of every trouble is peace, and the end of the death of the body will be life from the dead, and the end of our mortality will be the glory of our God fully revealed in us. I shall not try to designate the time when we shall be raised up, for God has reserved that knowledge to himself alone, and will re-

veal it unto us as he does all the blessings of his grace, in the manifestation of it to us in him.

I have written hastily, but hope that all lovers of the truth will be able to gather my meaning.

Your brother in this blessed hope,

L. H. HARDY.

[It was our privilege to hear the sermon of which our brother makes mention, at the Warwick Association last June, and we desire to say here, as we did then to him, that we greatly delighted in it, and, as we trust, were edified by it. It seems to us that the whole matter, as brother Hardy has presented it here, and as he presented it in the sermon alluded to, is summed up in the words of our Lord, recorded in John v. 25, 28, 29. Verse twenty-five reads, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." Verses twenty-eight and twenty-nine read, "Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." The words in verse twenty-five, present the first resurrection work, which we commonly speak of as the new birth, and the Savior says of it, that it is not only coming, but now is, while in verse twenty-eight, he says simply that the hour is coming, and does not say that it now is. Thus these three verses contain the full subject of our brother's letter and sermon. Verse twenty-five presents the quickening of a dead sinner into life, while verse twenty-nine presents the resurrection of the body. When that shall be, we are not told, as brother Hardy

well says, except that it is future, and shall be at the end of all that is earthly. When the body is raised up, then will the consummation of redemption be experienced by all the saints; and our redemption is not experimentally completed without the resurrection of the bodies of the saints. We have said these things not to add to what brother Hardy has said, but to express our approval of the burden of his letter.—ED.]

POLKS RANCHE, Texas, July 5, 1897.

ELDER F. A. CHICK:—How I wish I could feel as if I had a right to call you brother, but this vile nature forbids. Your good and interesting letter of April 11th, has remained unanswered much longer than I designed, owing to my dark and barren mind, which is still the case. But trusting to your charity, and knowing full well that you can expect nothing from one who has nothing to give, I am now trying to answer it. No, I cannot answer it, but will send some few thoughts that may present themselves to my mind, that you may know that I was gratified to be again favored in like manner as before with your letter. If you complain of loneliness and sadness, situated as you are, in the midst of those whom you hold dear for the truth's sake, surely you will not think it strange for me to feel lonely, cut off from all intercourse as I am, from such as love the Lord, even by letter, with very few exceptions, and even from those from whom I thought I had a right to expect better things; but I do not wish to complain. I have not one trial or trouble too much, but many blessings that I do not deserve. I have been unusually sad to-day, and can give no special reason for it. Through the winter my heart trouble was worse than for some time. My doctor relieved

me temporarily. By the persuasion of the children, I consented to see a specialist the middle of April, and am still under his treatment. While I feel better in a general way, I have doubts as to receiving any lasting benefit. I want to be willing to submit my all, both spiritually and temporally, to his keeping who doeth all things well, and with whom there is no variableness, neither shadow of turning. I know full well that if it be his will, I will be benefited, and if not, all the doctors in christendom can do me no good. I thank you fervently for your kind and gracious words, and hope that you will still think of and pray for me, that my faith fail not, and that I may be kept by the power of God until the end. In the last few months I have thought more than once that I was dying. For what purpose my unprofitable life is still spared, is known only to him who rules in the armies of heaven, and among the children of men. No doubt you remember seeing a notice of the death of F. M. Lewis, of Bethlehem Church, in Fairfax Co., Va. He was one of Mr. Trott's lifelong friends, and acted as groomsman when we were married. He and his wife were particular friends of mine before that time. Thus one by one the ties are broken that bind us to earth. I cannot reasonably expect it to be long before the places that now know me will know me no more forever. O, that I might be found watching and waiting!

There were some very interesting letters in the SIGNS of June 15th. I always like to read experimental letters better than others, because my spiritual understanding (if indeed I have any) is so dim and limited, whereas in the experiences, I can generally find something that I think I know something about, which causes me to feel, for a time at least, that

I do love the brethren; and if it is the right kind of love, then I have passed from death unto life, and Christ will raise me up at the last day to dwell with him forever. What a precious thought! There will be no more sin, trials or troubles. But can such bliss be for me, so sinful and vile as I am, so full of bruises and putrefying sores, from the head to the soles of the feet? Only through the righteousness of Christ can this be so.

"In my hand no price I bring,
Simply to thy cross I cling."

Please pardon what I have written amiss, if you can. I would be pleased to hear from you when it is convenient for you to write.

From the very least of all,

JULIA N. TROTT.

[WE take the liberty to publish this private letter, partly because of the interest which it will have to our readers generally, and partly because the letter is good and comforting in itself. The writer is the widow of the oldest son of the late Elder Samuel Trott, who was so well and widely known among our brethren, from thirty to seventy years ago. Not only this able minister of the New Testament has passed away, but all his children are now gone the way of all the earth. The writer is the only one left, we think, who was related to him, even by marriage. It is good to have our minds called back to the old times, and to the fathers who fought the good fight of faith a generation and more ago, in defense of the truth as it is in Jesus. We ourself never saw Elder Trott, but recall that at the time when we first visited the Baltimore Association, then held at the Warren church, thirty years ago last May, Elder Gilbert Beebe preached a memorial ser-

mon for him, from the words in Revelation, "Blessed are the dead that die in the Lord," &c. Many now living will recall this, as well as we. As we remember, and so deeply miss the old fathers, and sometimes feel so depressed because the burden has fallen upon us of a later generation, we do yet rejoice that the same truth is precious to us, that was precious to them, and when we have the evidence that this is the case, we cannot but feel strengthened and built up, and grow confident in the Lord that he will maintain his truth, and never forsake his people. This feeling of reverence which we have for the old fathers in Israel, does not involve the idea of making their views the standard of our faith, but rather it leads us to regard with greater reverence the teachings of the Bible which they also sought to maintain and defend. None of them claimed perfection, but all confessed their shortcomings and lack of fullness of understanding. Yet the truth, and a reverence for the truth, was in their hearts, and we do well to prize their memory.

The letter of sister Trott is also right along in line with the experience of all who love the Lord. Her feelings of unfitness, and barrenness, characterize all who are traveling the narrow way. Our sister need not be cast down, but rather rejoice that it is given her to share the fellowship of saints in their sorrow; and as this has been the case with her, so shall she also share the joy. Our aged sister says that she "loves the brethren, if indeed it be the right kind of love." We feel to add to this that in all the Scriptures it is not once intimated, so far as we know, that there is any wrong kind of love for the brethren. The text does not read, We know that we have passed from death unto life because we love the

brethren RIGHT. If indeed it did read that way, then farewell to all comfort to every child of God, so far as this text is concerned. It is the arch enemy who has suggested this question, as to the right kind of love, to our sister.—ED.]

KELLY'S CORNERS, N. Y., July 12, 1897.

DEAR BROTHER BEEBE:—Allow me to say, through our family medium, to the saints scattered abroad in different places in the world where the SIGNS circulates, and are read as matter of comfort and edification, that the brethren and sisters have been, in their obedience, only working out as the church of the living God, their own salvation, and saving themselves from this untoward generation. And as servants called to proclaim the gospel of the Son of God, they have taken heed to themselves and to the doctrine, according to the apostle's exhortation to Timothy. And, continuing in these things, they have saved themselves, and those who have heard them. And all this is a matter of faith, and of spiritual edification, pertaining to the great mystery of godliness, which is manifest in the coming and kingdom of Jesus Christ. And all this is involved in the doctrine of the choice of the sons and daughters of the Lord, as the elect of God, chosen in Christ before the foundation of the world, that they should be holy, and without blame before him in love. Their obedience to their divine and adorable Lord is but the result of the holy calling, or of the reign of grace in their hearts, as new creatures. And their obedience but shows the proof of their creation in Christ Jesus unto good works, which God had before ordained that they should walk in them. While manifesting a living interest in the truth as it is in Jesus, each has proved for himself, that in keeping the command-

ments there is a great reward. Such ones also evidently show that they have a good conscience toward God, in doing what he requires of them that love him. And they are of the number of whom James writes when he says, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

How well, dear brethren and sisters, have you worked out your own salvation, or shown by your devotion to the cause of the Master, that his saving power was your delight to meditate upon, and to manifest your interest in, as the Lord hath taught you in his word? For he will have witnesses in the world, of whom he has said, "For ye are my witnesses saith the Lord, that I am God." If we could understand it, we should see that all things in the Scripture of the Old Testament, have their fulfillment in the coming, and kingdom of Jesus Christ. In its true spiritual fullness, it is the whole power of the life, and everlasting love, of God. In its result, as manifested in us, it is the salvation of God; as it is written, "All Israel shall be saved in the Lord with an everlasting salvation." This, Jude speaks of as the common, or general salvation of all the family of God. Paul, in working out this salvation, and in declaring his knowledge of the power that saves him, says, "By the grace of God I am what I am." He places no stress upon any act of obedience of his, but shows by what power he was obedient to the heavenly vision. The saving power of God when manifest in a sinner's heart, in the forgiveness of sin, is unlike anything else that has ever been known by the one delivered. He is delivered out of the kingdom of darkness, and translated into the kingdom of God's dear Son. But after a life of usefulness

and trial in the church, working out their own salvation, as God works in them, both to will and to do of his own good pleasure, they only account that the long suffering of God is salvation. Then they will see that it is true that their time salvation is not a distinct salvation, but simply a showing forth that they have been with Jesus, and have learned of him. And after all the obedience rendered, they find that they are unprofitable servants. After having done all, they have done only what it was their duty to do. All the blessedness of the Lord's afflicted and poor family, when obedient, is found in the act of obedience. In this obedience is shown the power of God alone. Hence the willing and the obedient eat the good of the land, that is, they enjoy gospel privileges. This is some of my experience.

Your brother,

J. D. HUBBELL.

[AND this is our experience also. "Grace all the work shall crown." The obedience, and the comfort of obedience, both are the gifts of his grace. We ought to thank him for our obedience, and for the reward that is found in it. Our brother has written a very precious and strengthening letter. Let us thank God for it.—ED.]

EDITORIAL NOTICES.

ILLUSTRATED CATALOGUE.

ALTHOUGH we have not published for some time our advertisements of large Family, and Pulpit Bibles, and a number of other books, formerly advertised, yet we have them for sale, and any one wishing to purchase, can obtain full information in regard to them, by sending for one of our handsome illustrated catalogues, which we mail free.

CIRCULAR LETTERS.

The Roxbury Old School or Primitive Baptist Association, in session with the Second church of Roxbury, Delaware Co., N. Y., September 8th and 9th, 1897, to the churches composing the same, sends christian greeting.

DEARLY BELOVED IN THE LORD:—Another year is numbered with the past, and we are again privileged to address you with this epistle of love and fellowship. As you expect to hear from us in a Circular Letter, we cannot do better than to say something that will tend to stir up your pure minds, so we will talk to you regarding your first love, using as a subject the Savior's own words: "As the Father hath loved me, so have I loved you: continue ye in my love."—John xv. 9. As the Author and Finisher of our faith is the embodiment of love, it is only from the effect of his loving-kindness in our hearts (as one heart and judgment is given us, and we have the witness in ourselves that God for Christ's sake hath forgiven us our sins,) that we love him. Having been made conscious of the law's condemning power, and of our inability to fulfill its holy requirements, we cry to God for mercy. The habitation of his throne is justice and judgment, and before his face only mercy and truth can go. And while we are justly condemned, we know not how God can be just, and spare us, until we have a saving knowledge of the great Intercessor, our Lord and Savior Jesus Christ, who appears as the end of the law for righteousness to us; sheds abroad his love in our heart, by the Holy Ghost, which is given to us. There are no degrees in this love, because it is everlasting. There are diversities of operation, but it is by the same Spirit; for there is only one Spirit that

actuates the body of Christ, and that is the Spirit of Christ, of which we are born, or brought forth in the love of God; and the joy is unspeakable, and full of glory. It is surely a time of love with us which we never knew before, and our Savior has appeared to us as the chief of ten thousand; the One altogether lovely. And now we love him because he first loved us, and gave himself for us. Herein is revealed the strength of God's love to his Son. The manner of love that God has bestowed on his people, that they should be called the sons of God. And it is after the manner that he has loved his only begotten son, as the Head of the body, or church, who has been obedient even unto death, to show forth his interest in his people, that he enjoins upon them to continue, or abide, in his love. For while the mystery of godliness is great, the mystery of iniquity doth already work. The dear Redeemer has known its direful effects, as he bore the sins of his people in his own body on the cross, and was tempted in all points like them, yet without sin, or yielding to the tempter's power, that he might succor those that are tempted. Being a Prophet whom the Lord their God has raised up of their brethren, like unto Moses, whom they shall hear in all things. Being a merciful and faithful High Priest in things pertaining to God, he made reconciliation for the sins of the people given him in the covenant of love before the world began. Who was set up from everlasting to appear by the sacrifice of himself. To die the just for the unjust. To be raised up again to be the King of kings and Lord of lords. Without whom even his disciples could do nothing acceptable to their heavenly Father. For it was as the Father had loved Jesus, that he must love his people. And the

obligation resting on those born of the Spirit, to continue in the love of Jesus, is but the expression of the endearment of their elder Brother, in the manifest relationship of the heaven-felt interest, as the sons and daughters of the Lord Almighty. The doctrine of God our Savior, is in contradistinction to the doctrine of devils, or the doctrines and commandments of men. The one rests on the oath and promises of God, Jesus Christ being the chief corner. To the other he is a stone of stumbling, and Rock of offense. As the foundation of the church of God, the gates of hell shall not prevail against him. His saints are in his hand; the hand of the mighty God of Jacob. This people are his portion, or inheritance. In the world they are an afflicted and poor people. They are all saved by rich and reigning grace. Grace that reigns through righteousness unto eternal life, by Jesus Christ their Lord. It is not by works of righteousness which they have done, or can do. For they are all as believers and professors of the truth as it is in Jesus, created in Christ Jesus unto good works, which God hath before ordained that they should walk in them. While all antichrist is resting on the strength of an arm of flesh, in the willings and runnings of man, teaching for doctrine the commandments of men, saying lo here or there is Christ, of whom our Savior said, Go not after them, they be blind leaders of the blind, and if the blind lead the blind they shall both fall in the ditch, those that love him will keep his commandments and continue in his love. Then to keep his command, is to continue in his love, and to continue in his love, is to abhor that which is evil, and cleave to that which is good. Love to God, his truth and his people, has never wrought confusion or distress in

Zion. Continuing in the love of Jesus, has always been the saving medium among the Lord's people. Therefore the necessity of keeping ourselves in the love of God, is shown. The danger of leaving our first love is pointed out in the Scriptures, and the need of our returning to it, if we have left it. For all the fruits of the flesh are contrary, and tend to darkness and barrenness. The fruit of the Spirit strengthens and confirms in the truth in which the Lord's people are built up into an holy temple in the Lord. "Love works no ill to its neighbor." It is a fulfilling of the law of God, on the part of the Son of God. In it is shown the electing love, the foreknowledge, and predeterminate counsel and wisdom of our covenant-keeping God; who declared the end from the beginning. If we love God, and keep his commands, or continue in the love of Jesus, we shall know of the truth of his doctrine, shall abide in him as a branch, and shall bear fruit to his honor and glory. Let us therefore accept the injunction, and follow after the pattern, by walking in the commandments of Jesus, and prove that in keeping his commandments there is great reward. Not heaven, but the answer of a good conscience toward God. For after years of toil, sacrifice and labors of love, we will still be poor, unprofitable servants, having done only that which it was our reasonable duty to do. As he has commanded, Continue ye in my love. As we keep the commandments of our gracious Lawgiver, because of his working in us, both to will and to do of his good pleasure, we will be adding to our faith which he has given us, all those christian graces, as evidences of our knowledge of our Lord and Savior Jesus Christ, as the Captain of our salvation. Then we will war a good warfare, fight the good fight

of faith, endure hardness as good soldiers, and quit ourselves like men called to be saints.

J. D. HUBBELL, Moderator.

WILLIAM BALLARD, Clerk.

The Licking Primitive or Old School Baptist Association, in session with the Goshen Church, Anderson Co., Ky., Friday, Saturday and Sunday, September 10th, 11th and 12th, 1897, to the churches of which she is composed, sends greeting in the Lord.

BELOVED BRETHREN:—As it has been our custom to address you with a Circular Letter, we call your attention to the fifth verse of the first chapter of the general epistle of James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The circumstances are such with us that we would call on the Lord for help in this, as in all things. He giveth, and he taketh, so is the power of God made manifest in his children. It is with a weak and troubled mind, that we would write this morning; but we must take all our troubles to God, and he will not upbraid us or forsake us. This is a glorious thought, to know that the Lord governs all the kingdoms in heaven and on earth, from the mightiest monarch, to the lowest peasant. It is then when the poor, weak and contrite heart, bends in lowly submission to the almighty will of the Lord. Just art thou in all thy ways, O Lord, in all things, but thy way is past finding out. The works of the Lord are great, but oftentimes leaves us in darkness. Then we cry in our distress, Lord, give us wisdom, that we may walk in thy light, love and council. Keep us from worldly vanities, that glare as a brazen light. Then it is the flesh that is warring against the spirit. It is then

we call on the Lord to lead us out of temptation, that we may see him more fully in his glory. But sometimes our faith is sorely tempted; then it turns back, and we are made to cry, Where can we go? We can truly say it is by the grace of God we are saved, if saved at all. It is the only consolation a poor, trembling worm of the dust has, that is a sweet one in our darkest hours, when all seems lost. We are made to cry, Lord, Lord, what must we do to be saved? Then we hear a still, small voice, saying, It was all accomplished when with a mighty voice the dear Savior cried, It is finished. What a blessed thought that his almighty arm is ever underneath us, and so it will be until our last moment on earth. It is with joy we can enter into that blessed abode where the dear saints will part no more, but sing praises to God and the Lamb for evermore. Call on him when you are submerged in the waters of afflictions, and that arm that is ever underneath his people, will lift you up, and put a new song in your heart, singing praises to his holy name. What a sweet thought it is to know the Lord works all things according to his own blessed will. When we think of the dear saints that are on the threshold of a home that was prepared for them before the world was, we feel sad at the parting, and tears bedim our eyes when standing beside some dear saint, to look into those beloved eyes we will never behold again on earth. But thanks be to his holy name, we shall meet again where all partings are over; no more tears nor pains; all will be one day of joy and love. Man's day on earth are but a span, it is here, and then it is gone. Like unto the grass and flowers that spring up but to live awhile, and then fade away and die, such are all earthly

vanities, but passing shadows. Dear brethren, when our heads are bowed in sorrow, and our hearts are crying in our earthly afflictions, let us remember the Lord is able to bow the haughty head down to the lowest depths of despair. Then the child of God is made to feel in need of the arm of the Lord to lead him out of the wilderness of woe. Truly, truly the Lord's people will come out of the depths of sin, for by his blood he has redeemed them to everlasting glory, for as the prophet Esaias said, "Lord who hath believed our report, and to whom hath the arm of the Lord been revealed?" As we said, the arm of the Lord is ever underneath his people, and they feel and need that strength to let them grow on in grace, for by grace we are saved, and not of ourselves, for out of our hearts we cry, Lord, save, or we perish, and it is to them the arm of the Lord has been revealed. Lord, give us strength, that we may grow in grace. God, teach us wisdom, that we may follow in paths of love, and when our work is ended here on earth, take us to that home that is not made with hands, but whose builder is the Lord. Ask with an humble, contrite heart, and the Lord will give abundantly. His loving promises will never fail, and when he comes in the clouds of glory to fulfill all his promises, then he will gather his children from the ends of the world. Lord, give us strength, that we may not grow weary; give us an understanding, that we shall believe. O, for such joys to comfort us through life, then enter into the joys that are eternal, forever and forever.

SMITH HAWKINS, Moderator.

J. T. McCOUN, Clerk.

C. W. BOND, Assistant Clerk.

The Lexington Association, in session with the Clovesville Church, to the Elders, churches and brethren composing the Lexington Association, and to all of like precious faith whom this letter may come.

SINCE meeting in an associated capacity another year has passed, leaving us with renewed evidences that the same overruling hand of our Lord, in his wisdom and providential care, continues to mete out the changes allotted to us as pilgrims and sojourners upon this earth. During the past year some of our brethren and sisters have come to the end of their earthly existence; crossed the river of death, and, as we trust, to meet a welcome acceptance on the other shore. Nevertheless, we hope to see a goodly number of those who are still on their unfinished journey here in this life, come together on this occasion, and come with an impressive sense of thankfulness to our gracious Lord, in the meantime greeting each other with kindness in remembrance of the renewed privilege. Furthermore, while we are mindful of these blessings, we hope to continue steadfast in faith, and in the belief of the doctrine of the gospel as heretofore set forth by God's ministers, who have spoken or written in the light of the inspired word, ever desiring that we might be filled with a knowledge of his will, in all wisdom and spiritual understanding. There are many ideas of the doctrine of the gospel, or of the teaching of the New Testament, at this advanced age of the gospel day, which professed teachers endeavor to press upon the minds of the children of God, some of which are favorably received, at all events by nominal professors, and some are distracting to the household of faith. Any sentiment claimed to be drawn from the holy Scriptures, if it does not present Christ as a

sufficient Savior, one who does save sinners from their sins, and from the condemnation of the law, however plausible it may be made to appear, or eloquently spoken, contains no encouragement nor nourishment to such as realize their lost condition as sinners. A Savior set forth who knows our feeble frame, remembers that we are but dust, one who is able to save with a strong arm unto everlasting salvation, he alone is appreciated by them. They embrace him as their Redeemer, and rejoice in him as their blessed Savior, and in the language of David say, "O taste and see that the Lord is good, blessed is the man that trusteth in him."—Psalm xxxiv. 8. Upon the same principle the apostle writes as follows, in his epistle to the Hebrews: We have such an High Priest who is touched with a feeling of our infirmities, one who is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Heb. iv. 15; vii. 25. Who also by his own blood entered once into the holy place, having obtained eternal redemption for them.—Heb. ix. 12. The redemption of the church of God, and its eternal salvation, from the day of Abel, to the end of time, is based upon the blood of this same High Priest of our profession, and notwithstanding the ministering of priests during the Levitical priesthood, the immutable purposes of our God have rendered necessary the actual and visible manifestation of this High Priest in the person of the Son 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, who did suffer, die, and make his soul an offering for sin, revive and rise again from the dead, and enter heaven by his own blood, thereby obtaining eternal re-

demption for us; and though we were enemies, were reconciled to God by his death. Having therefore commended his love toward us, and while we were yet sinners died for us, making peace by the blood of his cross, and so bringing in an everlasting righteousness. And yet we while in a state of unbelief, are regarded as children of wrath by nature, without understanding, without knowledge of the true God; neither do we know Jesus as a compassionate Savior. Although his miracles were personally witnessed during his incarnation, yet there was seen no form nor comeliness in him, nor beauty, that he should be desired. Nevertheless, at the same time, he having of the Father power over all flesh to give eternal life to as many as the Father had given him, that they might know him the only true God, and Jesus Christ whom he hath sent.—John xvii. 2. And furthermore, "He that commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. It is also said, "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."—Eph. i. 18.

Therefore, having a knowledge of him, we love him. Love him because he first loved us. And our desires are unto him, that we might know his will, and prove what is acceptable to him in all wisdom and spiritual understanding. Saul of Tarsus must have thought that he had a knowledge of God before a voice from on high summoned him before the bar of justice, for he verily thought he was doing God's service while persecuting the saints, but alas, how deceived he was. When a light shined about him, above

the brightness of the sun, and he heard a voice saying, "Saul, Saul, why persecutest thou me?" he says, Who art thou, Lord? what wilt thou have me do? After this experience of Paul, he had a knowledge of God to a certain extent, and an unceasing desire for a further knowledge of such an inexhaustible fountain. He therefore says, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead."—Phil. iii. 8, 10, 11. Without doubt looking forward to the time referred to in the twentieth and twenty-first verses of the same chapter, which reads as follows, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." Furthermore, the knowledge of God our Savior develops in us a belief in Jesus as our Redeemer, and instead of seeing no beauty in him, that we should desire him, we esteem him the One altogether lovely, the chiefest among ten thousand, cast our care on him, and desire to glorify him in our bodies and spirits which are his, by walking in the truth, &c., having our fruit unto holiness, the end everlasting life, cheerfully embracing the language of the apostle, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable,

and perfect will of God."—Romans xii. 2. Also by "Manifestation of the truth commending ourselves to every man's conscience in the sight of God." "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you."—2 Cor. iv. 2, 14. May it be our unspeakably happy lot to unite in the saying of the apostle of Jesus, "O death, where is thy sting? O grave, where is thy victory?" "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 55, 57.

Christ loves the church as his bride, She loves him as her Husband. He tells her to believe on him, for in his Father's house are many mansions. She says, Yea, Lord, I believe. He tells her that he is the vine, and she the branches. The branches bring forth fruit which exhibit the glory of the vine. He says, Surely I come quickly, Amen. She says, Even so, come, Lord Jesus.

JAMES MILLER, Moderator.

JOHN A. MORSE, Clerk.

JAMES AVERY, Assistant Clerk.

The Old School Baptists 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:—In again addressing you it is with sacred pleasure, because of the unity of the faith in which we hope we are one people, the household of God. This high and comforting hope that we are numbered among the seed which the Lord hath blessed, exceeds in value all earthly blessedness. For if, as we hope, we are the children of God, then are we heirs of God, and joint-heirs with Christ, the only begotten Son of God. "Behold what manner of love the

Father hath bestowed upon us, that we should be called the sons of God." It is very precious to contemplate the ground of our sonship as it hath pleased God to reveal it in the gospel of his Son Jesus Christ.

We are the children of God by eternal election, and are called "A chosen generation.—1 Peter ii. 9. Before Jehovah, our Creator, gave us being, according to the eternal purpose which he purposed in Christ Jesus our Lord, he chose the church, and gave it unto Christ, and gave us eternal life in his Son, and viewed in him, his chosen people were predestinated unto the adoption of children by Jesus Christ unto himself according to the good pleasure of his will. The doctrine of our sonship is thus recorded. "Because ye are sons (by election, by predestination to the adoption of children) God hath sent forth the Spirit of his Son unto your hearts crying, Abba, Father.

"All the Lord's honored, chosen race,
Adopted were, by sovereign grace.
As viewed in Christ they ever stood
The children of the living God."

The atonement by Christ for the sins of the church, is in closest relation with the doctrine of the sonships of the children of God. "Jesus was made a little lower than the angels for the suffering of death, and was crowned with glory and honor; that he by the grace of God should taste death for every man. 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, I will put my trust in him.

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 though fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." His sacrifice was the atonement for the sins of the elect family of God. As Aaron in his priesthood represented the family of Israel, the twelve tribes of Israel, his own brethren, so Christ, who is a Priest after the order of Melchisedec, stood in relationship to his brethren, the children of God, "The whole family in heaven and earth."—Ephesians iii. 15.

The elect, predestinated and redeemed sons of God, in the dispensations of the fullness of times, are born of God, and thus declared to be his people. "Of his own will begot he us with the word of truth that we should be a kind of first-fruits of his creatures." What are the evidences that we are included in the family of God? Am I a child of God? This is an inquiry that often searches the heart of a child of God. Looking into our fleshy, sinful life, what can we find that would warrant the hope of kinship to Christ, the beloved Son of God?

"But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the spirit of Christ he is none of his."

Then the indwelling of the Spirit is our evidence of being the children of God.

“For as many as are led by the Spirit of God they are the Sons of God.” The Spirit of God guides us into all truth, Under this leading we are convinced of our sins, and that we are sinners needing salvation through the blood of the Lamb. The holy Spirit takes of the things of Christ and shows them unto us, and by the operation of his gracious power toward us we have faith in Jesus Christ. Faith in his sacrifice for sin, faith in his obedience under the law, and unto God in our behalf, faith in his high priesthood in things pertaining to God, faith in what our Lord and Redeemer has done. We are led and brought unto Christ by the Spirit, and thus it is written, “Ye are all the children of God by faith in Jesus Christ.” We have no confidence in the flesh, but taught by the Holy Spirit, our confidence for eternity is in the Lamb of God, whose precious blood has redeemed us unto God. Under the leadings of the Spirit of God, Christ Jesus is no more despised and rejected, but we in our hearts desire, and embrace him as our hope, our salvation, our all. We receive him and believe in him.—John i. 12.

Another (and not the least) evidence of our being the children of God, is that we love God, love the brethren, love the truth and love our Lord Jesus Christ. “Every one that loveth, is born of God, and knoweth God.” Jesus saith to the Jews, “If God were your Father, Ye would love me.”—John viii. 42. Do we love Jesus? Are the longings of our hearts set upon him? Then we are the children of God.

“Lord, may we all our sonship know,
As we by faith to Jesus go,
And in believing may we prove
Our Father’s rich, adopting love.”

Then, beloved of God, let us not be unmindful of the sacred obligations that rest upon us in the divine relationship of being the children of God. The apostle

Peter says, “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.” O Lord, grant us abundance of grace, that we may so walk before thee.

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, 1898.

FRED. W. KEENE, Moderator.

JOSEPH F. HALL, Clerk.

The Maine Old School Baptist Association, in session with the church at Gardiner, Maine, September 10th, 11th and 12th, 1897, to the churches of which she is composed, sends greeting.

DEAR BRETHREN:—It is according to the will of our God, and through his goodness and tender mercy, that we are permitted to assemble ourselves together, to speak one to another of the wonderful love which has been bestowed upon us, that we should be called the sons of God. In these annual letters it is customary to write from some special portion of Scripture, and the one in our mind at the present time is, “And all thy children shall be taught of the Lord; and great shall be the peace of thy children.”—Isaiah liv. 13.

The wills and shalls belong to our God, and this declaration by the mouth of the prophet Isaiah, shall endure forever. It is “a thus saith the Lord.” It is such a plain declaration of our God, that there can be no mistake about the number, and to whom the words belong. “And all

thy children shall be taught of the Lord." The people of God are a peculiar people, and are known by the fruit they bear. They are made to know that they are sinners justly condemned, and that no good thing can be found dwelling in the flesh. The love of God is shed abroad in their hearts by the Holy Ghost, so that they love one another with pure hearts fervently, and esteem others better than themselves. They have no confidence in the flesh, but their rejoicing is in Christ Jesus. They ascribe salvation to the Lord, and the heartfelt prayer arises, "God, be merciful to me, a sinner." "Lord, save, or I perish." The Lord teaches his children that their righteousness is as filthy rags, and then reveals Jesus as the Sun of righteousness, rising with healing in his wings, and forever triumphant over death, hell and the grave. He shows them that they are one with him, and that nothing can separate them from him. They sing,

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

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

This sacred tie forbids their fears,
For all he is or has is theirs.
With him, their Head, they stand or fall;
Their life, their surety, and their all."

His children are taught that they were chosen in Christ before the foundation of the world; that they were formed for himself, that they should show forth his praise. They are taught that it is the work of God when they believe on Jesus Christ, whom he hath sent to redeem them from all iniquity, and to purify unto himself a peculiar people. "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 Lord's dear people must be followers of Jesus, the meek and lowly Lamb of God." He was a man of sorrows, and acquainted with grief." "He had not where to lay his head." His people confess that they are pilgrims and strangers, and have no continuing city here, but that they seek one to come, whose maker and builder is God. They are chosen in the furnace of affliction, and are hated of all men for his sake. "But," he says, "I have chosen you out of the world, therefore the world hateth you." Their strength is made perfect in weakness, for "When they are weak, then they are strong," in the Lord. They walk in the strait and narrow way, and as they suffer with him, they shall also reign with him. His arm is never shortened. He is mighty to save. And great shall be the peace of his children. Jesus says, "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." Surely the peace of God passeth all understanding, and none can tell it. It belongs to his children, for it is given unto them while in this vale of tears. Amid all the trials and temptations, losses and crosses, which the child of God meets here, this peace is so interwoven, that although they are often perplexed, they are not in despair. Although cost down they are not destroyed. The work of Jesus in saving his people from their sins, is shown unto them so that they never doubt his goodness, love and power. The peace of God rules in their hearts, and it makes them kindly affectioned one to another, forgiving one another. They love the assemblies of the saints, and when the hearing ear is given unto them, they feast upon

the glorious gospel of the Son of God; that gospel which is the power of God unto salvation to every one that believeth. When this great peace flows like a river, how delightful it is to hear the name of Jesus exalted above every name that is named, by those who have been called of God to preach the unsearchable riches of Christ. They have been placed upon the walls of Zion, to speak comfortably unto Jerusalem, and to cry unto her that her warfare is accomplished, and her iniquity pardoned, and that she hath received of the Lord's hand, double for all her sins. How comforting it is to the weary, heavy laden child of God, to hear that Jerusalem is a quiet habitation, a tabernacle that shall not be taken down, and not one of whose stakes shall ever be removed, nor shall any of her cords be broken. But there the glorious Lord will be unto us a place of broad rivers and streams. And he is our Judge, Lawgiver and King, and he will save us.

“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.”

The Lord gathers his people from the east, west, north and south. He calls every one by their name, and leads them about, and instructs them. Jesus is of God made unto them wisdom, righteousness, sanctification and redemption. He keeps them as the apple of his eye. He knows no change, not even the shadow of a turning. “The foundation of God stands sure, having this seal, the Lord knoweth them that are his, and let every one that nameth the name of Christ depart from iniquity.” May the blessing of God rest upon his people who are

scattered up and down through the earth, and may they be made to realize that the everlasting arms are underneath them, and that they can never perish.

Now, brethren, farewell. May God establish our hearts in the truth as it is in Jesus, and make us rejoice in his salvation. And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

Z. M. BEAL, Moderator.

J. C. CLARK, Clerk.

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, in session with the church at Gardiner, Kennebec Co., Maine, to the Associations and churches with which we correspond, sends greeting.

DEAR BRETHREN IN THE LORD:—Through the kind providence of an all-wise God, who never slumbers nor sleeps, we have once more been gathered together in an associate capacity, and have been privileged to see each others faces, and to speak of the wonderful things of the kingdom of God. And we have faith to believe that the Spirit of our God has been in our midst, and has made us zealous for the truth's sake; that truth which has made us free, and has made us to rejoice in him who has all power in heaven and in earth. We are glad to report to you that God in his mercy has sent ministering brethren to meet with us at our association, who have declared to us the glad tidings of great joy, whereby we have been made to feel that the Lord is good, and that his mercy endureth forever. We desire a continuation of your correspondence, and an interest in your prayers for the welfare of Zion.

We have appointed our next session to be held with the Bowdoinham Church, Bowdoinham, Maine, to begin on Friday before the second Monday in September, 1898, where we hope to meet your messengers, and receive your messages of love.

Z. M. BEAL, Moderator.

J. C. CLARK, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1897.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITORS:****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, to
GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

**ARE ALL WHO DIE IN INFANCY
SAVED?**

WE suppose that the meaning of this question is, What do the Scriptures teach concerning this matter? The Scriptures say very little that would seem to bear upon this question. We can well understand the feeling of those who have lost children in infancy, concerning this matter, for we have ourself lost little children by death, and can well understand the earnest desire to know what is in the future for the little ones gone before. There is no need that we should say one word that would discourage the hope of those who have lost little children, that all is well with them. But still it is true that the Scriptures say but very little that would help us to answer this question. There are a few expressions that seem to us to bear upon the matter, and so we feel like presenting a few reflections, and then leaving the matter to the consideration of our brethren.

First. We would call attention to the fact that as a result of the first transgression, the God of justice might have left all mankind to perish eternally, and not one blemish have fallen upon the spotless justice and righteousness of his throne. It is sure that he was under no

obligation to provide salvation for any of the race of Adam, no matter whether they should die in infancy, or in old age. The reason is that all mankind are partakers of the sin our first parents, and then of the curse pronounced against them on account of transgression. If this truth be clearly apprehended, it will clear away many difficulties from our minds. The whole race fell in Adam, both old and young. Men by consequence are born into the world depraved. And all men go astray from the womb, as David confessed. And let it be remembered that David spoke by revelation, and under the power of divine inspiration, so that what he thus declared, was the truth of God. Therefore it would have been absolutely just had not one of the race ever been saved. If any are saved, whether old or young, it is in all cases the act of the sovereign mercy and grace of God. We repeat, that if we admit and believe that the salvation of any who are saved, is of grace alone, in which there is no possibility of the mixture of any human righteousness, or of any human work, then it follows that all might have been left to perish, and infants as well as adults, have shared in this condemnation.

Second. We would call attention to the fact that no one of any age can enter the kingdom of heaven without the atonement and the new birth. If any who have died in infancy, or in mature years, are now enjoying the favor of God, and have a dwelling-place at his right hand in glory, they are partakers of all this solely upon the ground of the imputed righteousness of Christ, who died for them, and rose again for their justification. Imputed righteousness is what must demand the praise of all the redeemed to all eternity. No man by na-

ture has any claim to the least of the mercies of God. Infants are condemned by sin, and grow up under the same condemnation, and unless the blood of Christ has been shed for them, die in this condemnation, and are lost forever. If then any dying in infancy are saved, or if any dying in old age are saved, it is upon the ground alone that Christ died for them, and put away their sins by the sacrifice of himself. Infants, no more than adults, are saved because they are innocent. It is not because we have ourselves in our own individual acts sinned, that we are lost, but we are condemned and lost because our first parents sinned; and we are all in this condemnation when we are born into this world. Infants are innocent from actual personal transgression, but they are not innocent from the condemnation of original sin, neither are they pure and sinless beings, but are of a depraved stock, and are depraved themselves. But this we need not stop to argue at any further length. Being earthly, and of the earth, they like the rest of mankind cannot see the kingdom of heaven without the new birth. If those who die in infancy then are saved, they must have been included in the atonement of our Lord, and must also have been born from above. All who are so happy as to gain that blest abode, will freely sing the praise of sovereign grace. No one there will discordantly sing praise to their own goodness of any form or kind; no one there will testify, "I died in innocent childhood, and therefore I am here," but all will with one accord praise redeeming love and grace. If then any or all who die in infancy, are saved, let it be clearly understood that neither innocency, nor age, had anything to do with it, but it is solely upon the ground that God has chosen them to sal-

vation, and has sent his Son to die for them, and has brought them to the kingdom of heaven by a new birth, which is of the Spirit of God. If we clearly apprehend this, much of the difficulty that rests in our minds concerning the question at the head of this editorial, will vanish. It is all summed up in the two facts, that the justice of God demanded the condemnation of all, and that if any are saved, it is the result of electing love and grace alone.

Third. What do the Scriptures have to say concerning this question? There are one or two Scriptures which seem to bear upon this question. Some that have been supposed to bear upon it, do not seem to us to apply there at all. For instance, the language of the Savior, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," does not bear upon this matter at all. It is simply an illustration of the fact that they who enter into this kingdom, must possess a childlike spirit. It determines nothing concerning the future world, or concerning the destiny of children there. But there are two expressions in the Old Testament that does seem to our mind to bear upon this matter, and which seem to give warrant for believing that all who die in infancy are included in the sovereign election of God, and that they are the subjects of the redemption that is in Christ Jesus, and of the new birth.

The one instance is the well known language of David, when the child that he loved so well was dead, and the news was brought to him. It is said that he ceased to put on the garments of mourning, and when asked wherefore, replied, "I shall go to him, but he shall not return to me." Had he meant that he would one day go to the grave where

the body of the child had not yet been carried, it would not have been any consolation. This is manifest. He could not have meant the grave, for the reason already given, that the child was not yet in his grave, but he meant that he would go to him in the upper and better world. Now the argument which has seemed to have force in our mind is, that David had a hope of everlasting life and joy in the future world, and expected to go there, when he should die. Second, he could not have had any personal assurance from the little child, that he had been born again, because the child was too small to have given any such assurance. But yet he believed that the child had gone where he expected to go. He spoke with assurance about it. The only reason he could have possibly had for this assurance concerning the child, would be that he believed that all who died in infancy were among those who are saved. It seems to our mind evident that the inspired David, did believe that all who die in infancy are among the saved.

The second instance to which we have been wont to refer in our own mind, as bearing upon this matter, is the case of the woman whose child had died, and who went to meet the prophet. He said to her, "Is it well with thee, is it well with thy husband, is it well with the child? And she answered, It is well." The same reasoning applies here that we have used above, in treating of the case of David's child. She could not have had any assurance that it was well with the child, except as she believed that the child was saved. She could not have had any assurance that the child was saved, except upon the ground that all who are taken away in infancy, are included in the covenant of grace.

Thus, we have concluded, that the faith

of David, and of this woman, was that children dying in infancy, are saved. This faith seems to have met with no rebuke. From these Scriptures we have been led to the same conclusion. To believe this, does not in the least degree deny election, nor does it in the least argue that they are thus saved on any other ground than the sovereign mercy and grace of God, through the atonement and the new birth. We have held out these Scriptures for the comfort of those who have lost little children, when called upon to speak at such occasions. We have felt warranted in doing so from these reasons. It seems to us worse than useless to spend time in trying to prove that all who die in infancy are not among the saved.

C.

JEREMIAH III. 14.

SISTER Eliza M. Hollingsworth, of Woodland, California, has called our attention to the words found in Jeremiah iii. 14, and has asked why the Lord did as is stated in the text. The verse referred to reads as follows: "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." The last clause is especially designated by our sister, and as she asks why this is so, we might say that it is all summed up when we say that it so seemed good in the sight of God. The text is in full keeping with all that the Scriptures say with regard to the election of grace. The date of this prophecy is supposed to be about the year 612, B. C. Turning to the history of these times, as given in 2 Kings xxiv., xxv., and 2 Chronicles xxxiv., xxxv., we find that both Judah and Israel had grievously departed from the way of the

Lord, and that the judgments of the Lord were repeatedly denounced upon them for their sins. But still the Lord declares that he will not wholly forsake them, but will remember them in mercy once more. He will not destroy them utterly, but when they shall repent, and turn to him with penitence and supplication, he will heal their backslidings, and bring them back from their captivity. He declares that he is bound to them, and they to him, by the highest and holiest ties of which there can be any conception among men—that of the marriage relation. Therefore as a husband would entreat an erring wife to consider the relation that bound them together, and to return to him from her departures, and henceforth abide in the solemn obligations and privileges of that relation, so the Lord speaks to Israel, and reminds them of what he has been to them, and of what he has done for them, and of the vows that are upon them as a wife, to him. How sacred and solemn are the obligations that rest upon the children of God, of which Israel was a type. He calls his church his bride, and often declares that he is a Father to Israel, and that they are his children. Now, in the text he calls upon these backsliding children to return, saying to them that he is married to them. He does not urge the fact that they are married to him also, though that is just as true, but on the contrary he chooses to remind them that he is married unto them, thus presenting his faithfulness and loving-kindness as the encouragement for them to return. If they should say, It is of no use to seek to return, for we have sinned too grievously to ever be forgiven or received again, he reminds them that he is united to them by indissoluble bonds, and can never put his sorrowful and penitent children away. What

mercy shines forth in our covenant-keeping God. Not only are we united to him, and therefore are under obligations to him, but he declares in this language, that he is united to us, and that he will fulfill the vows of that relation, and never prove unfaithful. Though we deny him, he is faithful, and will not deny himself. Our hope is that he is married to us. He himself has made the union, and has sanctified it, and blessed it, and he will not now put his sanctified people away. He will chastise them when they stray, and wound them when they wander from him, but he will never break his covenant of peace. He has expressly declared that he hates putting away. What a glorious hope for us poor, sinful, backsliding ones. It is as an anchor to the soul, both sure and steadfast, and it enters into that within the veil, yea, into heaven itself, whither Jesus our forerunner has for us entered. Therefore no matter how deeply we have sinned, though it be as grievously as David in the case of Uriah and Bathsheba, or as Peter when he denied his Lord thrice with cursing and swearing, he still will receive us, and our unbelieving fears are the temptations of the evil one, who is the father of lies. The plea would be most solemn had he said to them, Return unto me, for you are married unto me. But how much more solemn and affecting to be reminded that he is married to them. If they have forgotten their vows, he has not forgotten his. If the love of God is at a low ebb in their hearts, his love to them rolls in his bosom as full and free as ever it did. He is no fickle lover and friend, whatever may be true of them. How close to the heart then does this expression come, "I am married unto you." Surely if anything can reach these hard hearts, and touch them, this will. May the Lord

grant unto us all, such a feeling sense of his goodness and faithfulness, that we may say with all our heart, My Beloved is mine, and I am his. We would not be understood as saying that our obligations to him as his children, and his bride, should be ignored, for they are often appealed to in the word. But here the still more wonderful mystery of the love and union of God to us, is called to our view, that we may be encouraged when as broken-hearted sinners we seek to come to him in our need. How strengthening and encouraging it is to remember that if we have for a season forgotten that we were married to him, he has not for an instant forgotten that he is married to us. Thus it is sure that we shall be received whenever we come back from our wanderings and backslidings. Yea, more, it is his call that brings us back. "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." And each one must say, "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek." We do not call after him until he calls after us. In our departures, sooner or later we shall hear his all-powerful voice, and we shall say to him what he has said to us. Let us exalt the Lord, for his mercy, and his goodness, and his faithfulness, and his saving strength, at all times must go before any turning of our hearts to him. O that in this dark and cloudy day, when the love of many seems to wax cold, and the Zion of our God in many quarters seem to be giving heed to new things, and the old paths are being forsaken, the Lord would cause his voice to be heard, and the testimony be sealed to all our hearts, "Return, O backsliding children, saith the Lord, for I am married unto you."

The Lord will take his children, one of

a city, and two of a family, and cause them to return, that he may show his sovereign will and power. The multitude might take praise to themselves if they were restored to their own land, but when a remnant returns, no one can lift up his voice in praise to any one but the God of their salvation.

The careful reader of the books of Ezra, and Nehemiah, will notice that out of the multitudes of Israel, but few of their families returned from the Babylonian captivity. The great multitude of the people, from various causes did not return to Jerusalem, and did not seem to care to return. Many of them were too much swallowed up in the business or pleasures of their new homes, to wish to resign them, and no doubt many were hindered by various other causes. So that but a remnant returned. May not this be a true record of the travel of the people of God in all ages? Many times have they been carried into captivity, and have there been caused to mourn, but when the time of returning and reviving came, but a few have seemed to share in it. It seems to be a universal truth, so far as the history of the people of God is concerned, that a remnant shall be saved. May this not be true as regards their salvation from error, as well as regards their redemption from the curse of the law? And so the Lord says that he will bring them one of a city, and two of a family. There is no contradiction of terms here. It manifestly cannot mean that he will bring them one of a city, and then out of a family in that city bring two. This would be indeed a contradiction of terms. It should not be forgotten that all this related in the first place, literally to the national Israel. The truth is that the word "family," means here rather a tribe, or a large sec-

tion of a tribe. The city was included in the family, and not the family in the city. Therefore there might well be one of a city, while two of a family were brought back. The whole expression simply means that a remnant should share in this return. The form of expression used makes this thought very emphatic. And still further, growing out of this, it would be seen that no city, or family, could boast over any other city, or family. The sovereign choice of God would be seen to decide the whole matter. We leave these thoughts to the consideration of sister Hollingsworth, and our readers.

C.

ANSWERING CORRESPONDENTS.

WE are in receipt of many communications from different sections of the country, asking for a response by private letter to various questions concerning many things. We should be glad indeed if we could write in response as desired. But we hope that if any remain unanswered, no one will feel slighted, for we cannot find time possibly to reply to all. Not only work upon the SIGNS, but the claims of a large congregation are upon us, and we are busy all the time. We are trying to do the best that we can to comply with the requests made of us. We hope that our brethren will not think hard of us, therefore, if some of their requests remain unanswered. All requests for views through the SIGNS, are placed on file, and are answered as early as time and circumstances will admit. But it must be remembered that we are not competent to solve all questions that may be asked.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

I PETER III. 18-20.

"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 longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water."

When the prophet of the Lord applied to the widow of Sarepta for food, she did not withhold from him a portion of the scanty provision on which she and her son depended for subsistence, because she had so little, but generously divided her little store with him; neither do we feel at liberty to withhold from our brethren and sisters such views as we have, because we are unable to comprehend the deep things of God any farther than it is his divine will to lead us into an understanding of them by his Spirit. Like the widow's meal and oil, our stock of understanding is exceedingly limited, and if we were certain that such views as we have, limited though they are, were all taught us by the Spirit, we should feel relieved from much embarrassment. The first verse seems clear and plain; but the two succeeding verses have puzzled the minds of some of the most wise and talented commentators we have among us.

That Christ has once suffered for sins, is a truth so rooted and established in the hearts and experience of all who are born of God, that we cannot recognize any as being of that number, before whose eyes Christ has not been evidently set forth crucified, for it is only by a revelation of the crucified, risen and exalted Savior, that any of us have truly found deliverance from the condemnation which we were under as sinners before God. But in this instance, the inspired apostle, in

urging upon the saints the necessity of a circumspect and holy walk and conversation, and a patient endurance of all the sufferings they are called to bear, reminds them that their adorable Lord and Master, once suffered for sins. Having admonished them against giving occasion for being buffeted for their sins, he adds, But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; and as an encouragement to them in their suffering for righteousness' sake, he reminds them that the blessed Savior suffered the just for the unjust. No guile was found in him; he was holy, harmless, separate from sinners, and higher than the heavens; and yet he suffered for sins. But his sufferings were for the sins of his people, which he bore in his own body on the tree. Only on the ground of imputation could he be numbered with the transgressors; but in that indissoluble union and relationship in which the holy law of God could regard him as the Head over all things to his church, and the members of the church, as members of his body, of his flesh, and of his bones, could eternal justice lay on him the iniquities of us all. Thus related he could surely bear our griefs, carry our sorrows, and endure the chastisement of our peace, so that with his stripes we are healed. Thus related, and thus united, he was delivered for our offenses, and raised from the dead for our justification. He who knew no sin, was made sin for us, that we might be made the righteousness of God in him. In this sense he suffered the just for the unjust.

The grand object of his sufferings was, as stated in our text, that he might bring us to God. He is himself God in his eternal oneness and equality with the Father, but in his mediatorial relation-

ship with his church, he was found in fashion as a man. The Word which was God, 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. While his eternal Godhead is underived, and unbegotten, his mediatorial identity is begotten of the Father, and did proceed forth and come out from the Father, and as Son of God, and Head of the church, his goings forth were of old, from everlasting. As truly and absolutely the very and eternal God, as he is truly and absolutely the mediatorial Son of God. Hence, when as a Son, all things shall be subdued unto him, and the last enemy shall be destroyed, he shall deliver up the kingdom to God, even the Father, and the Son himself shall be subject to him that put all things under him; even then his eternal Majesty and Godhead shall be but the more fully understood, worshiped and adored by his redeemed family. He shall not fail nor be discouraged; though suffering, bleeding, groaning and dying on the painful cross, lay in his way, he had undertaken the redemption of his people unto God, and he was fully able, and fully resolved to bring them to him. Therefore it was for the joy that was set before him, he endured the cross, and it behooved him to suffer all these things, and then to enter into his glory. All this he has effectually accomplished.

“Being put to death in the flesh.” Some have contended, and some do still contend, that the Son of God was not put to death in the flesh; that only the flesh of the Son of God suffered. We design not in this article to join issue with them on the point; but we will only say, the flesh in which he suffered, was that flesh which the Word of God was made; for the Word was made flesh, and as such was recog-

nized as the Son of God, the only begotten of the Father, full of grace and truth.—John i. 14. At least until we shall be better informed, we desire to be excused for believing that Christ himself bare our sins in his own body, and that Christ suffered, and that God spared not his own Son, but delivered him up, and that he commanded the sword to awake against the man that was his fellow, and that Christ was, even as our text plainly declares, put to death in the flesh. Christ was crucified, Christ died, and Christ is risen indeed, and become the first-fruits of them that slept.

“But quickened by the Spirit.” Do any inquire, By what spirit was he quickened? We understand it to be the Spirit of the Lord God, which is upon him, because he is anointed to preach good tidings to the meek, to bind up the broken hearted, &c. Paul speaks of it as being the Spirit of Christ, and in the same connection, of its dwelling in his saints, and of their walking after it, and sowing to it, in distinction from the flesh. Says he, “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.”—Rom. viii. 10, 11. The same Spirit that raised up Christ, shall also raise up all the members of his body. For, “There is one body, and one Spirit, even as ye are all called in one hope of your calling; one Lord, one faith, and one baptism, one God and Father of all, who is above all, and through all, and in you all.”—Eph. iv. 4-6. This Spirit is life, and this life is Christ. “And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the

Son, hath life; and he that hath not the Son of God, hath not life.”—1 John v. 11, 12. In Romans viii. 9, it is called the Spirit of God, and the Spirit of Christ; and in the same chapter it is also called the Spirit of life, and the Spirit of him that hath raised up Jesus from the dead. But the Spirit by which he was quickened is in our text simply identified as that—

“By which also he went and preached to the spirits in prison.” Who the spirits in prison were, when he went and preached to them, or what, or how he preached, we are not told; only the spirits preached to, were sometime disobedient, and a reference is made to the long-suffering of God, in the days of Noah, &c. Many vague and vain speculations have been indulged in regard to the meaning of the apostle, while very many of the more cautious have regarded the subject as Peter did some of the writings of his beloved brother Paul, hard to be understood; and so have generally passed it by as too deep and obscure for their soundings. Of this last class, the writer of this article may be numbered, as we have never ventured to express any view upon the subject, until the present time; and even now we approach the subject with fear and trembling. Some have expressed the opinion that the spirits in prison here intended, are the spirits of the departed dead, and that when Jesus died he descended into hell, and there preached to the spirits of the damned; what they suppose he preached to them we are not informed. Others have supposed that the spirits of all the dead remained in a sort of purgatory between heaven and hell, but in neither until after the crucifixion of Christ, and that he went and preached to them, disclosing to them the destiny that awaited them. But our own view of the subject is, that the same Spirit by which

Christ was raised from the dead, is that in which his goings forth have been of old, from everlasting. By his Spirit, or angel, before he was made manifest in the flesh, he went and preached to the spirits in prison; and the example given in the text may be regarded as an illustration of every other instance. In the days of Noah, while the ark was a preparing, he went by this spirit and preached to the antediluvians. His Spirit then strove with men, in the person, and in the work of Noah. Christ, not in his incarnation, but by his Spirit which was in and upon Noah, was a preacher of righteousness. Thus by his Spirit his goings forth have been of old, as he appeared unto the patriarchs, to Moses in the burning bush, as the Captain of the Lord's host unto Joshua, unto Manoah, to the three Hebrew children in the fiery furnace, to Daniel in the den of lions, and in many other examples which are given in the Scriptures. The same apostle says the prophets sought to know what manner of time the Spirit of Christ, which was in them, did signify, when it spake of his sufferings, and of the glory that should follow. As we know of no mission which Christ had to those who are finally lost, we are compelled to the conclusion that the spirits in prison, had reference to the prisoners of hope, and that he, by the same quickening Spirit which raised up his crucified body from the dead, went forth from the days of Abel, in spiritual converse and communion with all the Old Testament saints, the same as he now, by the same Spirit, preaches to the heirs of promise under the gospel dispensation. His mediatorial commission is to the meek; to them he is anointed with the Spirit of the Lord God, to preach good tidings. He is sent to bind up the broken hearted, to proclaim liberty to

captives, to open the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day and vengeance of God, and to comfort all that mourn, &c. Our text does not say, nor imply, that he went during the time his body lay in the tomb, or immediately after his resurrection, and preached to the spirits in prison, but simply we are informed that his body was quickened by the Spirit by which also he went and preached to them.

We shall not at this time attempt to show in what sense those unto whom Christ ministered, by his Spirit, either under the old or new dispensation, are called spirits in prison; it is enough to know that they were so called, and that as such, in all their afflictions, he was afflicted, and the angel (or Spirit) of his presence saved them; in his love and in his pity he redeemed them, and he carried them, and bare them all the days of old. They were addressed by the angel of his presence, through the prophet. "Rejoice greatly, O daughter of Jerusalem, Behold thy king cometh unto thee; he is just, and having salvation," &c. This was loud preaching to the meek; and in this connection he adds, still addressing the daughter of Zion, of Jerusalem, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee."—Zech. ix. 11, 12. The inspired psalmist says, "This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoners; to loose those that are appointed to

death; to declare the name of the Lord in Zion, and his praise in Jerusalem."—Psalm cii. 18, 20. It is, we think, in view of this quickening, or life-giving Spirit of the Lord God, which was and is upon Christ, as the anointed One, by which his own body was quickened from the dead, and by which also his mystical body is quickened together with him, and made to sit together with him in heavenly places, by which he putteth forth his own sheep, and goeth before them, that Paul speaks of the quickening of all the saints, as being effected only by the exceeding greatness of the mighty power of God, which he wrought in Christ when he raised him from the dead. In perfect harmony with the same idea, Peter, in our text, says the Spirit by which he was quickened from the dead, is that by which he went and preached to the spirits in prison. His preaching to such spirits, is the preaching liberty to captives, the opening of the prison, and the bringing the prisoners out of these prison-houses. It is the preaching of righteousness in the great congregation. Thus did he go by and in his prophets, at sundry times, and in divers manners, in days of old, and thus by his apostles, and other gifts bestowed on his church, does he now preach glad tidings to the meek. In all these things may we know him, and the power of his resurrection, and the fellowship of his sufferings; being made conformable to his death. May he, by that Spirit by which he burst the bars of death, bruise Satan under our feet, deliver us from all bondage, open our prisons, and set us at large. The reason of the reference to the days of Noah, the builder of the ark, and the salvation of Noah and his family, appears to be because it presents a striking figurative illustration of the doctrine embraced in the text. The

Spirit of Christ in Noah, striving with, and contending against the wickedness of the people, made him a preacher of righteousness. The building of the ark, was in itself a preaching of righteousness, testifying the impending judgments which hung over a guilty world, and the salvation which God had provided for Noah, and those who went with him into the ark. Eight souls were saved by water; the same water which bore up their ark, and saved them, overwhelmed the ungodly in death. This was a figure of salvation, not a type of baptism; but a like figure. The ark, and the preservation of the godly in it, was a figure, and so baptism to us is a like figure of the same distinguishing grace of God, in the salvation of his people. The ark did not save or deliver the eight souls which it contained from the curse of the law of God, or prepare them for eternal glory, their eternal salvation, as well as that of all the saints, is by the blood and righteousness of the Son of God alone; but their temporal salvation from the deluge, was a figure, and a very brilliant one, of God's method of salvation, and so also is baptism a figure of that salvation which is effected by the death, burial and resurrection of Jesus Christ our Lord.

If what we have written shall be blessed of the Lord to the edification of any honest inquirer after truth, our labor will not be in vain. If any, or all of our brethren shall see defection in our views, or in our manner of presenting them, we shall not be surprised; we will only say we have done the best we can, and shall be glad if brethren who are favored with a clearer view of the subject, will let their light shine. The subject is by no means exhausted, and we will be highly gratified to receive the views of others on it.

MIDDLETOWN, N. Y., April 15, 1855.

MARRIAGES.

SEPT. 9th, 1897, near New Church, Va., by Elder T. M. Poulson, Mr. Franklin R. Justice and Miss Laura B. Marshall.

SEPT. 15th, 1897, by the same, in the Old School Baptist meeting-house in Snow Hill, Md., Mr. Robert N. Stagg and Miss Laura C. Bailey, both of Worcester Co., Md.

OBITUARY NOTICES.

DEAR BRETHREN:—It is with a sad and sorrowful heart that I now undertake to write a short notice of the death of my beloved wife, which occurred on the 15th inst., at her home in Loudoun Co., Va., of a complication of diseases, principally of the stomach, involving the heart. She was taken sick on the 18th of August, just four weeks before her decease. Her disease was of a very painful nature, hence her sufferings were, during a portion of her illness, of a most excruciating nature.

Mrs. Laura P. Francis was the daughter of Lovell H. and Susan A. Middleton, and was born in Loudoun Co., Va., on the 15th day of December, 1850, about three miles from the place where she died. She was 46 years and 9 months old. She was married to the writer on the 23d day of August, 1870, by whom she was baptized in the fellowship of the church at Kingwood, N. J., the third Sunday in March, 1871. My poor tongue or pen could not begin to do justice to her many good qualities. She was possessed of those characteristics that go to make up the noble christian woman, the true, devoted and faithful wife, the loving, self-sacrificing mother, the warm, true and steadfast friend. God never gave to mortal man a greater blessing in a wife, than the poor, unworthy writer, was blessed with in her. The twenty-seven years of our married life passed swiftly and happily, and now I am left, with my six motherless children, in desolation, the light and the life gone from our little home. I would not murmur at the dealings of the Lord with me, for surely it was his gift, and when he saw fit, it was his right to take her away. But I am sore broken, and crushed beneath the stroke, and my cry is unto him for help and guidance.

I take this opportunity to briefly reply to the many kind expressions of sympathy and condolence received from the many precious brethren and sisters who have been moved to extend their sympathy to us in our sorrow. Your kindly words have comforted us more than we can tell. Many have said, "Words are empty things, and can do no good." I have not found it so in this time of affliction. It is true that words cannot bring the loved one back to us again, nor can they remove the grief, but my poor heart has been cheered by the many loving words that friends have written us, assuring us as they do that we have loving

friends who feel for us in our distress. So you cannot say, "Words are empty things, and can do no good." My wife was a true and faithful member of the church at Frying Pan, Fairfax Co., Va., to which place we moved our membership on our return to Virginia, in 1882, and was highly esteemed by all the brethren, and sisters, and also by our dear pastor, Elder E. V. White. She leaves her husband, two sons, four daughters, (one only three years of age,) mother, four brothers and two sisters, besides numerous other relatives, and the church, to mourn, but not as those who are without hope, for we believe that Jesus died and rose again, and that she sleeps in Jesus, to awake in the resurrection in his likeness, and that surely God will bring her forth with him in his appearing.

Her funeral was held at Mt. Zion, on the afternoon of the 16th, when Elders White and Badger spoke greatly to our comfort. After the service she was laid to rest in the cemetery at that place, to await the sound of the trump of God.

Brethren, pray for me in my loneliness and grief, that God may give me strength equal to my day.

Yours in sadness and sorrow,

A. B. FRANCIS.

Sarah A. Vanhorn was born December 27th, 1832, and died August 11th, 1897. Her maiden name was Clark. She was a granddaughter of Elder Daniel Clark, the first ordained Old School Baptist minister in Ohio. His remains now lie buried in the Old School yard at Lebanon, Ohio, where Elder H. M. Curry is pastor. It is in deep sorrow that I send you this obituary notice of my dear, departed mother, although she was an invalid almost from my first recollections, and I have had the care of her mostly during that time. Words fail to express how we miss her kind and gentle expressions of love to her family, whom she loved so well. But I trust and believe she has gone to a better home, where pain and suffering are felt and feared no more. She gave all evidence of this during her late illness. She said to me about two weeks before she died, "My child, when I get out of this I will never be into it any more. O what I have suffered! I have drained the cup to the very dregs." She would say to me so often, "It seems just like there are two of me." Her mind seemed above earth and earthly things much of the time. She said to me several times, "I have been thinking of the Savior, what suffering and torment he bore. Even when he thirsted, they wet the sponge in vinegar and gave it to him." She would say at times, "I feel so melancholy; my soul seems exceeding sorrowful, even unto death." The night before her death, her speech had become so affected that I could not understand her; but she said once distinctly, "O Father, come quickly." One day I was trying to get her to take medicine, and said to her, I fear that you will die if you do not take it. She said, "That does not fright-

en me at all. I only hate to leave you." Mother was a member of the Old School Baptists about twenty years. She was married to John C. Vanhorn January 15th, 1867. There were born to them two children, Effie Matilda and Clifford N.

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

Elder Curry spoke at her funeral, using as a text a portion of the twenty-third Psalm. She leaves to mourn, a husband and two children, and many relatives and friends, who feel that it will be sad to journey on where we cannot meet her. But we hope and trust that he who rules and reigns and controls all things, will reconcile us to his will, and cause us to say, "Not my will, but thine be done."

Your sister in deep sorrow,

EFFIE M. VANHORN.

OREGONIA, Ohio.

BROTHER **George Rushton** died at his home, White Willow, Kendal Co., Ill., August 14th, 1897, aged 74 years. He was born in England in 1823. Married Isabella Hoyle in 1846. She died in 1876. She had six sons, only two of which are living. In 1877 he married Sarah Ann Goostry, to whom was born three sons, all living. The deceased came to this country in 1848; moved to the present home in 1867. Our beloved brother's heart was opened to the reception of truth at an early age. He resided near, and had the privilege of hearing the celebrated William Gadsby, also Warburton, Kershaw, Philpot, and others. He was deeply interested in what he then heard. He had a wonderful memory and conversational power. Again and again we have heard him with pleasure and profit, both at our church meetings and family gatherings. Christ, his glorious person as God and man; his various offices, and finished work; salvation by the sovereign love and power of God; the perfect substitution of Christ as our surety; the quickening, enlightening, comforting influence of the Holy Spirit; the sinfulness of carnal, corrupt nature, and the wonderful displays of grace in saving him, and the whole church, were themes on which he delighted to dwell. He was a good singer, familiar with old tunes and hymns. Wrote some hymns, one of which was printed in the SIGNS of March 15th, 1893, one verse of which is the following:

"For me, the vilest of the vile,
Thy blood was shed for me;
An act of sovereign, reigning grace,
How wonderful and free."

He united with the Ebenezer Church, Grundy Co., Ill., in 1872, by letter from Shady Creek Church, Putnam Co., Ill.

A large congregation attended the funeral, to which

the writer spoke from the words, "An old disciple."—Acts xxi. 16. A widow and five sons are left to mourn their loss, also the church, and a large number of friends:

SAMUEL BRADBEER.

Martha E. Hallaway departed this life August 29th, 1897. Her disease, which rather baffled the skill of physicians, seemed to be some blood trouble. She had been in rather bad health for several years, but died rather suddenly at last. She visited the yearly meeting at Forest Grove, Wednesday, went to her mother's, and was taken sick that night, and died Sunday following at 4 o'clock. Sister Martha was baptized in fellowship with the Old School Baptist Church at Indiantown, in 1884. Was married to Edward Hallaway February 13th, 1889. She lived a consistent christian life until death, filling her place well in the church, and in her family. Thus the Lord is removing one by one from the church militant, to the church triumphant, and none can stay his hand, or say, What doest thou? She leaves an aged mother, a member of the same church, husband, three sisters and a brother, with the church, to miss her. I was summoned to come, and tried to speak with the ability given, using for a text from the Psalms, "Precious in the sight of the Lord is the death of his saints." Her remains were then laid away in the old family graveyard, to await the call of God, when she shall be clothed anew.

ALSO,

Peter H. Shockley passed away in the prime of life, August 16th, 1897, after a brief illness of malaria fever. Very unexpectedly he came home from where he was at work, called at his father's, and then went on to his brother-in-law's, James Hall, and lived only a few days. Peter was a nice, moral young man. He never made any pretention to religion. He is in the hands of him that doeth all things well. I think he was not an enemy to the truth; that gives some hope. He leaves his father, brother Handy Shockley, and quite a number of brothers and sisters, to mourn his demise. I was present, and spoke to the sorrowing ones, using for a text, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." His remains were then laid away to await the summons from on high.

T. M. POULSON.

APRIL 1st, 1897, **Mr. George Herndon** breathed his last, and his spirit went to God who gave it. He was born in 1815, near where he died, in Logan Co., Ky. He had been an Old School or Primitive Baptist nearly fifty years. He was a very successful farmer, a highly respected and intelligent citizen, and a man noted for his thorough honesty. He leaves behind him to mourn his death, a devoted wife, four daughters and two sons. One of his sons, Elder Thomas C.

Herndon, is a very prominent and able minister in the Baptist denomination. The writer, a first cousin of the deceased, was requested to preach the funeral sermon. Many friends and neighbors gathered at the church, to show respect to his memory. Death has removed from us one of the noted landmarks. The family has lost an honorable husband and father, the community an upright neighbor, the State an enterprising, thoughtful and patriotic citizen, and the church a member that was an intelligent and firm believer in the doctrine which she has loved so long, and so ardently. But to the sorrowing friends I would say, Weep not. He was ready when the summons came. Think of the glorious resurrection, of the blissful immortality, and of the unfading inheritance at God's right hand.

J. H. BURNETT.

AUBURN, Ky., Sept. 17, 1897.

John H. Ensor, second son of Luke and Lizzie Ensor, died at the home of his father, in Woodbury, Baltimore city, Md., on September 17th, 1897, of pneumonia and spinal meningitis, in the 17th year of his age. He suffered much during his illness. The funeral was at Black Rock. As no minister of our order could be gotten to attend the funeral, brother T. H. Scott read the eleventh chapter of John, and made some appropriate remarks. The family feel his loss deeply. Thus death spares no age. The young are cut down as well as the aged. But God reigns, and he has set the bounds of our life, and we know that he doeth all things well. May he comfort the afflicted family, and enable them to say, The will of the Lord be done. May they believe as the Father has written us, that the Lord is too wise to err, and too good to be unkind.

C.

DIED—In Bowdoinham, Maine, August 24th, 1897, **Mrs. Randella Curtis**, aged 75 years. She was the second wife of brother John Curtis. She gave good evidence of a hope in Christ, and it was on her mind to ask a place with us, and be baptized, but it was not so to be. She was ready and willing to depart and be with Christ, which is far better. She requested that Elder Beal should preach her funeral sermon. She selected the first verse of the fifth chapter of second Corinthians as the text, and asked that hymn number 1228 (Beebe's Collection) be sung. She then trustingly and patiently awaited the end. May God bless our lonely brother.

As ever, your sister in Christ,

ELLA RAYMOND.

It is with deep regret that I announce to you the death of my father, **John S. Harmon**, of DeKalb, Mo., who has been a constant subscriber of the SIGNS, and a devoted reader of the same, for a number of years, which your records will show better than any words

of mine can tell you. I can say that he was a sincere believer in its teachings. While he had not been baptized with water, I believe he was baptized with the Holy Ghost. He was ready, and passed away calmly to his eternal home, where he will, as I believe, be found on the right hand of God. He was born in Clark Co., Ky., March 25th, 1815. He married Miss Mary Bartlett, of Kentucky, who died there, leaving three children, two of whom are yet living. He lived from 1851 to 1854 on a farm purchased from Elder Thomas Boone, who served as pastor of the Baptist congregation at Goshen for forty consecutive years. In 1854 he moved to DeKalb, Mo., where he married Miss Puss Hargrove. There were six children by this union, of whom three survive.

Respectfully,

B. R. HARMON, M. D.

APPOINTMENTS.

ELGIN, Oregon, Oct. 9, 1897.

DEAR BROTHER BEEBE:—I wish to say through the SIGNS OF THE TIMES, to the brethren who live on the Sound, Washington, that if I can so arrange my business, as to leave home, I contemplate making a tour through that country in November. My objective point on the Sound is Stuck, King Co. I will go by way of Pasco, and North Yakima, on the N. P. R. R., and I hope to meet as many of the brethren as possible on the trip. I will return by way of Portland, Oregon, and hope to visit some among the brethren in the Willamett valley. I hope to be able to leave home on Monday after the third Sunday in November, and I want to be at sister M. E. Carter's, near Stuck station, on the fourth Sunday in November, and I wish to stop with the brethren at North Yakima, on Wednesday and Thursday before. This is as fair as I know how to arrange my appointments. Brethren who may wish to arrange for other appointments on the Sound, will please write to me.

In gospel bonds,

G. E. MAYFIELD.

ASSOCIATIONAL.

THE Salisbury Association will convene, if the Lord will, with the church at Salisbury, Md., October 20th, 21st and 22d, 1897. We cordially invite all lovers of the truth, and especially ministering brethren, to meet with us.

Those coming via Baltimore, will take the steamer Tivoli, at pier 3, Light street wharf, Baltimore, on Tuesday evening, arriving at Salisbury at 8 a. m. Wednesday.

Those coming via Philadelphia and the Delaware R. R., take train that leaves Broad street station, at 3:46 p. m. Tuesday.

Those coming by B., C. & A., will take train from the west, arriving at Salisbury at 10 p. m. Tuesday, and from the east at 7:50 a. m. Wednesday. From the south by Norfolk and New York Express, arriving at Salisbury at 2 p. m. Tuesday. All these trains will be met.

In behalf of the church,

A. B. FRANCIS.

M E E T I N G S .

THE Old School Baptist church of Schoharie, N. Y., have appointed their yearly meeting to be held on the fourth Sunday and Saturday previous, in October, (24th and 25th,) 1897, at their house on Schoharie Hill, at 10 o'clock a. m. each day. Brethren of other churches, and all who love the truth, are kindly invited to meet with us. Trains will be met at Howe's Cave on the day previous.

G. W. GUERNSEY, Clerk.

THE Welsh Tract yearly meeting is appointed to commence on Saturday, October 16th, at 10 o'clock a. m., and continue two days.

Those coming from Philadelphia, Wilmington and Baltimore, will come via B. & O. R. R., to Newark, Del. Those from Philadelphia and Wilmington, will come on Saturday and Sunday, on train that leaves 24th and Chestnut street station at 8:15 a. m. Those from Baltimore, will take train leaving Camden station at 7:55 Saturday a. m. Those coming via Delaware Railroad will come Friday afternoon, via Porter to Wilson station, where they will be met. A cordial invitation is extended to all lovers of truth, and any ministering brethren attending the associations are especially invited to meet with us.

P. M. SHERWOOD, Clerk.

THE Old School Baptist church of Olive & Hurley, of the Roxbury Association, will, the Lord willing, hold a two days meeting at their place of worship, in Olive, at 10:30 o'clock, on Wednesday and Thursday, October 27th and 28th, 1897. All that desire to come will be welcome.

Friends will be met at trains at Olive Branch, Brown's Station and Shokan, the day before the meeting.

ALVAH BOGART, Clerk.

A YEARLY, or two days meeting, will be held, the Lord willing, with the first church of Roxbury, Batavia Kill, or Vega, N. Y., on the last Saturday and Sunday in October, 1897, commencing at 10:30 on Saturday. Those who come on trains will be met at Roxbury, the day before the meeting. A general invitation is given to brethren, friends, and ministers especially.

J. D. HUBBELL.

LOANS ON NOTES.

Martha H. Powers, Oregon, \$10.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 65. MIDDLETOWN, N. Y., NOVEMBER 1, 1897. NO. 21.

CORRESPONDENCE.

SUFFERING WITH CHRIST.

BELOVED BRETHREN IN CHRIST:—In mind and heart I have been much exercised recently upon the fellowship of Christ's sufferings, and to-day am impressed to write to the members of Christ upon this heart-touching theme, with the hope that they may be comforted with the comfort wherewith we ourselves are comforted of God, and that their confidence in him may be strengthened, and their love abound. As a text, let me use the brief words of Paul the inspired: “If so be that we suffer with him.”—Romans viii. 17. May it please the Spirit of truth, the Comforter, to quicken and illuminate my spirit, and guide my mind and thoughts while I dwell upon these expressive and wonderful words of this suffering servant of Christ. He is writing to the “beloved of God, called to be saints,” of the evidences of their filial relation to God in an everlasting and ever blessed sonship, first telling them wherein this divine sonship exists, saying, “For as many as are led by the Spirit of God, they are the sons of God.” Their sonship therefore is in the Spirit of God, but

not in the flesh of man. He next assures them that they “have received the Spirit of adoption, whereby we cry, Abba, Father.” So Paul, as well as they, had received this Spirit, and now it was by this blessed Spirit that they were the children of God, and he was their Father. Their Father in the new and everlasting covenant of life and peace, and their Father in the holy and blessed eternal life in Christ Jesus. So then their sonship to God the Father is in the Lord Jesus Christ, in his sonship and name, life and nature; for Jesus is “declared to be the only begotten of the Father, full of grace and truth. And of his fullness have all we received, and grace for grace.” “For it pleased the Father that in him should all fullness dwell,” writes Paul. Hence to the children of God, “Christ is all in all.” “And ye are complete in him, which is the Head of all principality and power.” “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” Thus are all the children of our God connected with his beloved Son, in and with whom they have eternal life, and all other spiritual blessings, and are his brethren and mem-

bers. Paul declares this oneness with our living Head, in sublimely simple and wonderful words, saying, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." And as we are and shall ever be thus one in and with Christ, as we have been regenerated, and shall be resurrected, so truly was and is he also one with us in his incarnation, as both the Son of God, and Son of man. So it is written, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same," &c. "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."—Heb. ii. For this cause, and in this way, was Jesus joined with his brethren in suffering, even unto death; yet he suffered for us, and for our 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." We thus learn that the brethren of the meek and lowly Jesus, the children of God, are the children of men, partakers of flesh and blood, and are therefore sinners in their fleshly nature and existence, subject to affliction and suffering, disease and death. In all this the man Christ partook with them, as their Brother, Mediator and High Priest, that he might redeem them from all iniquity, save them from their sins, and present them to God a holy priesthood. Jesus was therefore a man of sorrows, and acquainted with grief, not only in coming in close touch with the woes of others, but also in his

own sinless person. So he was touched with the feeling of our infirmities, and knew how to succor the distressed and tempted, in that he was tempted. He was even made to be sin for us, although he knew no sin, and did no sin, that he might put away our sins, and make us partakers of his holiness. Now unto this end God has chosen his beloved people in Christ, who died for them, and rose again, that he might wash them from all their guilty stains of sin in his own atoning blood, purify them unto himself a holy people, and raise them up unto God and glory, in immortality, in the power of an endless life, to evermore be with him. The beginning of this work of righteousness in the heirs of eternal glory, is their regeneration by the quickening and sanctifying power and operation of the Spirit of the God and Father of our Lord Jesus Christ, who raised him up from the dead to heaven, and gave him glory. This life-giving Spirit in them, is to them "the Spirit of adoption," and it seals them in their hearts as the heirs of salvation, and gives them character as the children of God, because they are now in living union with his Son Jesus. Thus are they quickened together with Christ, and raised up together with him in his righteous life above the law of sin and death, and shall forever live, because he lives in them, and they live in him. Before they were thus quickened, and raised up from under the law and its curse, they were dead in their sins, and in the uncircumcision of their flesh, having no hope, and without God in the world. But now they are made nigh unto him in Christ Jesus, and cry to him, "Our Father who art in heaven, Hallowed be thy name." They have passed from death unto life, and now live in the Son of God, who loved them, and gave himself for them. Yet

this life they now live in the flesh; therefore they are the children of God by the Spirit of adoption; for they have not yet received the adoption itself unto God their Father, but wait for it in hope, namely, the redemption of their bodies from the bondage of corruption, into the glorious liberty of the Son of God. Hence now, from the time when they are quickened together with Christ, they also begin to have fellowship with him in his sufferings in the days of his flesh; for now they die indeed unto sin, but live unto righteousness through our Lord Jesus Christ. He is their Leader, and in all the way they must follow him, and walk in his footsteps. From the manger to the cross, every "new-born babe" in Christ must go after him, and be made conformable unto his death, that they may also know the power of his resurrection unto life, and unto God. They must drink of his cup, and be baptized with his baptism. As he was afflicted in all their afflictions for their salvation, so in coming into this salvation, they must come into his afflictions. Thus and in this way they personally know the preciousness of Christ in his sufferings for their sins, and the joy of his salvation, in all of which they are joint-heirs with him. Tribulation, suffering and sorrow filled the cup of the meek and lowly Son of God on earth; and his baptism, in which he fulfilled all righteousness, was into death. Thus it must be with all his members, because they are joint-heirs with Christ. "In the days of his flesh, he offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 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." And it is in him, and through his sufferings fulfilled in us, that we shall be made perfect; for it is by his obedience that many shall be made righteous, and obtain eternal redemption and salvation. All this shall be fulfilled in them that are Christ's, as well as for them. "For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him." "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake," says Paul. Hence not the faith only is God's gift to us for Jesus' sake, but the suffering as well.

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Suffering with Christ, therefore, is itself the blessed evidence given us by the Spirit that we are the heaven-born children and heirs of God; that he is our Father and our blessed God, and that his now glorified Son is our Brother, while we are also his brethren and joint-heirs, both in his sufferings, and in his victory and glory. O how consecrated and sanctified then are the sufferings of the children of God in the days of their flesh! For as the loving Father appointed the sufferings of his dear Son, so has he in his love and faithfulness appointed unto his dear children their afflictions and sufferings in all their sojourn on earth, from the cradle to the grave. It was in view of this truth that Paul wrote to the dear, suffering kindred in Christ, saying, "That no man should be moved by these afflictions: for your-

selves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. * * * Therefore, brethren, we were comforted over you in all our affliction and distress by your faith; for now we live, if ye stand fast in the Lord." Their distresses and reproaches for Jesus' sake not only tried their faith in him, but purified and strengthened it; and not only so, but their afflictions likewise brought them nearer together in Christ, and nearer to him. So in a time of sore distress and persecution in Jerusalem, the disciples lifted up their voice to God with one accord, and fervently called upon the name of their now glorified Lord in strong assurance of faith in him. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." They now suffered with Christ, and for his name's sake, and he was near and precious to them. It was as when Jesus endured the dreadful temptations in the wilderness, and the awful suffering in the garden, and God sent his ministering angel to succor, strengthen and comfort his beloved Son, and so he the more precious manifested his watchcare and love. It is so in all the varied and many afflictions of God's suffering and dependent children on earth; for having loved them with an everlasting love, it is in this way that with loving-kindness he draws them to his mercy-seat, and to their precious Christ, and away from an arm of flesh, and all mortal power and dependence. And so he prepares them to say, "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath

smitten, and he will bind us up." This discipline teaches them their need of being bound up and healed, and that it is the Lord that does this. Hence what a blessed experience this is! So must we all be emptied of self, and all confidence in the flesh, before we are prepared as earthen vessels to be filled with the fullness of God, and reflect the image of our precious Redeemer, who through suffering manifested that our perfection is in him. We come into his perfection only through his sufferings; and in no other way can we know the love of God for us. Remember, dear child of God, that in your first experience, and heartfelt burden of sin and sorrow unto death, the sowing in tears of deep repentance and contrition, and your unutterable soul-anguish, prepared you to feel your absolute need of God's rich mercy and infinite love; then he shed his love abroad in your heart, and gave you to reap in joy. It is thus in all our pilgrimage from earth to heaven, for our Father and God, in his love in Christ towards his dear people and children, "Worketh all things after the counsel of his own will." This divine truth moved Paul to say, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." "All things," include all the afflictions and sufferings of all who are Christ's, of whatever nature and kind; for just as this was true in all the temptations, persecutions and sufferings of the beloved Son of God in the days of his flesh, so is it true of all the brethren and joint-heirs of Christ, because the Father "loved them, as thou hast loved me," said Jesus in his prayer. "The everlasting Father," in the infiniteness of his wisdom and love, and the omnipotence of his power, will not permit any affliction or suffering

to any of the dear objects of his love, only as he please; hence it is all for their salvation and good, and his glory, and the glory of his grace. The love and power and glory of God shone more brightly in the three Hebrew children, when in the fiery furnace, than ever before. It is so when the "beloved of God" encounter all perils and enemies, even "the last enemy, which is death." So when it was told Jesus, "He whom thou lovest is sick," he said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Yet he knew it all, all the suffering and bodily death of his friend Lazarus, all the heart-anguish and bitter sorrow and weeping of the stricken sisters; still it was in this way that the loving Father, and loving and dying Son, should be glorified. This covers the whole ground in all the sufferings of all the friends of Jesus, the now glorified Son of God. He lovingly chided his two complaining disciples, and said, "Ought not Christ to have suffered these things, and to have entered into his glory?" This applies to all who are his, and who come after him, that they may be glorified with him.

Let us follow the weeping Son of God and his fearful disciples to the tomb of Lazarus, and with solemn wonder behold sorrow and weeping, suffering and death, turned into joy and gladness, glory and life, at the coming of the Master, the Physician, the Resurrection and the Life, that we may understand how the Son of God was glorified thereby; and his beloved disciples were with him, and beheld his glory. So it will be in the consummation of all things, when "death is swallowed up in victory." In assurance of this, Paul could say, "For I reckon that the sufferings of this present time

are not worthy to be compared with the glory which shall be revealed in us." And Peter also says that the prophets spoke of the grace that should come unto the children of God, and that the Spirit in them "testified beforehand the sufferings of Christ, and the glory that should follow." The sufferings of Christ in us then go before the glory, as the night before the day, and the law of penalty, before the gospel of victory. So Paul would thus comfort us, saying, "And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. For we would not, brethren, have you ignorant of the trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life; but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." Paul here brings out the divine purpose and goodness in all these fearful trials, "That we should not trust in ourselves, but in God." They are needful, and sanctified unto this end. Blessed God! and blessed trust.

Many years ago, with brother Chick, I visited a precious brother in Baltimore, greatly emaciated, and fearfully suffering from cancer of the face, insomuch that my mind murmured at such a distressing providence when we first entered his room, and I never felt to more deeply pity and commiserate any poor sufferer;

but as we sat and listened to the gracious words with which he spoke to us, expressing the sweetest reconciliation to the will of God, so that in spirit he was happy, and full of divine light and peace, entirely cut loose from the world, and raised above all its sorrow, full of heavenly mindedness, and rejoicing in the consolations of Christ, I felt and realized that he was in the very door of heaven, and inexpressibly blessed, while I myself was far beneath him in spiritual blessedness. Then I pitied myself, rather than him, and when he asked me to read in the Bible and pray for him, with tears I said, "Dear brother, I feel that I have need to ask you to pray for me."

"That we may be glorified together with him." Our suffering in the flesh is sanctified of God unto this end. He gives to the children of his perfect love the cross of Christ first, then the crown of glory. We ourselves shall be his brethren in his infinite bliss and glory, as we were in his sufferings in the flesh, and shall bear his heavenly image, and be like him. This is the Father's glory of perfect holiness and love, immortality and eternal life, in all their infinite fullness and everlasting blessedness and joyfulness, thrilling the enraptured "children of the resurrection" with heavenly transports of divinest bliss, adoration and praise. In the full assurance of this coming of our Lord Jesus Christ in triumph and glory, when he shall have put all things under his feet, and destroyed the last enemy, "our beloved brother Paul" comforts us with these words, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." A glory which infinitely exceeds all our affliction, and shall never fade away. This is the inheritance of the children of God,

who is blessed for evermore. It inspired Paul with the earnest "desire to depart and be with Christ, which is far better."

My beloved brethren, these heavenly promises and prospects comfort me now in the midst of many distresses, suffering and sorrow, and may your Father in heaven thus comfort you, and give us all patience in tribulation, knowing that the time is short, and that the day of our full redemption draweth nigh, when we shall follow Christ into his glory. "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."

In this hope of glory and immortality through our Lord Jesus, your brother in tribulation,

D. BARTLEY.

CRAWFORDSVILLE, Ind., August 2, 1897.

PSALMS XXXI. 14, 15.

O LORD, thou art my Lord. My times are in thy hand.

These words have been in my mind of late, and feeling that I am nearing the final goal of my earthly career, I will try to pen a few thoughts in connection with the above text. When my mind recurs to former incidents of my life, I feel astonished at the various turns and vicissitudes through which I have passed. Can it be possible that the great Sovereign of heaven and earth, would condescend to care for and conduct one so unworthy as I, a mere worm of the dust, through them all? To solve this seeming mystery, we must have resource to the glorious character, and wonderful works of God, as revealed in his word, and so wonderfully displayed in creation and Providence. Nehemiah said, "Bless the Lord your God forever and ever; and blessed be

thy glorious name, which is exalted above all blessing and praise. Thou, even thou, art Lord alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshipeth thee."—Nehemiah ix. 5, 6. Here we have the creative power, the exalted character, and providential benignity, of our Sovereign set forth in all the blaze of divine illumination. With regard to his power, and exalted character, the poet says,

"Eternal power, whose high abode,
Becomes the grandeur of a God!
Infinite lengths beyond the bounds,
Where stars revolve their little rounds."

God's providential dealings with his creatures, preserves them in life and action from their birth to their burial, and divine Providence in its operations unfolds the counsel of his will in eternity, as the whole plan of events by which his creatures are governed or led, was laid out in the eternal mind of God. Therefore by running in such channels, and performing such offices as was assigned to each, they are preserved, and thus all his creation worships and praises him, whether animate or inanimate, as the psalmist says when he declares, "All thy works shall praise thee." From what has been sketched, in connection with the Scriptures quoted, it seems that the times of all God's creatures are in his hand. Therefore the poet says,

"All my times are in thy hand,
All events at thy command;
All my lines shall ever be
Ordered by thy wise decree.
Times of sickness, times of health,
Times of penury and wealth,
Times of trial and of grief,
Times of triumph and relief;
All must come, and last an end,
As shall please my heavenly Friend."

It seems that if the promise thus de-

scribed by the poet, which is also in accord with the inspired word, be accepted as true, the idea that some or many events of time might be otherwise than they are, is a delusion founded upon the vagaries of chance or accident. We should remember that the act of creating the world does not affect the glorious character of God, but he would have continued the same all-wise, all-powerful, just and holy God that he ever was. And this lower creation with all its multifarious creatures, including rational man, with all his actions, are only evidences of God's creative power; and as the whole plan of events, from first to last, to which men sustain a relation, and by which men are affected, were all embraced in his eternal purpose, how futile to suppose that the actions of men could change God, or his purpose. But if we say that things are not according to the purpose of God, we in effect say that God has changed. But the safety of man, both as relates to time and eternity, rests upon the immutability of God. And if the times of men now are in the hand of God, certainly those times must have been all embraced and arranged in God's eternal purpose.

The wonders of creation and Providence, are so grand and glorious, and their great Author so highly exalted above the most soaring thoughts of finite creatures, that our attempts to portray their beauty, or greatness, seems vain. So the highest tribute of praise that we poor creatures can render, is to confess our ignorance of a theme so transcendently grand and glorious. In view of the infinite perfections of God, the inspired psalmist seemed to be struck with awe and astonishment, and says, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and

mine uprising, thou understandest my thought afar off. Thou compassest my path, and my lying down, and art acquainted with all my ways." "Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Watts was in perfect accord with this language of the psalmist, when he said,

"Such knowledge mocks the vain essays
Of my astonished mind;
Nor can my reason's soaring eye,
Its towering summit find."

From the above, it seems that God's protecting care attends his creatures in all their wanderings, and he leads them in paths marked out in his eternal purpose.

"O blindness to the future wisely given,
That each may form the circle marked by heaven."

It is a great mystery to us creatures, how God inclines the wills, and directs the movements of his rational creatures, and yet their wills are not forced; but if we receive the divine testimony on the subject, there can be no doubt of its truth, for the inspired apostle says, "In him we live and move and have our being." The prophet Jeremiah says, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Yet as we do not feel the chain that binds, nor the hand that leads us, vain man is too apt to think that he is independent, and the sole architect of his earthly career. But how different the view of enlightened reason, as shown in the language of the poet, when he says,

"Within thy circling power I stand,
On every side I find thy hand;
Awake, asleep, at home, abroad,
I am surrounded still with God."

In confirmation of the above the psalmist 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." From this we learn that God's omniscience, omnipresence and providence, are all engaged in conducting his little, erring creatures, through this wilderness of sin, misery and death, amid all the varied and changing scenes of life. Then as all our times and movements are in his hand, we are just as safe when exposed to the shafts of danger and death, as when surrounded with all the means of safety.

"Plagues and death around me fly,
Till he bids, I cannot die.
Not a single shaft can hit,
Till the God of love sees fit."

How safe in the hand of one all-disposing power!—In the hand of him,

"Who in the thickest darkness dwells,
Performs his work, the cause conceals."

In all the revolutions of time, the setting up and the overthrow of kingdoms and empires, dethroning and restoring earthly rulers, and in all the tumults and convulsions incident to such revolutions, the orders of heaven are strictly obeyed, and all his creatures live safe in his hand until the appointed time of their exit from the world.

"Our lives through various scenes are drawn,
And vexed with trifling cares;
While thine eternal thoughts move on
Thine undisturbed affairs."

Every rational creature, when he is born into the world, finds it made ready to his hand, and all the relations he sustains, and all the offices he fills, and all the sufferings he endures in time, result from the determinate counsels of God, as each man, with all his acts, formed a part, or

link, in the chain of the vast system of events that compose universal nature. Job said, "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me." This was true of Job, and so it is true of all his creatures. Thus God in providence executes in time what he has determined in eternity. For 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." Therefore all intermediate events are as fully determined as the declared end; and these intermediate events control and regulate the destiny of man. Cleanthes, said to be a heathen philosopher and poet, is quoted as saying,

"Father and King of heaven, my footsteps guide;
My wish with thy decree shall coincide;
Too weak for denial or delay,
I follow where thy purpose marks my way.
Were I reluctant, still thy chain proceeds;
Drags the unwilling, and the willing leads."

In the view of this heathen poet, his every movement was determined by the eternal counsels, and directed by the ever active providence of God. The whole chain of events and transactions of time, form one vast and grand system, or procession, in which all the actions, and the final destiny of his creatures, are involved, from birth to death. Our God has in his dispensations determined, and does by his providence distribute to all his rational creatures, each his allotted share of suffering and action, the relations they shall sustain, the offices they shall fill, when they shall be born, how long they shall live, and when they shall die, so that each shall run the race, and mark the circuit made by heaven. Pope says, "All partial evil is universal good." I understand the poet to mean that all the evil

that conduces to a good or determined end, is universal good; and when he says that whatever is, is right, it is so because God determined its existence. This can be illustrated by referring to the case of Joseph. As God sent Joseph into Egypt, it would seem that he was the cause of all those events that were connected with his going there. In the Bible narrative we see that from Joseph's first dream, to his final promotion in Egypt, there was a long series of evil practiced or enacted, all of which, as they conduced to the final end, were necessary, and therefore promoted what Pope called universal good, and in that sense were right. But carnal reason may suggest, Why subject Joseph to such a trying ordeal? Why should such a spirit of enmity and hatred be engendered in the minds of his brethren? Why were they so callous and deaf to pity, as to sell him, their own brother, to strangers of a foreign land? And notwithstanding his great agony, and entreaties with his brethren, yet they, demon like, and in defiance of all the endearing ties of brotherhood and humanity, force him as a slave to part with kindred, friends, and the land of his nativity; in a word, to endure all the afflictions and painful hardships, from the time of his dreams, to the time of his final promotion in Egypt. As Joseph said that God sent him into Egypt, we must conclude that God was the author or cause of all the incidents, circumstances and events, connected with his going; and in this view of the matter, all the events must have been right as contributing to the accomplishment of God's purpose in his case. From this we learn that an action, though morally wrong, is right in the sense that it conduces to a good end. Though carnal reason may suggest other methods of

proceedure, in the accomplishment of God's purposes, yet those who are taught of him, and imbued with his Spirit, will say with our Redeemer, "Even so, Father, for so it seemed good in thy sight." And this is reason enough for me.

"He in the thickest darkness dwells—
Performs his work, the cause conceals;
But though his methods are unknown,
Judgment and truth support his throne."

The going of Joseph into Egypt, was a link in the chain of divine providence, towards the fulfillment of the promise made to Abraham, when he dwelt in Haran, of a Savior, and of a numerous offspring, who should go into Egypt, and be afflicted four hundred years, when he would bring them out again. And so the plan of events, with all the evils to which they were exposed, from the promise to Abraham, to the birth of Christ, were embraced and determined in the eternal mind. And so in this case, from the beginning to the end, what Pope called partial evil, promoted universal good. In view of this, we may well exclaim with the apostle Paul, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" "For of him, and through him, and to him, are all things: to whom be glory forever. Amen." Then we are fully assured that "all our times are in his hand, and all events at his command." This basis affords a solid anchor of hope to the true believer, and from thence we can draw solid comforts, and realize peace of mind, and those tranquil joys which are the fruits of a steady and undying faith.

What is written above embraces my sentiments as near as I can express them. I submit them to your judgment.

JAMES WAGNER.

BLANCO, Texas, Feb. 24, 1897.

TWO PRECIOUS LETTERS.

[THE following letters from our dear, departed brother Jenkins, we know will be read with deep interest, and will be of comfort and instruction to all lovers of the truth, and especially those who have been so highly favored as to listen to the gracious words he was so ably gifted of the Lord, to speak in defense of the cause he so dearly loved. "Though dead, he yet speaketh."—ED.]

MIDDLETOWN, N. Y., Aug. 27, 1892.

MISS LAURA HUNTON—VERY DEAR SISTER:—This is our church meeting day at Middletown, and much we would like to have you with us, as our meetings always seem pleasant. As churches here we have been highly favored of the Lord for very many years with peace and quiet, while as individuals we have learned the truth of the words of the Savior, "In the world ye shall have tribulation." It is certain to come in some way, and in the Lord's own way. He knows what is best for us all, and has fixed the bounds of our habitation. Sometimes we get settled down comfortably, and feel as did Job, "I shall die in my nest;" but the Lord stirs up that soft nest, and things become very uncomfortable to us, until we find this is not our rest, because it is polluted. If we are followers of Jesus, we must at least in measure learn the meaning of his words, "The Son of man hath not where to lay his head." * * * We were so glad to know that your visit north was one of pleasure and delight to you, even though it was succeeded by sore trials. It is a comfort to believe that all our times are in God's hand, and that none of our troubles spring up out of the earth by chance. We surely ought to be reconciled to all our lot, knowing that the God of love, and power, and wisdom,

has appointed it all. Yet with shame I have to confess that at times I feel as did Jonah, "It is better for me to die than to live." But there have been times when I have considered all the sorrows and distresses of my past and present life, and feel to say with David, "The lines are fallen to me in *pleasant* places; yea, I have a goodly heritage;" because the Lord gives me the lot and experience of those who fear his name. Would I exchange it for any other lot? No, indeed. "Though my cup seems filled with gall, there is something secret sweetens all." What a blessed, highly favored people we are, with all our sorrows and afflictions. Is not this true, dear sister? "Consider him who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds." I cannot well write more at present. We send assurance of love and fellowship for you in the Spirit. Pray for us, and write to us when you feel it in your heart to do so.

As ever, your brother, I hope,

BENTON JENKINS.

MIDDLETOWN, N. Y., July 11, 1893.

MISS LAURA HUNTON—DEAR SISTER IN THE LORD:—More than two weeks have passed since we received your letter and your shadow, which we much appreciated. It is a good likeness.

This is my birthday—aged 49 years—and I want to write you a few lines. Yet my mind is barren of spiritual things, and I shall not be able to write to your edification. The words in Psalm xci. 16 have just dropped into my mind, "With long life will I satisfy him, and shew him my salvation." This was spoken of the dear Redeemer, and applies to him and all his members. Literally it was not true of him in his sojourn here on earth, for his

life was cut off here at the age of about thirty-three years, and that certainly would not be counted as "long life." Indeed, however many years our life on earth might be drawn out, it would yet be short. "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."—James iv. 14. How short the span! And however long natural life may be, the child of God cannot be "satisfied" with it, even under the most favorable circumstances. Nothing short of eternal, spiritual life can satisfy the child of God, and with that they shall all be satisfied, for the mouth of God hath declared it. It was given them in the dear Redeemer, and Satan cannot touch it, although he does worry and torment them here, and would destroy them if he could. Jesus says, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." O blessed assurance! Hear what God the Lord hath spoken, thou tried and tempted child. This world is not your home, for it is a world of woe, a vale of tears, and you are at times made to say with Job, "I would not live alway: let me alone, for my days are vanity." You know this is so, my dear sister. I know you are not satisfied; far from it. The Lord does not mean that you shall be satisfied with the life that is earthly. But you are satisfied when Jesus is revealed to you as your salvation. What a fullness of meaning there is in that word "satisfied." Having Jesus, we have all things, all that we desire, and God satisfies us with him. David expressed or voiced the faith of all the members of Jesus when he wrote the words, "As for me I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." How happy is our condition when by faith we are

made to realize that we dwell in the secret place of the Most High, and abide under the shadow or protection of the Almighty. Then can we say and sing, with David of old, "The Lord is my Refuge and my Fortress, my God; in him will I trust." Because God has set his love upon us in the dear Redeemer, therefore he will deliver us out of all our trials, and will set us up on high. The Lord grant you patience, my dear sister, to bear all the burdens of your wilderness journey. Now is your salvation nearer than when you first believed. By and by the tender, and loving, and compassionate Father will say to you, Child, come home.

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

My wife joins in sending you assurance of continued love and fellowship in the truth.

As ever, your brother in tribulation and hope,

BENTON JENKINS.

WILLIAMSTON, N. C., Sept. 15, 1897.

ELDER F. A. CHICK—MY DEAR BROTHER:—Your esteemed letter of the 9th inst., has reached me, and I have heard it read with much pleasure. For many years you have favored me with your letters, and I have replied with my own hand, but now my eyes have so failed me, that I have to answer you by the hand of another. You have written me many times, in hours of affliction, of trial, and of bereavement, and your words have, at such times, been very precious and comforting to me. And I have always loved the spirit in which you have written. If I know my own heart, I highly esteem the sympathy, and the fellowship of my dear brethren in Christ, but I feel most unworthy of their affection and fellow-

ship. In years that are past and gone, it was among my chief delights, to entertain them at my home, and to do all that lay in my power for them, and for their happiness, and I regretted that I could not do more. But now at the near close of my protracted pilgrimage, my poor life seems but a blank. I have been, and still am, a sinner, unworthy of the least of all the mercies of our God, and of the love and esteem of God's dear people; and the prospect of my entrance upon immortal glory, seems but dim. I feel that I have nothing whatever to plead before the Lord, but the rich merits of his dying and risen Son, the blessed Savior of poor sinners like myself. I can truthfully and feelingly say with the poet.

"Nothing in my hand I bring,
Simply to thy cross I cling."

My only hope is the blood and righteousness of the Lord Jesus Christ. Like yourself, my dear brother, I feel that the most of the differences and strifes among the Lord's dear people are unprofitable, and vain, and are indeed, as the small dust of the balance, in comparison with the great fundamental principles of our holy religion; and that our brethren should cease such contention, and dwell more upon the wondrous love of our bleeding Savior, to the edifying of his visible kingdom, and upon the things that make for peace. We have but a short time to live here, at the longest, and we ought, as it seems to me, to spend the time in the showing forth the praises of our heavenly King, and in humble and loving ministrations to his saints.

The dear brethren and sisters at Hope-well, occupy a peculiarly warm place in my affections. Dear Elder Purington used to visit us, and was very precious to us. Please remember me in love to sister

Purington, and to brother Cook and family, brother Leigh, and all others, who may inquire for me. I shall, as long as I live, be glad to hear from you, when you can find time to write, and perhaps I can get some one to write for me in reply. Your brethren in N. C. would all be rejoiced to have you visit them again. I have been extremely feeble during the warm weather of the past two weeks, but not so bad off as I was in June.

Your aged sister, as I hope, in Christ,
M. M. HASSELL.

[THE above letter is to us most comforting and strengthening. We feel that we can never prize too highly the acquaintance and fellowship of such, as sister Hassell. We have known her personally for nearly twenty years. In that time we have visited her home, and know that it was a delight to her and to her family to have the presence of the people of God, in their home. How pleasant are the memories of spiritual conversation with the Lord's people. Idle talking and jesting, always leaves a sting in our hearts, but such conversation as dwells upon the work of the Lord in christian experience, is always pleasant and profitable, and leaves nothing but pleasant memories in the minds of those who participate in it. Such memories have we of the visits which we have made to the home of our dear, aged sister. And we have reason to be thankful to God that we have received many comforting and edifying words from her by way of the letters which we have received from her pen. Natural sight has nearly departed from her, but that vision which is spiritual is not dimmed. We know that the hearts of all the people of God, will go out to our sister, as they read her words, written by the hand of another. My God bless and com-

fort her in her old age, and make her last days to be her best days.

Since the above was in type, we have learned of the departure of our dear old sister Hassell, from this world of trials and sorrows, on the fifth inst. Her obituary notice appears on another page of this number.—ED.]

LEBANON, Ohio, Oct. 9, 1897.

DEAR BROTHER BEEBE:—I send you a letter written by my request, giving a sister's experience in a New School Baptist college. As I know from personal knowledge the workings of many institutions of learning, I can fully appreciate the letter, and feel that it will be wholesome matter for your excellent columns. I may follow it soon on the same subject.

Yours most truly,

H. M. CURRY.

SEPTEMBER 6, 1897.

BROTHER BEEBE:—I have been requested to write for your paper some the things I have seen in denominational schools.

Why do Old School Baptists send their children to denominational schools? I suppose for the same reason my parents sent me to a school of that kind. Because they are not aware of the influence and of the snares that are laid to bring them into the churches they represent.

Several years ago my parents moved to a college town to educate my brother, sister and myself. About the same time, two other Old School Baptists moved to the same village with their respective families, for the same purpose. When we entered school we were required to attend church twice on Sunday, and if we attended morning and evening services, we answered "perfect" in chapel, the

following morning. Think of it; how degrading to report perfect in their chapel, for attending their church twice on Sunday! As we did not believe in Sunday Schools, we did not attend their Sunday School. In a short time the president of the school informed us all, in his remarks in chapel, that all those who did not attend the Sunday School must report to him their reasons for not doing so. Immediately after chapel my sister went to the "Doctor's" studio, and told him the reason we did not attend was because our parents did not believe in them. He informed her in his most polite and suave manner, that it was all right. We were astonished that he took it so kindly, but we soon learned that it was a sham, to cover up what was to follow. In a short time he began saying in chapel, "Don't you see how you are crowding yourselves out of society by not attending the Sunday School?" and "I warn you not to associate with those that do not love the church." At different times he repeated these things before the school, and every influence was used to keep them from associating with those who did not do as they wished in these matters. In your studies you are graded as low as possible, and everything is brought to bear against your advancement, as long as you do not join their church. In fact it is nearly impossible to go through their schools, and graduate from them, without joining their church. Do not think that money or position will save you from these indignities. What can you do if they choose to hold together and not associate with you, or grade you low in your studies, if you do not join their church? How much more gratifying to their pride to show you that with all your money, and position, you cannot stand against them with their church monopoly. Many times

when I have beheld the students in these schools, with their arrogant ways, believing they had a corner on religion, I have thought of the beast mentioned in the Bible, that should come up out of the earth. There was something in the very walk of their president on the street, that brought to remembrance the great red dragon, spoken of in the Scriptures.

Of the children of the other two families, that entered their school about the same time we did, all but one united with their church. Of our own family, no one joined them. I have never known of but one student, whose parents were of our denomination, who did not unite with their churches during their stay in school.

All Old School Baptists would shrink from sending their children to a Catholic school. Do not think for a moment that they are in less danger in the various Protestant schools. They are surrounded with the same influences to compel them to come into their churches. Is it consistent for Old School Baptists, after declaring non-fellowship for these institutions, at the Black Rock Convention, in 1832, to persist in throwing their children in the very jaws of these things, when there are very few of them who have ever attended these schools two years, and some of them a much less time, without joining their churches? When you give them your money, you are paying them for teaching your children to disrespect you, and to abhor that doctrine which has taught you to bring up your children in the nurture and admonition of the Lord.

One Who Has Witnessed These Things.

SEPTEMBER, 1897.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—We have moved from Washington city, to our new home on the Ohio river, and find (as I heard before com-

ing here) that there are no Old Baptists here. But I hope yet to find some of them within my reach. If not asking too much, will you kindly give notice through the SIGNS OF THE TIMES, that if there are any Old School Baptists who may read this, living in the vicinity of New Martinsville, Wetzel Co., W. Va., (which is situated on the Ohio river, thirty-six miles below Wheeling,) they will do me a favor if they will kindly write me at the above place, giving their name and address, or if they will come and see me, if they can. I so long to meet some in this seemingly barren land, who feel as I do. This is my object in writing this.

Some of the dear people in Washington requested me to write to them through the SIGNS, and let them know how I got along in my new home. I will merely say, that I cannot write to them now. Somehow, I feel too sad to write. It makes me homesick just to think of them, and the thought of writing fills my eyes with tears. Perhaps it is through self pity. I would be glad to hear from any of them. How lonely and sad it is to be thus isolated from the Lord's dear people, the humble poor. Perhaps I feel it all the more keenly after having lived in their midst for so many years, and having the pleasure of their company, which I find so sweet. It is still the more painful for me to be separated from Viola, my own precious child. She felt so loath to leave, and come so far away from the Baptist people, to whom she is very devoted. So she secured a government position and stayed in Washington. I was glad she could stay. But it is so hard for me to be without her. Her company, and spiritual conversation have been very sweet to me since she united with the church. To say that I am lonesome, would but very feebly express my

feelings. Still I cannot, must not, murmur. I must believe that the dear compassionate Jesus, has some good and wise purpose in all his dealings with the people of God, although they may not be able to see it. And if I am one I can take courage.

With christian greetings, your lonely sister,

ARAH ALDERTON.

UKIAH, Cal., May 30, 1897.

G. BEEBE'S SON—DEAR BROTHER:—I received a letter some time ago from our dear pastor in W. Va., which I will send for publication in the SIGNS, if you think proper. I have long delayed sending it, as I thought I would write some for publication, but as I feel my inability to write at present anything worthy of reading, I will send this. The SIGNS contain all the preaching that I hear, and I do not think that I could get along without them. I feel so lonely, and have no home since I left my native State and church. I had there many dear friends, and also brothers and sisters, but I miss the church more than anything else. But I think that the Lord has a purpose in all things, and I do believe that he will never leave nor forsake his children, nor make their burdens heavier than they can bear. I hope that the Lord will help you in publication of our dear family paper. I will now close.

From your sister, as I hope,

S. J. GANER.

MONTROSE, Va., June, 1897.

DEAR BROTHER CHICK:—I received a letter to-day from a dear brother and sister Ganer, of California. They are members of Reading Creek church, of which I am pastor. They wish me to write them a letter, and as they take

the SIGNS, I thought I would write a few lines to you, and if you would give it a place in your paper, many of our brethren and sisters could hear from me also. I am a cripple, unable to walk one step with either cane or crutches. Still I have not missed one meeting of our church since the dear brother and sister moved west. I have to be carried in and out of the meeting-house, and I sit and try to preach to the people, the gospel of Jesus. This is one of the greatest blessings to me on earth. Our church is in peace, and love and union. There is encouragement to a pastor when the members are all regular in their attendance. It is also encouraging to the members, when the pastor attends regularly. Dear brethren Beebe and Chick, I was sorry to hear of the death of Elder Jenkins. But I hope that the mantle will fall on you, dear editors, and that the Lord may enable you two brethren, to fill the task of three, and I feel sure that he will. I so much enjoy the reading of the SIGNS. What a pleasant writer brother H. Cox is. Also Elders S. H. Durand, Fred. Keene and Wm. Lively, and many others. I delight to read the editorials. Brethren and sisters, still write on. It is a great comfort to this poor old cripple to read, when all preach and write the same doctrine, salvation by rich, free, and reigning grace, to every chosen vessel of mercy. No wonder they all speak the same language, when all who are born of God, born of the Spirit, are taught of the Lord. Being thus taught, they every one, east, west, north and south, will say, "By grace are ye saved, through faith," which is the gift of God. They are also taught of the Lord to believe the doctrine of election, and predestination, and they love to hear it preached. They love to give all the honor and all the praise to God, in the salvation of

souls. "There is none other name under heaven given among men whereby we must be saved," save the name of Jesus. He came to save his people from their sins, and he died on the cross, and cried, It is finished. Therefore the battle is fought and the victory won. Our dear Redeemer bore our sins, dear children of God, in his own body upon the tree.

Your brother,

JAMES MURPHY.

DILLY, Oregon, April 19, 1897.

TO THE HOUSEHOLD OF FAITH—VERY DEAR BROTHERS AND SISTERS IN THE LORD:—It is with fear and trembling that I try to write a few lines to tell what I hope the Lord has done for my soul. I trust that he will direct my mind so that I shall write nothing amiss. In my youthful years I can remember of often taking the Bible, and retiring to some secluded place, and reading in it of the wonderful works which Jesus did while he was here in human flesh. Yet the Scriptures appeared to my mind only as historical matter, and as such were they of use to me. About the first event in my life of any note, was the death of my dear mother, which occurred when I was about twenty years of age, and she was called to endure great bodily suffering. I can well remember some of my thoughts at that time, and bitter thoughts they were, to think that a God who was represented as being so just and holy, and as having all power, should permit so much suffering. It was terrible to think of. My hard and stony heart was so set that I could stand at the foot of her bed, and see her breathe her last, without shedding a tear. And O the bitterness of soul, as the clods of earth fell upon the casket! About that time I began to get acquainted with the people called Old Baptists, and to go to their

meetings, and there I heard them preach that salvation was of the Lord, and that all things were predestinated by him, and made sure before time began. Such doctrine aroused my bitterest animosity, and while talking with some of them, I was almost ready to say that there was no God. This calls to my mind that while out one evening with a companion, who was an infidel, I said to him that if it were not for one thing, I surely would be an infidel. And in reply to his question as to what that was, I said that I would have to say that I knew there was no God. He said, that I surely ought to be able to say that much. But being just then over deep water in the canoe (for we were out in a canoe) I was afraid to say it, and by the time we had reached the shore, the subject had gotten off my mind. In the fall of 1875, I hired to work for a man who was a Baptist, and there I got to reading the SIGNS. But O how I was disgusted with their contents. The things that they contained presented themselves to my mind as fables, which were not fit to be told to little children, and yet I would read them. While in this frame of mind, my eldest brother was taken away by death, very suddenly. I then began to think, what if my time should come next? And death presented itself to me as a fearful thing. I could not understand the meaning of it. So I began to be alarmed, and to make resolves. I resolved to get religion. It never occurred to me that I might fail in the attempt. But O, what a complete failure I made of the matter, for in two short weeks, if it were possible, I was a thousand times worse than I was before. For before this I had not been a very profane youth, but now my very breathings were curses. Well do I remember that in this sad frame of mind I went to sleep

one night, and knew nothing until the next morning, when suddenly I awoke from a sound sleep, and saw the sun shining in at the east window. I sprang out of bed, and looked all around the room to find something at which I might swear, but praise be to his holy name, I have not found that thing yet. From that moment I began to realize that I was all wrong, and that I was a terrible sinner in the sight of God, who was thrice holy. O, the anguish of my soul! I had made such a fearful failure of getting religion, that I could not think of even trying it again, and O, what must I do? This was in November, and before the time came for the December meeting of the Old Baptists, I was fully persuaded that they were the people of God. So I went to their meeting, and told them something of what I have here written, and was received and baptized by them. I did not yet know what was before me. My burden of sin, instead of growing lighter, would often seem greater than I could bear, and I could only cry, "God, be merciful to me, a sinner." Well do I remember, as if it were but yesterday, one day in November, 1878, I came into the room where my wife and child were, feeling that my doom was forever sealed, and that there was no relief for me. I found myself standing by the fireplace, in what seemed to me the agony of despair. I was trembling from head to foot. My wife seeing my distress, wished to know what ailed me. I told her that I was going to die, and that hell was my portion, and that it was just, that it should be so, as I did not see how a just and holy God could do otherwise than cast me off forever, for I was without hope, and without God in the world: I told her that I must surely die. I could not ask the Lord to let me live any longer, for the longer I

lived, the worse I got. I told my wife to lock the door, and let no one see me, for I was not fit to be seen by any one. I yielded to the entreaties of my wife to lie down upon the bed. So I started toward it, thinking that I would never rise again. But thanks be to the God of all grace, I did not fall down upon the bed, but was made to fall down upon my knees beside the bed, and there I was made to pour out my soul in prayer and praise to God my Savior, as I humbly hope. After remaining in that condition for a few moments, I arose rejoicing in a crucified and risen Savior, believing that he was crucified for my sins, was buried and arose again for my justification. My burden of sin was all removed, and I felt as though I was done with all sorrow and trouble. This, dear saints, was a happy time to my soul, for I truly did feel that God, for Christ's sake, had forgiven my sins. Yet dear ones, I was not allowed to remain in that frame of mind very long, for the tempter soon began to try to convince me that I was deceived, and in two hours I was doubting whether I had ever tasted of the goodness and mercy of God. From that day to this, there has been a continual warfare with doubts and fears. I find that I am but a poor, stumbling creature, and that in me, that is, in my flesh, there dwelleth no good thing. I am often made to place my hand upon my mouth, and cry, guilty and unclean, before a thrice holy God. I often feel that I have deceived the church, but I have nowhere else to go. I do not want to do anything that is not in the order of the gospel; for the peace and welfare of the church, are my greatest delight. O the goodness and mercy of the Lord to his creatures! The members of the church are very kind to me, who am so unworthy of even their notice. With the psalmist I can say, "I was glad when they said unto me, Let us go into the house of the Lord." This is from a poor sinner, saved by grace, if saved at all. I remain your unworthy brother in tribulation,

J. K. BYRD.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1897.

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

EDITORS:

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All letters for this paper should be addressed, and money orders made payable, to
GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

JOHN XII. 32.

ELDER G. BEEBE'S SON—DEAR SIR:—As I am a steady reader of the SIGNS, and find great comfort in perusing its pages, I desire your views at your leisure, on the portion of Scripture found in John xii. 32: "And I, if I be lifted up from the earth, will draw all men unto me." If you, or any associate editor, have in the past written upon the above quoted text, I will buy a copy, and not trespass upon your time. If not, you will confer a favor on a seeker after light and truth, by giving your views at any time that you can spare a few hours for that purpose.

From an earnest reader and well wisher,

W. W. HARRIS.

83 EGE AVE., JERSEY CITY, N. J., June 28, 1897.

R E P L Y .

We do not recall whether the above Scripture has ever been written upon in the SIGNS editorially, and so we will try to comply with the request of our correspondent. Many requests claim our attention, some of which we cannot respond to, either for lack of time, or, as is oftener the case, for lack of understanding of the subject proposed. We would say first, that we understand that the Savior presented the same truth when he said to Nicodemus, John iii. 14, 15, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." Also the Savior refers to the same thing in John viii. 28. In the verses fol-

lowing the text, it is written, "This he said, signifying what death he should die." Then "The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man?" These are all the Scriptures in which the expression "lifted up" is used, as applied to the crucifixion of the Son of God, and it is worthy of remark, that John is the only one of the disciples who uses this expression, as falling from the Savior's lips. The expression is a forcible one, and it is used as another way of saying that the Son of man must be put to the cruel death of crucifixion. Jesus MUST be put to this manner of death. No other way would satisfy the type of the brazen serpent, as alluded to in John iii. 14, 15. The Savior said, "As the brazen serpent was lifted up, so must the Son of man be lifted up." Had Jesus been stoned to death, as was Stephen, or had he been beheaded, as was Paul, or had he suffered any other form of death, it would not have satisfied the type. The truth is plain that our God had decreed that his Son should die in the form that he did, and had so signified ages before in the type which Moses, his servant, was commanded to prepare for the disobedient Israelites, who had been bitten by the fiery flying serpents, on account of their transgressions, and who needed healing. There is a striking likeness between the type, and the great antitype, in another aspect. The Israelites were bitten by serpents, and a serpent must be raised up for their healing. So Jesus was made sin for us, who were sinners. We could not be healed otherwise. As the Israelites were bitten because of their sins, and so were convinced of sin, of righteousness and of judgment, so are the people of God convicted of

their sins, and of the just judgment of God against sin, and then they are made to see that a Redeemer must be found, and then Jesus is revealed as the only name given under heaven, and among men, whereby they must be saved. Serpents had bitten the Israelites, and so a brazen serpent was the emblem of the divine power and mercy to them, in healing them. Sin has bitten unto death all the people of God, and they are convinced of this, and then Jesus is presented as the one who has been made sin for them. But there is a difference between the type and the antitype. The brazen serpent was but a piece of brass, *Nehushta*, as it was called in the Hebrew tongue, while our Savior was the real power of God to save, and not a mere emblem. It has seemed to us that there was another reason why the Son of man must die the death of crucifixion as he did. It was a lingering death, and a painful one, and so by it was the wrath of God against sin emphasized, as it could have been in no other way. Thus not only the fact of his death for sin, but also the manner of his death, were both fixed in the eternal mind, before the world began. And so all things before it, were pointing on toward it, and all that it was meant to accomplish, was declared by the mouth of all the holy prophets, and in all the types. There is never any change in the eternal mind; there is but a continued manifestation of it to us in all the ages of time. It is declared again and again, that these things were so, that the Scriptures might be fulfilled. How often it is said in the New Testament, "Thus it is written;" and Jesus declared that the Son of man goeth as it was appointed for him.

In the text under consideration, the word "if," which the Savior used, by no

means implies any doubt that he shall be lifted up, or crucified. On the contrary, he expressly declared that he ought to have suffered these things, and thus to enter into his glory. And again he declared that it was thus written, and that it behooved him to suffer these things. These things MUST be, else the purpose and word of God shall NOT be fulfilled. Unwittingly the hands of wicked men carried out the will of God. They meant it not so, yet they in their very hatred of Jesus and his word, only fulfilled his eternal purposes of love and mercy toward his people. How wonderful it is, that wicked men only succeed in bringing the purpose of God to pass. The potsherds of the earth may strive with the potsherds of the earth, and nations may rise and fall, but it is only the fulfillment of the word, that he will overturn and overturn, until his will is accomplished. In the crucifixion of the Savior, the mystery of iniquity, and the mystery of godliness, are set one over against the other, and the mystery of iniquity was made to work out the everlasting decree of God, in the salvation of his people. Thus the purpose of God, the fallen condition of the objects of the love of God, the overruling providence which controls all worlds, and beings, and events, all worked together to fulfill the decree that Jesus should die for the sins of his people. They who crucified the Savior, did not know that they were fulfilling his all-wise design in what they did, but nevertheless they were doing the will of God. Thus the inspired Peter testifies in Acts iv. 27, 28, "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 be-

fore to be done." Notice they were all gathered together against the Lord, and yet it was (though all unknown to them) to do the very thing that his purpose had before determined. How wonderful that men should fight against God, and yet do but that which he has decreed. How unsearchable are his judgments, and his ways past finding out.

But perhaps the chief question in the mind of our friend is, What is meant by the expression, "Will draw all men unto me?" We do not suppose that it is here necessary to argue that this text does not teach the doctrine of universal salvation. Were it so, we should find its teaching in direct contradiction of the general tenor of the Scriptures; for the everlasting destruction of the wicked is declared in the word many times. Still less does this text give any warrant for believing in conditional salvation. Whatever term "all men" embraces, the Savior declares without any reservation, that they shall be drawn to him. There is no condition in the text. It is not said that I will endeavor to draw all men unto me, nor is it said, I will draw them if they will come, but the language is, "I will draw all men unto me." If the words "all men," do mean all the inhabitants of the world, then it is sure that they will all be saved in him, "For whosoever cometh unto him shall in no wise be cast out." But if the words mean this, then the merest glance at the facts would show that they were false, for all men are not now, nor have all men ever been drawn unto him. Only a few were drawn to him in the years immediately following his death and resurrection. The vast majority of mankind then hated and persecuted the doctrine of Christ and his followers; and to-day what do we see? Three-fifths of all the present inhabitants of the world do not

even believe nominally in the name of Christ, nor in the God of heaven, who sent him into the world. The followers of all pagan systems of religion embrace fully three-fifths of the race of man. Then if we come to consider those who claim to be christians, we find the Romish church, the Greek church, the Arminian church, nither of whom either believe in, or practice vital godliness. They are state churches, and possess a religion of forms, and make no pretensions to demanding an experience of vital godliness as a condition of membership. Here and there one among them shows some acquaintance with true religion, and some personal knowledge of Christ as his Savior; but this is not because it is the teaching of their church, but rather because the light of the gospel has pierced the darkness of blindness and ignorance, and has brought salvation to here and there one. Then if we consider the Protestant denominations of the day, we find in most of them a passing by, and a complete ignoring of the new birth, and a teaching that all there is of vital religion, is a belief of certain dogmas, and a moral life. This is especially true of the church of England, of the Lutheran church, of the German Reformed church, and of the Campbellites; and in all the rest, one might attend upon their ministry for years, and never hear the new birth alluded to, and if one should come to them with a genuine christian experience, it would be looked upon and tolerated only as a figment of the imagination. Indeed, if we look over the so-called christian world, how few show that their hearts are with Christ, who may in the forms of worship, call upon him. The professions, the lives and the conversation of the majority of religionists, show clearly that they have not been drawn

unto Christ. Let any man take the village, or the community in which he may dwell, and think how many he can call up, who show by their lives that Christ is to them all in all. How many, even of those whose names are upon some church book, show that the god of this world is after all their god. It is an astounding fact, that those who claim that the salvation of Jesus was meant to embrace the whole world, must face the truth that not five per cent. of mankind, even in this late day, when the name of Christ has been preached for nearly nineteen centuries, show by their life that they have been really drawn to him. What shall we make of these facts, if indeed it was the purpose of God to draw all the race of Adam unto him? But the people of God who believe his word concerning election, and that a remnant shall be saved, have no such difficulty to face. As to why our God should have chosen a remnant, we know that he gives no account of his matters to any one. We can only say as the blessed Master did when he rejoiced in spirit, and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." We can know no more than this, and we have no right to say any more than this. These things show, if anything can be shown clearly, that the salvation of God never has, and does not now, embrace all mankind. If we believe that our Savior knew whereof he spoke, and that he could utter nothing but truth, then we are driven to believe that these words do not at all teach that all individuals of the human race shall be drawn unto him. We have no question that the meaning of this language is just what is taught in

the Scriptures elsewhere in many places. It is that now the middle wall of partition should be broken down by his crucifixion, between Jew and Gentile, and that not only should the Jew partake of the blessings of his salvation, but also the elect of God among the Gentiles, should come to him. "Other sheep have I, which are not of this fold, them also must I bring, and there shall be one fold and one Shepherd." We need not multiply quotations. No doubt many will occur to our readers.

Now we will turn for a brief consideration of the drawing itself. What is it to be drawn to Christ, and how does it come to pass? It was a startling statement that the Master made, if considered from any human standpoint. It was a contradiction of all that men could think possible. To what and to whom are men generally drawn? Would we expect to see men coming to the side of a malefactor who had expiated his crimes upon the tree of the shameful cross? Yet Jesus declares just this, and we hear Paul saying afterward, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Christ draws his people by that which is a shame in the eyes of the world, and Paul glories in that which the world counts shameful. He does not then say, If I be exalted to a kingly crown; if I be received and believed on, by the noble and the powerful; if I manifest my power, and at once overthrow my foes; if I can but cause my doctrine to be heard and heeded by the wise, then shall I draw all men unto me. No, he says in substance, If I am put to the shameful death of the Roman cross, if I be lifted up as the derision and scorn of men, if I die and go down into death and the grave, then will I draw

all men unto me. Not by pleasing the world, but by offending the world will he draw men unto him. Not by doing what men expected he would do, but by doing what no one could expect of him, should this come to pass. The religion of Christ does not stand in the world, nor is it advantaged by any means that human reason or human desires could suggest. The key of all that makes the kingdom of God precious in the hearts of any of the sons of men, is found in these words, "If I be lifted up." It is by his death that we live. In no other way could men be truly drawn to him. If we are drawn to him at all, it must be as he is, and as our needs require. We need a Savior, and he is a Savior only as he died upon the tree of the cross. Therefore he must die, if we are to have our needs met and answered. This drawing is purely experimental. The soul comes to feel his need of atonement, and in Jesus he finds his atonement. Thus the cross comes to be the sweetest theme in the poor sinner's heart, that it is possible for him to hear. And like Paul, he also says at last, God forbid that I should glory, save in the cross of Christ. He must say this, because here alone is his salvation and his rest. Paul declares to the Galatian churches, that he had set forth Christ evidently crucified among them. This he calls elsewhere holding forth the word of life. Who can express what this means to a guilty and condemned sinner, who sees that as he has sinned so he must die? Such a soul must be drawn to Christ. It needs no exhortation to bring him there. The thirsty need no exhortation to come to the fountain of waters to drink. The fountain of cooling waters itself draws them. Just so Jesus draws his people. Their need, and his fullness, are the two things need-

ful to draw them; and so out of every nation, and tribe, and tongue, and people, his chosen come as doves to their windows. The word of their hearts is fulfilled when they say, "Draw me, and I will run after thee."

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

WHAT EARLY CHRISTIANS BELIEVED.

BROTHER Wm. Batting has sent us some paragraphs clipped from the *New York Chronicle*, for which he will please receive our thanks.

The sentiments expressed by the editor of that journal, although blasphemously contradictory to the inspired Scriptures, are harmonious with the popular doctrine of New School Baptists, and of all Arminian will-worshippers of the present age. The assertion of the *Chronicle*, that, "The early christians believed that they could conquer the world to Christ," is a slander on the primitive saints; but probably true in reference to the modern nominal professors of christianity. The missionary stock-jobbers, and probably all other workmongers, act upon the principle that they could greatly enlarge, and essentially improve the kingdom of Christ, by their exertions and treasures, and their belief of that falsehood, is the grand principle of all their unscriptural operations. But the primitive saints held sentiments diametrically opposite. Instead of believing that they could in any sense, conquer the world to Christ, they believed that Christ could conquer the world unto them, and all the victory they ever had expected or desired was that which God giveth them through our Lord Jesus Christ. They believed that Christ could make them

more than conquerors; but they never had the vanity to believe that they could make Christ a conqueror by anything in their power; for well they knew the truth of the Savior's words, that without him they could do nothing. The apostle John testifies that "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"—1 John v. 4, 5. This is a very different thing from the saints conquering, or subduing the world to Christ. "Whatsoever is born of God," had its existence in God before its birth, and therefore is not of the flesh. The power then by which the saints triumph over the world, is of God, and not of even the saints. "This is the victory that overcometh the world, even our faith." This declaration, read in connection with the first clause of the text, "Whatsoever is born of God, overcometh the world," shows that the faith of God's elect is born of God, and not a thing of earthly or human origin. By grace you are saved, through faith, and that not of yourselves; it is the gift of God. Paul says, The life which I now live in the flesh, I live by the faith of the Son of God, who has loved me and given himself for me. Of this faith which overcometh the world, Jesus Christ is both the Author and Finisher.—Heb. xii. 2. And for the exemplifications of faith's victories over the world, read the eleventh chapter to the Hebrews.

The sense in which the editor of the *Chronicle* uses his extravagant language, was not, as he would now pretend, in reference to the triumphs of faith in christians over the lust of the world, the lust of the eyes, and the pride of life, according to 1 John ii. 16, for he made the declaration in connection with his boast-

ing assumption, that the weakest possessor of a christian hope, "believes that he can bring sinners, as trophies to his Master. He believes that the worst of men may be converted, and goes at the work with the assurance that he shall succeed;" then follow the words quoted and commented upon, "The early christians believed that they could conquer the world to Christ."

Being called on, in a subsequent number of their *Chronicle*, by a writer over the signature "C. S." to prove by Scripture testimony, that the early christians believed that they could conquer the world to Christ, and after proving they so believed, prove by the same authority that they were correct in so believing, and if they believed so, and were correct in so believing, to show why they did not arise in their might, and do it; they attempt very adroitly to back out of their position, by saying, "We did not mean that they believed that they could conquer the world in the sense of bringing every man in it, or even the great majority, to be true christians; but only that they could vanquish the enemies of their personal holiness, and also succeed in the face of all opposition, to establish the kingdom of God in the world, and could multiply its subjects in all lands," &c. Well, how much will this subterfuge avail? Pray, Mr. Chronicle, tell us, if christians can convert the worst of sinners to Christ, why they cannot with equal ease and expedition convert the better class, and so save them all? Is the machinery so geared, that it will only take in the worst? You say, "The weakest possessor of christian hope believes that the worst of men may be converted, and goes at the work with the assurance that he shall succeed." Now if the weakest christian

men, and bring them in, as you say, as trophies to Christ, why, in wonder, cannot the stronger christians, the Sampsons, for instance, manage to convert the better portion of mankind, and so subdue the whole human family as trophies to Christ? Is it possible that the worst of men are so much easier converted, that the weakest saints can manage them, while the very best of men, are more than a match for your Sampsons? But, "You only mean they can vanquish the enemies of their personal holiness, and succeed in the face of all opposition in establishing the kingdom of God in the world, and can multiply subjects in all lands." Did the primitive saints believe even this? Did Paul believe that he had power to vanquish the law in his members, which warred against his soul, and brought him into captivity to the law of sin? Did he believe that he was able to vanquish the body of this death, that made him cry out, "O wretched man that I am?" Did he and his brethren really believe that they were going shortly to bruise Satan under the feet of Messiah? Or, did they not feel encouraged in the thought that God would shortly bruise Satan under their feet, and give them victory over sin, death and hell, through Jesus Christ their Lord?

Again, Mr. Chronicle, How do you ascertain that the early christian possessed power, or that they believed themselves able to establish the kingdom of God in the world? Christ has testified that the kingdom of God was prepared for the saints from the foundation of the world. Daniel, by the Spirit testified, that, "In the days of these kings the God of heaven shall 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 shall consume all these

kingdoms, [which were indicated by the image in Nebuchadnezzar's vision], and shall stand forever." Pray, where did you learn that the early, or the latter christians, were to do this? Is the kingdom of our Lord, and of his Christ, a house made with hands? a building of men, set up, or established by men? When the eternal Jehovah said, "I have set my king upon my holy hill of Zion."—Psalm ii. 6. When, "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. "When he spake in vision to his Holy One, and said, I have laid help on one that is mighty; I have exalted one chosen out of the people: I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established; mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. 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 for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven."—Psalm lxxxix. 19–29. Was all this designed to teach us that the kingdom was to be established by men, or that the trophies to Christ were to be gained by the zeal and labor of his disciples? Was it said that Jesus should ask of his early or later saints, and they would give him the heathen for his in-

heritance, and the uttermost parts of the earth for his possession? Or, did his people say unto him, Sit thou at our right hand, and we will subdue all things unto thee? We will procure thy trophies? We will make thine enemies thy footstool, and we will establish thy kingdom? Where shall we find a record of anything of this kind? Why, in the *New York Chronicle*; but not in the Bible.

Nor less fallacious are the assumptions of the *Chronicle* in regard to the subject of Christ's kingdom being either multiplied, or diminished, by the christians, early or late. "Except a man be born again he cannot see the kingdom of God." Those who are born again, are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Such, and no others, are subjects of the heavenly kingdom; for them exclusively, the kingdom was prepared before the foundation of the world. It is the good pleasure of God that such, and only such, shall inherit the kingdom. Christ will gather all such with his arm, and carry them in his bosom. He shall 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 world; even every one that is called by my name, for I have created him for my glory. "All that the Father giveth me, shall come unto me, and he that cometh, I will in no wise cast out." "No man can come unto me, except my Father which sent me, draw him." It does not depend on the mission efforts of men, but the sovereign power and purpose of the unchanging God. Christ, the good Shepherd, putteth forth his own sheep, and goeth before them, and they follow him, and he giveth them eternal life, and they shall never perish, neither shall any pluck them out of his hand.

In conclusion, we will say to the Solons

of the *Chronicle*, Cease your ravings, at least until you issue your new Bible. We do not wonder that you desire a new translation of the Scriptures; for it must be hard for you to kick against the pricks.

MIDDLETOWN, N. Y., May 1, 1855.

CORRESPONDING LETTERS.

The Mount Pleasant Association of Old School or Primitive Baptists, now in session with the Cane Run Church, at Turners, Henry Co., Ky., September 15th, 16th and 17th, 1897, to the several Associations with whom we correspond, Greeting.

BELOVED IN THE LORD:—Another year, with its many changing scenes, is past, and through its weary days of toil and labor, we have been safely brought by our kind and loving Father, and favored to meet in an associate capacity. As an Association, we are in peace, and established in the faith and doctrine that has long been contended for by this body, viz: Salvation by grace alone to poor, perishing sinners. The unity and oneness of Christ and his people, by virtue of life given us in Jesus, the second Adam. But few messengers from our corresponding Associations here met with us this year, yet we welcome them and receive them in the love and fellowship of the gospel of Christ, and desire a continuance of your correspondence, believing it is for our mutual good, and to the glory of our God.

Our next Association is appointed to meet with the Sulphur Fork Church, Henry Co., Ky., beginning on Wednesday before the third Sunday in September, 1898, where we hope to again meet you by letter and messengers, and to hear of your steadfastness in the doctrine and order of God's house.

We published no Minutes last year, and

this year we have dispensed with the publication of them entirely, but hope to address our sister Association meetings, through the SIGNS OF THE TIMES.

Now, may the all-wise Creator guide us all aright, and finally give us a happy admittance to the heavenly land, is the prayer of your sister Association.

P. W. SAWIN, Mod.

E. F. RANDELL, Clerk.

The Roxbury Old School or Primitive Baptist Association, in session with the Second Church of Roxbury, Delaware Co., N. Y., September 8th and 9th, 1897, to the Associations and churches with whom we correspond, sends christian love.

DEARLY BELOVED IN THE LORD:—Through the tender mercy of our covenant-keeping God, we still live on the earth as his creatures, and have great cause for joy and gladness of heart in that our God still reigns, and is to us the same unchanging God. In this short epistle we desire to say to you, that we have no other hope or trust than that which in our experience his loving kindness, and saving grace, has brought us. We trust we are of the number that God has given a banner, and that we have in the name of our God, set it up. And because it has love and truth on it, we desire to display it. We think, and believe we know, they are a blessed people, who know the joyful sound of the gospel. We feel to say that the gospel of the Son of God has been preached to us in faithfulness, and much assurance, by God's servants, which he has sent unto us, for which we desire to praise his holy name. Our churches are dwelling in peace, and traveling in the order of the gospel, for which we also feel thankful to our God, who alone keepeth the feet of his saints. We have received

your Minutes and messengers, and desire a continuance of the same at our next session, which will be held, the Lord willing, on the second Wednesday and Thursday in September, 1898, with our sister church, Olive & Hurley, at Olive, Ulster Co., N. Y., to commence at 10 o'clock a. m.

J. D. HUBBELL, Moderator.

WILLIAM BALLARD, Clerk.

The Licking Association of Primitive Baptists, now in session with the church at Goshen, Anderson Co., Ky., September 10th, 11th and 12th, 1897, to the corresponding Associations.

DEAR BRETHREN IN CHRIST JESUS:—

We have cause to be thankful to our heavenly Father for bringing us together again in an associate capacity, where we enjoy the greetings and communion of the little children of God. Our joys are only chastened by our griefs; and when we find places vacant that were so long filled by those we loved, it should remind us that we, too, are nearer home, and make us more careful to manifest our love to those now with us. So we desire to express our continued love and fellowship for you, and all the faithful in Jesus, and ask an interest in the prayers you feel to utter for the peace of Zion. May God keep you and us firmly fixed in the faith that is his gift, and which was once delivered to the saints. Then we shall rest in the thought that as he is a God of knowledge, he knows his people; as he is a God of love, he loves them; as he is a God of power, he is able to keep them. When this faith is in exercise, we know that our Redeemer liveth, and rejoice to know that nothing is able to separate us from the love of God. Though we are few in number, we are at peace, and when we are made to hear the gracious words

that fall from the Master's lips, and are fed so bountifully by his servants sent to us with messages of love, we feel to sit down with Abraham, Isaac and Jacob, and rest in the sure promises of God, where we can sing that good song, "Salvation is of the Lord." We are glad that there is a people who know the joyful sound, and can say that "He is the Rock, and that his work is perfect," not needing man to finish anything for him. Though we are troubled many times, and come fearfully to the place where prayer is wont to be made, yet we can often sing,

Thy ways, O Lord with wise design,
Are framed upon thy throne above,
And every dark and bending line,
Meets in the center of thy love.

May God manifest his love to you, and all the household, is our prayer for Jesus' sake. We desire a continuance of your correspondence.

Our next session will be held, the Lord willing, with Salt River Church, Anderson Co., Ky., beginning on Friday, before the second Saturday in September, 1898.

SMITH HAWKINS, Moderator.

J. T. McCOUN, Clerk.

C. W. BOND, Assistant Clerk.

The Lexington Old School Baptist Association, in session with the Clovesville Church, Delaware Co., N. Y., September 15th and 16th, 1897, to the Associations with whom we correspond, sends christian love and salutation.

By and through the kindness and mercy of a just and benevolent God, we have the great privilege of meeting at this time and place, to worship God according to the dictates of our own consciences. It is with a deep sense of love that we are permitted once more to address you, and to thank the Lord of heaven and earth, that he has permitted us once more to meet together in an as-

sociate capacity. We have listened to the joyful sound of salvation by grace, as proclaimed by two able ministers of our faith and order. Each has spoken with power to the comfort and upbuilding of Zion. We have gladly received your Minutes, and wish to continue the correspondence.

Our next session is appointed to be held with the Schoharie Church, Schoharie Co., N. Y., on the third Wednesday and Thursday of September, 1898.

JAMES MILLER, Moderator.

JOHN A. MORSE, Clerk.

JAMES AVERY, Assistant Clerk.

MARRIAGES.

AUG. 10th, 1897, by Elder A. B. Francis, at Laurel, Del., Mr. Joseph C. Collison and Miss Louisa Lambden, both of Sussex Co., Del.

SEPT. 28th, 1897, by the same, in Alexandria, Va., Mr. C. W. J. Summers and Miss Dorcas L. Carlin, both of Alexandria.

OBITUARY NOTICES.

DIED—April 11th, 1897, **John E. Winner**, after an illness of several months, aged 80 years, 4 months and 1 day. He was not a member of the church, but was a constant attendant at the meetings with his wife, who has been a member many years, and he appeared to give careful attention to the preaching, and to have a love for it. He was highly esteemed in the community. His wife and several children, all married, survive him. Our dear sister asks for the following verses of hymn 1256, Beebe's Collection, to be printed with this notice:

"It is not death to die—
To leave this weary load,
And, 'midst the brotherhood on high,
To be at home with God.

It is not death to close
The eye long dimm'd by tears,
And awake in glorious repose,
To spend eternal years."

ALSO,

Miss Elizabeth L. Miles departed this life on Sunday morning, August 1st, 1897, aged 95 years, 8 months and 25 days. She had been a regular attendant of the Old School Baptist Church meetings in the same meeting-house for about ninety-three years, her father having moved to this place from Pennypack when

she was about two years old. She never went elsewhere, except on some special occasion, and was never out of this neighborhood, except the few times she attended the meeting of the Delaware River Association, at Hopewell, or Kingwood.

Her experience of grace began when she was about thirteen, "From which time," she said, "I had a feeling of being a great sinner, and would lie awake at night and cry about it." But it was some years after that when she first saw how that a sinner could be saved through the mercy of God. I have heard her tell of her exercises often within the past fifteen years, and always listened with peculiar interest; but I did not write down what she said, which I now regret, for it would be read with much gratification and comfort by the spiritual readers. Many portions of Scripture came to her mind from time to time, but the words through which she was finally delivered from condemnation, and made to hope in the dear Savior, were these: "Christ is the end of the law for righteousness to every one that believeth."—Romans x. 4. These words I used for a text on the occasion of her funeral, August 4th. It was some time after this that she was made to see her right to the ordinance of baptism, and I cannot now recall the portion of the Scripture which was applied to her with such power, that she felt the duty and the privilege to be hers to follow her dear Savior. She was baptized by Elder Daniel Harding, in the fellowship of this church, in June, 1862. Her sister, Miss Mary B. Miles, twelve years younger than she, was baptized in June, 1860. She yet remains, the last of three brothers and two sisters. She was able to be with sister Eliza during her long illness, till the last week, when she was prostrated. She has now recovered so as again to attend the meetings of the church, from which these dear sisters and faithful christians were never absent when able to go. The disease of which sister Eliza died was cancer in the face. Her fortitude and patience under her sufferings were quite remarkable, it seems to me. I often called, and was always asked to read a portion of Scripture, and speak in prayer, as had always been the case when they were well, when circumstances would permit. It was pleasant to talk with her, and hear her talk on spiritual things, which she always seemed ready to do, although feeling that she was the least and most unworthy of all saints. She had a strong mind for the affairs of this life, and kept her interest in them, and her hold upon them, to the last; but this never appeared to take her mind in any measure away from spiritual things, or lessen her interest in them. The conversation went from any temporal subject that might be under consideration, to the subject of salvation, and the experience of it, as easily and sweetly as the flowing of water that had been momentarily hindered and held back, as though heavenly, instead of earthly things, were the common current of her thoughts. In speaking of her feeling

toward the church, she said, "As I have stood by the meeting-house, and looked at the brethren and sisters standing about, I have felt my heart go out to them with such a feeling of love as I cannot express. I think I have loved my parents, and my brothers and sisters, as well as any one could, but this is a different love, and far above that which I feel for my relatives." Hymn No. 960, in Beebe's Collection, was very dear to her. It came to her at one time, a few years ago, with such wonderful power, and especially the lines, "Sing of his dying love, and sing his rising power." But the hymn No. 627 she claimed as peculiarly her own. One day, a week or two before her departure, when I called, they told me in her presence that she had just repeated in her sleep the whole of that hymn, "Jesus, before thy face I fall." She smiled pleasantly, and then repeated the three first stanzas in a clear, rich voice, and with such sweet expression of deep feeling, that I thought I never heard anything read better. It seemed to come right out of her heart. Our dear sister Mary feels deeply this separation from the one who has been her constant companion from her earliest remembrance, with but a few days separation in all her life; but the dear Lord comforts her. Her only niece, Miss Malvina Miles, was able to be with them through the time of sickness, and still remains for the comfort of sister Mary.

This is another great loss to our dear little church, which we feel deeply, while at the same time we rejoice that those who have gone from us are now free from all sin and sorrow, forever at rest with their dear Savior.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Oct. 8, 1897.

Ruth Debolt, daughter of George and Rachel Debolt, was born Oct. 9th, 1824, in Winchester, Preble Co., Ohio, and with her parents removed to Randolph Co., Ind., about the year 1840. She was married to John P. Peters, Jan. 25th, 1848, with whom she lived until her death, which occurred Sept. 6th, 1897, at their home near the village of Rose Hill, Darke Co., Ohio, where she and her now aged husband have resided since their marriage. To them were born three sons and two daughters, one of the latter having died some twenty years ago. The surviving husband has been for many years one of God's chosen servants to proclaim the unsearchable riches of his precious grace, and this dispensation of God's providence brought a great sorrow to our beloved brother and dear children, but the Lord supplied them all with his divine grace in time of their great need, the children all being members of the church except one, and we think he should be, so that they all seemed quite reconciled.

The subject of this sketch never made a public profession of her hope in Christ, though having received it prior to her marriage, but never could bring herself to believe she was good enough to be a member of the visible body of Christ, though often admonished as to

duty. Her final sickness was of several months' duration, and the last eight weeks she kept her bed, caused, as her physicians thought, from a cancerous affection of the stomach, causing extreme suffering much of the time; but she endured it with wonderful patience, being fully reconciled to the Lord's will, and frequently expressing the wish that he might hasten the time of her departure.

The writer having arranged to visit that section of country at about the time her death occurred, was specially requested to go directly to her home first, as she desired to see us, having an acquaintance of some fifty years. We accordingly arrived there on the first day of September, and she expressed her pleasure that the Lord had permitted her to see us. Though very weak and emaciated, in consequence of being unable to retain any nourishment, yet she talked considerably, frequently expressing her resignation to the Lord's will, to go hence and be with Christ, thus to dwell through all eternity with her blessed Redeemer. On Thursday, Sept. 2d, we took our leave to attend the Greenville Association, at Spencerville, Ohio. Before our departure, she requested the family and relatives, and a number of friends present, to join in singing her favorite hymn, beginning,

"Your harps, ye trembling saints,
Down from the willows take," &c.

After the hymn was sung, the writer by her request tried to offer an humble petition to the throne of grace, in behalf of the dear sufferer. She expressed quiet satisfaction and comfort in the service, and repeated the first line of the fourth stanza, saying, yes, "The time of love will come." She survived till dawn of day Monday morning, Sept. 6th, when she quietly and sweetly fell "asleep in Jesus." She was a most worthy and loving companion, mother, neighbor and friend, greatly esteemed by all who knew her, and that number was large, for her house had been a Baptist home in the fullest and truest sense for nearly fifty years, and it was her chief joy to wait on and entertain the brethren and sisters. The loss in this regard will be sadly felt by those who have shared the hospitality of this pleasant home, as the writer has often done.

The funeral service occurred at the Baptist meeting-house of Providence church, within one-fourth mile of the home of the deceased, and was conducted by the writer in presence of a large concourse of sympathizing friends, using Galatians i. 4, as a text, and endeavored to comfort the dear, mourning ones, with the consolations of God's immutable promises and abounding grace, after which the remains were consigned to the tomb, to await the glad sound of the trumpet of God, when it will come forth clothed in the glorious and beautiful robe of the righteousness of the Lord Jesus, to dwell with him in mansions of eternal glory.

M. W. BYRAM.

FREMONT, Iowa, Oct. 4, 1897.

Deacon Samuel Beyea departed this life at his home near New Vernon, Orange Co., N. Y., on Thursday August 5th, 1897, in the 79th year of his age. He was the son of Nathaniel and Durenda Beyea, who were both members of the New Vernon Church. There were six brothers and two sisters in his family. Of these but one is now left. He was baptized by Elder Gilbert Beebe, into the fellowship of the New Vernon Church, August 5th, 1860, making his membership in the church just thirty-seven years. He was chosen a deacon in the church Oct. 6th, 1877, which office he retained to the time of his departure, with satisfaction to his brethren. He was married to Phoebe Jane Comfort, Jan. 4th, 1844, who died April 14th, 1883. He left but one child—Mrs. Mintie Mapes. She was with him during his last years, and ministered to him as a loving daughter. It was our privilege to know brother Beyea during the last twenty-five years of his life. His house was the first that we ever entered in the vicinity of New Vernon, and from that time to the day when we were called to attend his funeral, we knew him but to esteem and love him. He was of a quiet disposition, not given to much talking, but by his care for the interests of the church, quietly seeing after the things that were needed, and his careful hearing of the word of God, he showed more plainly than words could, that his whole heart and soul were in the cause. He desired its welfare. He was feeble for several years, and during the last months of his life, grew to be very feeble, but no murmuring word escaped his lips. He was patient, and resigned to the will of God. We were sent for, and attended his funeral on the seventh. A very large concourse of people attended the services at the meeting-house, thus attesting the esteem in which he was held among his neighbors and friends.

May God comfort the dear daughter, and all who mourn, and the church, which can but feel sorely bereaved. The text used upon the funeral occasion may be found in 1 Cor. xv. 48. C.

THE sad news has just reached us that our dear, aged sister, **Mrs. M. M. Hassell**, of Williamston, N. C., passed away from earth on Wednesday afternoon, Oct. 5th, at about 4 p. m. No one was more widely or favorably known among Old School Baptists all over the country, than was our sister for many years. Those who did not know her personally, were drawn to her by her writings, which were always in harmony with the word of God, and full of the evidences of that experience by which we are brought to have no confidence in the flesh, and to rejoice in Christ Jesus, and to worship God in the spirit. Those who did enjoy a personal acquaintance with her, loved her without exception, for her godly walk, and true, spiritual conversation. And so she will be missed among a wide circle of friends. Truly a mother in Israel is fallen asleep in the Lord.

C.

Nathaniel Brittingham was born August 17th, 1813, and died Sept. 16th, 1897, aged 84 years and 30 days. He was born in Worcester Co., Md., and lived in that and Wicomico County all his life. He was an exemplary citizen, and filled all the relations in life in an exemplary manner. Nobody ever had aught to say against him. He never made a profession of religion, but was a good friend to the Old School Baptist cause, and his children have this to comfort them, that when the time of his release from these bonds of clay approached, he was ready, and welcomed the approach of the messenger death. His last illness was of about eight weeks' duration, which he bore with great patience. Elder Poulson and myself both called to see him during his illness, and he was very much pleased to see us, and conversed freely, and afterwards alluded frequently to our coming.

He was married to Mary S. Laws, Jan. 17th, 1838. To them were born seven children—six daughters and one son. The son and three daughters survive him. His wife died Oct. 27th, 1892. He also leaves twenty-six grandchildren, and twenty-eight great-grandchildren, and one great-great-grandchild. He was buried at Forest Grove, Sept. 17th, when brother H. C. Ker preached a comforting discourse to the bereaved family. May the son and daughters, and all, find comfort in the assurance that their loss is his gain.

Your brother in hope,

A. B. FRANCIS.

By request of the bereaved sister, Mrs. Mary Sturgill, I send you a short notice of the death of her husband, **S. W. Sturgill**, who departed this life after a short illness at his home near Elgin, Union Co., Ore., August 1st, 1897. Mr. Sturgill was born in the State of North Carolina, Jan. 11th, 1832. He emigrated with his parents to northwest Missouri, and in the early fifties crossed the plains to California. He came to Union Co., Oregon, in the year 1866; was married to Mrs. Mary Cummins, June 20th, 1880. Mr. Sturgill was not a member of the church, but from the evidence he left, we are not without hope that he was an heir of God. He was an honorable, upright citizen, and will be greatly missed in the community.

May God reconcile our dear sister to her sad bereavement.

G. E. MAYFIELD.

ELGIN, Oregon, Sept. 22, 1897.

Mary Ann Lefferts, daughter of Alfred and Martha Jane Lefferts, was born Dec. 6th, 1847, and departed this life July 26th, 1897. She never united with any church, but she loved the doctrine of the Old School Baptists, the truth as it is in Jesus, giving the church satisfactory evidence that she was a child of God. She was of a quiet and mild disposition, and her walk a meek and lowly one, always feeling her unworthiness. She loved to meet with the church, and she,

together with her aged mother, were most always there when it was possible for them to get there. She was sick but a short time, and we could hardly realize that she had gone hence to be with us no more here on earth. Before she passed away, her mother said to her, "Do you know you are dying?" She answered, "I thought so, but the Lord is with me."

She leaves to mourn, a deeply afflicted mother, three brothers, and other relatives and friends; but we mourn not as those who have no hope, for we believe it to be her eternal gain to depart and go hence, where sorrows and afflictions never come. The Lord has only taken his own, and has left us that blessed evidence that she fell asleep in Jesus.

Her funeral was largely attended. Elder S. H. Durand spoke words of comfort to the friends and sorrowing ones, after which her body was laid in its last resting-place, to await the trump of God in the resurrection morn, when it will be fashioned like the glorious body of Jesus.

CASPER G. FETTER.

SOUTHAMPTON, Pa., Oct. 15, 1897.

APPOINTMENTS.

ELGIN, Oregon, Oct. 9, 1897.

DEAR BROTHER BEEBE:—I wish to say through the SIGNS OF THE TIMES, to the brethren who live on the Sound, Washington, that if I can so arrange my business, as to leave home, I contemplate making a tour through that country in November. My objective point on the Sound is Stuck, King Co. I will go by way of Pasco, and North Yakima, on the N. P. R. R., and I hope to meet as many of the brethren as possible on the trip. I will return by way of Portland, Oregon, and hope to visit some among the brethren in the Willamett valley. I hope to be able to leave home on Monday after the third Sunday in November, and I want to be at sister M. E. Carter's, near Stuck station, on the fourth Sunday in November, and I wish to stop with the brethren at North Yakima, on Wednesday and Thursday before. This is as fair as I know how to arrange my appointments. Brethren who may wish to arrange for other appointments on the Sound, will please write to me.

In gospel bonds,

G. E. MAYFIELD.

M E E T I N G S .

THE Old School Baptist Church called Kingwood, have appointed a two days meeting to be held at Locktown, Hunterdon Co., N. J., their place of worship, on the 23d and 24th days of November, 1897, to begin on Tuesday at 10:30 a. m. At which time we hope to meet a goodly number of our ministers, and lovers of the truth.

CYRUS RISLER, Church Clerk.

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(ESTABLISHED 1832.)

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 65. MIDDLETOWN, N. Y., NOVEMBER 15, 1897. NO. 22.

CORRESPONDENCE.

221 KING ST., WILMINGTON, Del., June 8, 1897.

EDITORS OF THE SIGNS OF THE TIMES—

DEAR BRETHREN:—We send you the accompanying letter for you to do with as your minds may be directed. The impression upon our minds that it should be shared by the people of God who are readers of the SIGNS, is strong, and now that we have forwarded this dear old fellow pilgrim's remarkable and comforting message, we shall feel relieved. We are content in believing that if it is the will of God to comfort his dear, tried people, through brother Bradbeer's letter appearing in the SIGNS, the Lord will make it plain to you; and if it is not so impressed upon you, we know that in his wisdom there is a different purpose for the letter to fulfill. For verily God knoweth and directeth all things, to the end that he may show to his own sheep, his wonderful loving-kindness and tender mercy. We believe that the Lord directs our minds in harmony, for our comfort in affliction, our instruction in righteousness, and peace in the gospel, which makes us free. Blessed and magnified be his name forever.

Affectionately your little brother and sister, whom God hath blessed with like precious faith and hope in Christ, our Surety.

MR. AND MRS. C. W. HAMILTON.

[We gladly comply with the request of brother and sister Hamilton, with regard to the letter from brother Bradbeer. But as much of it related to matters which were personal, we have selected such portions as seemed to us of more general interest. The letter was a very lengthy one, and we felt compelled to omit the more personal parts of it. We trust that both brother and sister Hamilton, and brother Bradbeer, will appreciate our motive. The letter is full of evidences of the Lord's gracious dealings with the dear old brother who has written it.—ED.]

GARDNER, Ill., April 13, 1897.

DEAR BROTHER HAMILTON:—It is two years last January since I last wrote you, and it was a year ago last August since I received your kind letter. I began a letter to you a year ago, but through bitter conflicts, and darkness of mind, I never finished it. You will have concluded that the Lord has called me home, or that I have forgotten you, but you see that it

is neither. My daughter has often spoken of you, and reminded me of my neglect. I have written much to others, and am ashamed of myself for leaving you so long unanswered. One reason is that I am afraid that you praised me and my last scribble too much. O, dear brother, if you could look into my heart, and see what a dark, ignorant, unbelieving, murmuring, rebellious, filthy scum of the earth I feel myself to be, you would conclude as I do, that I am unworthy to wipe the dust from the shoes of the meanest of the Lord's favored family. Well, dear brother, you might be ready to conclude that because it is now over fifty years since the Lord called me by his rich, free, all-powerful, sovereign grace, and has enabled me to write and speak at times words of comfort to his dear, tried ones, that my strongest trials are long since overpast, and that now I can walk on the delectable mountains, and look into the land of Beulah, without doubt, conflict or sorrow. But it has seemed to me that the fight and struggle of the last two years has been more severe than ever. Where is the wood, hay and stubble now? Where is anything of the very best that I ever said or did, to build on, even as an evidence that I am one of them? I have had to sigh and cry, toss in bed for hours at night, and groan by day, while the charges of the accuser of the brethren came thick and fast. Conscience bore witness to the truth of it all. Often the blood of the covenant, the grace, the promise, all seemed gone. I do not know that it would help you, or any tried, weak one, to enter into the particulars; but it has appeared to me that there is no dark soul trial, or deep exercise of mind, that I ever heard or read about, that I have not tasted of. But O, my brother, it has been victory, victory, victory, through

the blood of the Lamb, and the word of the testimony. I have concluded that there is no way to that wealthy place, or to the exceeding riches of the grace of God, but through the fire and water.—Psalm lxvi. 12. And what a mercy to thus feel and know,

That all around our souls give way,
And Christ is all our strength and stay.

O, what is the world, and life, and knowledge, and gifts, and profession, and standing in the church? When the overflowing scourge comes, all, all comes to nothing. Christ then is the Refuge, Christ the Rock, Christ the Surety, the Deliverer, the Sacrifice, the High Priest, the Intercessor, the all in all. None but Jesus, none but Jesus, can stand the brunt of the storm, and none but those whose sole and entire standing is upon him shall stand also. "Yea, he shall be holden up, for God is able to make him stand." This you see is one that is weak in the faith.—Romans xiv. Was ever any one weaker in the faith than I so often feel myself to be? But he giveth power to the faint, and unto them that have no might, he increaseth strength. Now to look back over the way, would I choose one trial less? (and I have had some heavy temporal trials as well.) No; he has led me by the right way to a city of habitation.

A thorn in the flesh they must have,
Their roving affections to win;
To teach them how Jesus can save,
And show them the depth of their sin.

Poured from vessel to vessel; melted in the furnace; chastened every morning. Ah, he loves his own too well to let them settle upon their lees. I have been going on about my trials and conflicts, but they are as nothing to what many of the Lord's dear ones have passed through. But tribulation more or less all the children must have. "And as thy days, thy

strength shall be." He will try them, and prove them, to do them good at the latter end.

At a meeting which I attended not long since, in Nebraska, a young brother said that he wished to ask me some questions about what Baptists believed and preached. Well, he just touched the right subject to stir me up. I have been in contact with them since seven years of age, and have had more opportunities than many to learn the depths of abomination in antichrist, and have proved them. I have quite a library upon antichrist, from the Pope of Rome, to the lowest Arminian sprinkler. All Freewillers belong to that class. I could write a week upon that theme, but must stop. I talked with this dear young brother a good part of the night. Some time after I lay down I was taken very ill. The brethren and sisters were alarmed, and thought that I would die. They wanted to drive over thirty miles after my daughter, but I would not let them. I told them that I had no impression that the Lord was going to take me home yet. So I inquired of him. I felt that if it was his will, I would like to get back to my folks. Nothing troubled me. When I prayed about it, the first word was, "He that hath shown thee great and sore troubles, shall bring thee back again from the gates of death." I felt that this was enough, but another came, "Thou shalt visit thy habitation in peace." I told the dear Lord I was satisfied. Then he gave me this, "I will bless thy going out and thy coming in from henceforth, forever." Then I called the brethren, and told them about it. I was raised up, and spared to get home on Monday. So you see the promise was fulfilled. I was very weak and sick for some time, and could not attend any more meetings of the brethren.

In my journey around in Nebraska and Kansas, I never saw such a sad scene. Some had not raised a crop for three years; yet I heard but little complaint. The people were patient and hopeful. At the meetings there was hardly a word about worldly things, unless I asked questions. The conversation was about Christ, and things divine. It put me in mind of the Lord's poor in England, where many of them suffered want and privation, of which I and mine had a share. I have known what it was to be cold, wet and hungry, and half clad, and work hard, from eight years old, when I first lived out to herd cattle upon the hills. But even then the Lord led me to commit to memory Scriptures and hymns. Americans know nothing about life in the old country. I have got to writing this without intending it. I began to tell you about the spirituality of the poor of the flock, who did not know where to go for their next meal. They had few temporal comforts. Their joys, pleasures and comforts, came from things unseen, beyond this world and time, where neither eye nor ear hath been, nor thought of sinners climed. If you have ever seen any of Gadsby's, Philpot's, Warburton's, Rusk's, and others' writings, and the *Gospel Standard*, you know something of what I write.

I have written these pages to you to show a little of the long-suffering, forbearance, love, mercy, kindness and grace of the ever-to-be-adored Savior, to a vile, unworthy old sinner. What is the wealth of this world, as seen from the borders of the grave, in the light of eternity? "A little that a righteous man hath is better than the riches of many wicked." "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom." "This is an inheritance, incorruptible, un-

defiled, and that fadeth not away." "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, all are yours, and ye are Christ's, and Christ is God's." These are the true riches, and the true righteousness. I lived out among the rich in England for many years. We know something of what the carnal heart is; and when the means exist to gratify its corrupt passions, to what length does it go. O the depths of sin that I have seen among them; and sin brings sickness, misery, horror and death.

"That love was great, that mercy free,
Which from the pit delivered me.
He loved me of old, and he loveth me still;
Before the creation he gave me by will,
A portion far richer than Indies of gold,
Which cannot be wasted, nor mortgaged, nor sold."

Well, brother Hamilton, I have given you a mixture, but I have lived to record some of the goodness of our heavenly Father in his care over me, according to his truth and faithfulness. Now may the God of hope fill you with joy and peace in believing by the power of the Holy Ghost, is the prayer of an old fellow pilgrim.

Yours in the bonds of a precious Savior,

S. BRADBEER.

HORACE, Texas, Oct. 23, 1897.

DEAR BROTHER BEEBE:—I have a couple of letters from an aged sister who lives in Louisiana. She learned the first she knew of the Old School Baptist order, through the SIGNS OF THE TIMES, although she was one in sentiment for years before this, it seems. I have thought that these letters might be interesting matter for the SIGNS. I send them to you, also my answer to one of them. If you think them suitable, and have the time to copy and prepare for the press,

I think they would be interesting at least to some of your readers in this country.

Your little brother in hope,

H. B. JONES.

GRANDCANE, La., April 22, 1897.

ELDER H. B. JONES—DEAR BROTHER:—I am seated to answer your dear instructive and comforting letter, which I received by due mail. It was a feast of fat things to a poor, hungry soul. I am so glad that you have remembered me. Hungry and unworthy as I am, it done my soul good, and I read it over and over, and pondered the truth, and thanked God, and you, too. I believe gospel preaching is scarce these days, and I believe God's ministers are few. It seems it was that way in Elijah's day, and Baal's prophets were many. I am so glad you set forth the true church in its scriptural order. What you said about the Primitive Baptists separating from the New School, done me good, for I believed all the time that God's people were a separate people from the nations around them, and always will be, and that the kingdom of God shall stand forever, as is said in the book of Daniel, and that the gates of hell shall not prevail against it. I believe this, whether I am one of his or not. I know God's word is truth, eternal truth. I hope I believe this with all my heart, what the Lord doeth, he doeth it forever. All things were finished from the beginning. The SIGNS is meat and drink to my poor, hungry soul. I believe the doctrine it sets forth, and I believe the doctrine it sets forth is the doctrine of God and the apostles, whether I am a child or not. I believe the image (sinner) is of the beast, for you have showed it so plain. I am so glad you wrote to me about it, unworthy as I feel I am. I feel I am strengthened, and can see and un-

derstand the Scriptures so much better since I heard what I call the pure gospel proclaimed in the SIGNS, by God's faithful heralds. I thank God that he through his kind providence has sent me the SIGNS, for I believe it was all through his kind providence, and I believe it was providential that I was led to see the kingdom (church) of God. I can see it plainer and plainer now. I know I am not deceived in the church.

Brother Jones, I wrote this to thank you for your letter, and if you see fit to write me again, be assured I will take it as a great favor.

I must close. My regards to you and yours. With love to the church, your sister in tribulation, if nothing else,

M. L. ANTHONY.

GRANDCANE, La., Sept. 1, 1897.

DEAR BROTHER JONES:—I got your letter Sunday night, and was glad to see it. You spoke of the saints meeting for the purpose of worship, and of the privation of such privileges. Yes, it is a privilege that I esteem above all things else, and yet I am deprived of it. I feel like I never would miss a meeting if I could help it. I am so far off, and no means, and getting so helpless and feeble, I fear I never shall be able to attend meeting again. But I hope I am on the journey to join the congregation that never will break up; to praise God through Christ eternally.

I will try to answer your request. You are at liberty to do as you please with them letters, though I never thought of such a thing as that they would be published. I joined the Methodists in about 1841, at Daviston, Talbot Co., Georgia, on probation. Ben Sercy was pastor at that time. I had been going up to be prayed for, and he urged the seekers to

join the church. He said, "She would be a nursing mother to them, and that he had known persons that had received the blessing in the act of giving their hand to the preacher." I thought I needed all the help I could get, and joined them. In 1842 I was married, and moved off. For several years I suffered greatly with rheumatism, and was given up by the doctors. There I lost my hearing. In the winter of 1848, we moved to Cherokee Co., Alabama, and the next fall I joined the Methodists again on probation, and in the fall of 1851, while home one Friday, I was fasting and praying with a heavy burden of sin. It was washday with me, and I left the tub and went to the smoke-house, and kneeled down and tried to pray, but could not say much. My prayer was, "Lord, have mercy on me." I came back and went to washing, and all at once I saw Jesus on the cross with his head bowed, and I found myself saying, "For my soul, for my soul," and my burden was gone, and I was rejoicing. Happiness and peace, like a river flowed through my soul. The little children came round me and asked what was the matter? I told them that the Lord had pardoned my sins for Jesus' sake, and I was happy. And that is the day I claim as my spiritual birthday. In 1863 or 4, I do not know which, I joined the Missionary Baptists. I had become dissatisfied with my sprinkling for baptism, also with the doctrine of falling from grace, I saw so much in the Bible to the contrary. All through St. John it says, "eternal life," "life everlasting," "They shall never die," and in Jeremiah, "I have loved them with an everlasting love." I knew little of the Missionaries, but thought I believed more like them in baptism, and election, and predestination, and so joined them, and when

we moved to Louisiana, I got a church letter from them, and put it in at Friendship church. I never attended meeting but a few times, not having any way to go. I never heard them preach much. I had not heard them in ten or twelve years, and when you was out here, and when I began to correspond with Milton, and he sent me the SIGNS OF THE TIMES, I saw the statement on Christ's commission to the disciples. I saw that it was right, for I had often thought, Why do not they do that way now? The whole of the SIGNS suited my belief, and I concluded I was still in Babylon, the doomed city, and the book says, "Come out of her my people," and I desired to do so. I never heard the Old School Baptists preach in my life, but when I read the SIGNS, I said, They are the church of God that Jesus sat up, and they preach the one gospel, and the one Lord, and the one faith, one baptism. I wanted to join them, but saw no chance; but the good Lord opened the way; a way I had not thought of, and if I could only be with them all the days of my life, how glad and happy I would be; but alas, it seems not to be; but the good Lord does his pleasure, and he does right in all the dispensations of providence. It is not in man that walketh to direct his steps. O, may I be submissive to his ruling power among the children of men. I am so deaf I cannot hear much, and I have to depend on reading for any comfort. I am so glad of your letters, and I believe that is all of the good Lord.

M. L. ANTHONY.

HORACE, Texas, May 26, 1896.

MRS. M. L. ANTHONY—DEAR SISTER IN THE LORD:—Brother M. M. Anthony has sent me quite an interesting letter, written by you to him, asking me to an-

swer some of the questions you asked him in reference to certain Scriptures. I do not feel that I have satisfactory light on the one in Revelation, to attempt to write about it, and I feel like I had rather read your views on the others, than to undertake to write my own. I often feel so unfit to write or talk about the blessed and holy things of God, as set forth in the written word. I do not doubt that he could write more instructive and comforting than I can, but as he has requested it, and as I cannot say that I have no view on the subject of which you ask, I will just pen a few thoughts as they present themselves to my mind.

Your questions are with reference to the new heavens and new earth, spoken of in the prophets in 2 Peter, and in Revelation. I have often thought about all we know about the truth as it is in Jesus, and as set forth by his holy prophets and apostles, in the Scriptures, is what we are taught in our experience, as we journey along through this veil of sorrow. Now is there anything in our experience that reminds us of a new heaven and a new earth? An apostle has said, "If any man be in Christ, he is a new creature: old things have passed away." O what a new heaven it seemed to us we were in, when we first felt the pardoning love of God in our heart. And what a new earth we seemed to be in. Everything seemed to bear a new aspect. No more dependence on the old, legal, conditional system of works. No more reliance upon our works for justification, we entered a new realm, and knew salvation to be alone by grace, as we had never known it before. God our heavenly Father had taught us this, as we could never have been taught it by man. In this new and heavenly realm, the holy Spirit is alone the teacher. As it is writ-

ten, "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 ye 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." I think that the prophet Isaiah had been thus taught of the Lord; and so must every one before he can comprehend this figurative language of holy writ. The passing away of the old legal heavens (or law dispensation) and the establishment of the gospel heavens (or church in the gospel dispensation) wherein the redeemed of the Lord, coming from the east and the west, and from the north and the south, and sit down in the kingdom of heaven, with Abraham, with Isaac and with Jacob, and all sit together in heavenly places in Christ Jesus, is but the more full manifestation of the same thing, and looked forward to by the old prophet with joy. And we look forward to a more full revelation of the same glorious truth, in the eternal heaven, beyond this world of pain and sorrow. Yes, I think we shall yet experience more fully a passing away of all old things. The old earth with all its vanities must forever pass away with us when we lie down in death. Sin, with all its direful effects, viz: sickness, pain, sorrow and death, are all to pass away. Those "old things," of this "old earth," how they vex and trouble us here below; but the saints of God are to rise triumphant over them all. Mighty conquerors. Not through the provisions of the old covenant, but through the blood of the everlasting covenant: ordered in all things and sure. I believe, too, as we are led on in experi-

ence, and revelation unfolds to our view more and more fully the nature of the "new heaven and new earth, wherein dwelleth righteousness," and we are so completely swallowed up in its unspeakable glories, that we know no more of the old, so a more full development of the passing away of the old earth, by the final destruction of this present literal world. It seems that the man of sin is being more and more fully developed; and I am impressed that "evil men and seducers shall wax worse and worse, deceiving and being deceived," until the end of time with this world. That millennium of which we hear so much talk, or the thousand years personal reign of Christ here on this earth, as a visible (to the natural eye) King, I think is an idea conceived in the mind of some speculative Arminian. Jesus walked here on earth for thirty-three years, in a body of flesh, and set up his own kingdom, and only those to whom it was revealed by the holy Spirit, knew that he was the Christ, so he has been all these years reigning here in the hearts of his little ones, and in his church collectively, and the world knows it not. May it be our happy lot, dear sister, to realize more fully those glorious truths in that eternal haven of rest, prepared for all the redeemed of the Lord.

Excuse this scribble, as I have been compelled to write in haste.

Your brother in an humble hope,

H. B. JONES.

WARWICK, N. Y., Oct. 6, 1897.

DEAR BROTHER BENTON L. BEEBE:—I submit the inclosed letter to your disposal, as I have formerly received permission of the writer to send for publication any of her letters which I may deem of general interest to the readers of the

SIGNS. She seldom writes anything which would be withheld from the press, if tried by that test alone.

WM. L. BEEBE.

BRUNSWICK, Maine, Sept. 28, 1897.

ELDER WM. L. BEEBE—MY DEAR BROTHER:—I did not think so many weeks would pass away before I assured you of the welcome your letter received. If I could have written then, many thoughts would have been expressed which I cannot now recall. I prize letters very highly from those I love in the truth, especially from those who have been called of God to preach Jesus; to stand upon the walls of Zion, and declare unto Jerusalem that her warfare is accomplished, that her iniquity is pardoned, for their time must be spent in handing out the bread broken and given to them by their Lord. So when I receive a few lines from them, there is always something for me, as their love and fellowship is expressed, which is very comforting to me. I feel now that I want to tell you of the good meetings we have had while the remembrance of them is so sweet. You have been with us one year, so you know our members are few, but we love one another, and find the assemblies of the saints the pleasantest place in this world. The Lord sent Elder Durand, and gave him the precious things of Christ to hand out to us, and the same God blessed us with the hearing ear and understanding heart, so we had a feast of fat things. I was given the great privilege of being to all the meetings, both at North Berwick, and South Gardiner. I have also been blessed with the privilege of going to the two meetings each month during the summer, where my name is with a few, at Bowdoinham. Just how pleasant those meetings have been to me,

I do not think I can tell. I have been enjoying the associations ever since I got home, for all the preaching was Christ, and him crucified, and the conversation was concerning Jesus, our hope of salvation. I always look forward to the associations, anticipating the pleasure there is in meeting those of like precious faith, whom I can meet only at that time, and speak face to face of how we have been led since we last met; and we all have great reason to declare the goodness of the Lord to us. While we are speaking of his goodness and mercy, his power and loving-kindness, and how he has been wrought in our soul the hope of glory, how his people are perfectly safe, and nothing can be laid to the charge of God's elect, we are using sound speech which cannot be condemned, and time spent in this way is always sweet to remember, and the love of God is in exercise in the soul, and we esteem others better than self. It seems to me very strange, why the question of having an association should be raised. I cannot help feeling that if they felt the same joy and love in meeting that we do, it would be prized as a great privilege, and a sweet blessing from the hand of our God. This last association has been to me a season of refreshing from the presence of the Lord; a heavenly sitting together in Christ Jesus. I have been deprived of going to the association only a few times during the last twenty-five years, and each time I meet with them this love and fellowship is felt and manifested. I do hope the Lord will keep us in his love, so we shall always prize highly the associations each year, and have our hearts desire to meet at our appointed meetings each month. The promise is to two or three gathered together in his name, and what sweet, spiritual meaning there is in those

words, "Gathered together in my name." If I could only write out clearly the beauty I see in those words, and all could read and understand them, they would know what our associations and meetings are to us few names here in Maine. The Lord gives us a desire to meet together, which gathers us, no matter if it does storm, and we always find him in our midst. The last two times before this, when I started to attend the yearly meeting at North Berwick, it has rained very hard, but that desire was so great to meet with those I love for the truth's sake, I could not stay at home. Once this summer, at our regular meeting at Bowdoinham, it rained, and mother spoke against my going, fearing for my health, but I could not seem to have any fear of taking cold. I felt such a desire to be present, I could not help getting ready all the forenoon, and when the time came to leave home, it was with a sweet joy I started, and surely the meeting was one of special comfort to me. I felt to thank the Lord for giving me such a desire to be with his dear people, and I also felt to praise him for the love and fellowship they manifested for me. In some way they have gained an evidence that I have been with Jesus, and learned of him. When I have a little realizing sense of this, how it humbles me, and causes me to feel that of all, I have the most reason to praise God for his goodness to a sinner like me. Elders Keene and Beal, declared the same precious truth brother Durand did, and it was blessed of God to our comfort. I know I am mixing this letter at a terrible rate, but I hope I shall not be permitted to get in a sentence that does not clearly speak of salvation by grace. I have tried to tell you of our associations, but have got our regular meetings all mixed up with it. My mind has

seemed to be led just as if I were talking with you, and you know that is all the way I can write letters. We missed you at our meetings, and wish you could come among us again. I am hoping next Sunday that I can be at Bowdoinham, and hear the gospel preached. Although I have had such a rich feast, I am still eager to hear of Jesus and his finished work. It is so delightful to listen to those whom God places on the walls of Zion, for the meek and lowly Lamb of God, the all-sufficient Savior of sinners, Jesus, the One altogether lovely, is exalted. We expect brother Keene to be with us one week from to-morrow, and I hope the season will be profitable to us all.

I do not want to stop writing, but I must not say any more this time. I esteem you too highly to wish to weary you. I shall be very glad to hear from you when you can write. My parents send love and fellowship to you. Mine is from the beginning to the close of the letter. May God bless and keep us.

Your loving sister in hope,

ATTIE A. CURTIS.

NEEDMORE, Pa., June 22, 1897.

G. BEEBE'S SON—DEAR BROTHER:— I have been impressed for some time to try to give a brief sketch of the way in which I hope the Lord has led me, in delivering me, as I hope, from the power of darkness, and translating me into the kingdom of his dear Son, and by which he has brought me into the ministry. From my earliest recollection I had serious thoughts about death and a future state; but I have sometimes thought that this was because of peculiar influences by which I was surrounded. My parents were Old School Baptists, but I was like all others by nature. I thought it was

only necessary for me to set to work, and by so doing, obtain heaven and happiness. When I was in my eighteenth year I was made to see myself a vile sinner. There was a revival meeting going on in what was known as the Christian Church, and many were professing religion, but all was dark with me. They seemed to be able to do good works for the Lord, and to be happy; but the more I tried to get rid of my burden, the heavier it seemed to become. I never went to what they called the mourners' bench, for I had no faith in it; but my mind was drawn to the Scriptures, and every spare moment that I had, I was searching them, for the very breathing and desire of my heart was, that the Lord would direct me in the right way. I found in the Scriptures that by the deeds of the law could no flesh be justified, and that if I failed in one point, I was guilty of all, and I failed in every point. Thus I found there was no help in the law. After some time the burden of my sins began to wear away, little by little, and I could receive some comfort in reading the Scriptures. I was convinced that God had an elect people, and that Christ had come to save them, and I was fully satisfied that he had performed that work. The trouble with me was, What evidence did I have that I was one of the elect ones? I thought that I ought to find the evidence with my natural reasonings. But it has never been so with me. I began to feel a peculiar love for those that I thought were good people, and especially for the Old School Baptists, because they preached the doctrine which I had been taught in my experience. The duty of baptism began to press upon my mind; and the second Sunday in June, 1854, I went to the Sidling Hill Church, with the intention of offering myself to the church. When I got there, the pastor

of the church had not arrived, so I went out and met him and one of the deacons, and told them of my desire to offer myself to the church after preaching, and they spoke very encouragingly to me. While the preaching was going on, I thought those old, gray-headed fathers and mothers were the loveliest people that I ever saw. So after preaching, I went forward, but could tell them but very little. I was received. As the pastor of the church was too old and feeble to attend to the ordinance of baptism, it was postponed until Wednesday, when Elder Joseph Furr baptized me, and it seemed to me the happiest day that I ever experienced. All nature seemed to be praising God. But it was only a few days before doubts and fears began to arise in my mind. I feared that I was deceived, and that I had deceived those good people. Now my daily prayer was, Lord, if I am deceived, show me the right way. I felt that I did not want to rest upon a false hope. I lived for several years, hoping and fearing, and then I fell into darkness and despair that lasted about two years. In that time I could not claim a hope, nor one promise. I did not doubt the absolute sovereignty of God, and that he had an elect people, and that their salvation was certain; but it seemed that I was not one of them. Yet I wanted to live free from sin. I was made to hate sin with a perfect hatred, but yet I was full of it. I still attended the meetings, and tried every possible means in my power to find some word of comfort, but it was not to be found in the preaching. I loved the doctrine of salvation by grace, though I was denied its enjoyments. I read the Scriptures a great deal, and could find many comforting promises to the children of God, but none for me. After I had almost given

up all hope, one night, whether asleep or not I do not know, the room became white as light could make it, and something seemed to speak within me, saying, This is the presence of the Savior. I was made to rejoice. The next day my burden seemed to be much lighter. After a few nights, in the same way, there appeared to be a throne of gold exceeding bright. The same voice seemed to say, This is the throne upon which the Savior sits. I saw no similitude of any person. This entirely removed the darkness and doubt from my mind, and I was made to rejoice. With this deliverance the impression to preach commenced, and many nights in my sleep, for years before I ever attempted to speak in public, I would have congregations before me, and I would preach to them with the greatest of liberty. But since I have been speaking publicly, I do not have such seasons in my sleep. There is nothing now in this world that has any charms for me, except meeting with my brethren. I shall never forget the happy visit that I have just had at the Baltimore and Delaware River Associations. The kind and brotherly love that was extended to me wherever I went, I shall always remember. I can say with Paul, "It is by the grace of God I am what I am."

Brother Beebe, if you do not think this will crowd out better matter, you are at liberty to publish it. But if not published, all will be well with me.

I remain your brother in hope,

AHIMAAZ MELLOTT.

OREGO, N. Y., Aug. 11, 1897.

EDITORS OF THE SIGNS—DEAR BRETHREN:—The inclosed letter from our dear brother Kugler, of the church at Kingwood, N. J., has been read and highly appreciated by me, and although I have

not asked his permission to make it public, I trust that he will pardon me if I send it to you to publish in the SIGNS. Please publish if you think it best.

Yours in the truth,

B. BUNDY.

FRENCHTOWN, N. J., Aug. 22, 1897.

ELDER B. BUNDY—VERY DEAR BROTHER:—You asked me to write, and now I will try to comply with the request, not that I expect to be able to tell you anything new, but I shall be satisfied, if it is the will of the Lord, to speak a little of those things that are old, yet always new. Now this brings to my mind this thought, that our God is the God of Abraham, of Isaac and of Jacob; the same yesterday and to-day, and forever, and changes not, that the same things we now experience, were theirs to experience. Our only hope of life everlasting, is the same hope that they spoke of, and the things that were new to them, are new to us, and the things that are old to us, were old to them. This doctrine of God our Savior, is from everlasting to everlasting. The things of this world wax old and decay; they pass and are forgotten, but in this everlasting kingdom of our God, old things are passed away, and all things are become new. All the things that we trusted in, that are of no avail in this kingdom, are swept away; God has swept away the refuge of lies. Hence in this new and living way, that the Lord has appointed for his children, there is an abiding of those things that remain. All the filth of the flesh is put away, by being cleansed in the blood of the Lamb. I will now speak of how we know that we are of God. I can only speak of those things by calling attention to the evidences that assure the faith of God's elect, that they are chosen out of the world.

They manifest that they are born again, in that they see the kingdom of God, and they show that they are partakers of the Divine nature, in that they long for, and desire to be conformed unto the image of the Son of God. And this is the Son of God that they desire, when they esteem others better than themselves, and only wish that they could be found like unto their brethren. It is always Christ that we see in the brethren, for he walks in his people, and dwells in them, and is their God. This is the reason that the children of our God cling to one another, and love one another. They are actuated by the spirit of love, and, "God is love." They are drawn together by the cords of infinite love, and will only be satisfied when love shall have her perfect work. And they shall be raised by the glory of that love, and changed, and enter into the fullness of eternal glory at the right hand of God.

In our going to the church, and telling there, what we hoped the Lord had done for us, we manifested our confidence in God. In all our after experience we continue to show our love to our God, in walking in all the order and ordinances of his house blameless; esteeming our brethren better than ourselves. We are willing to abide in their judgment, and rest in what they demand of us, knowing that they will not bind upon us grievous burdens, for this is not the pleasure of God in any character that he bears, in his house, or dwelling-place, he will only demand what it is his right to demand, and our glorious privilege to obey. "Take my yoke upon you and learn of me, for my yoke is easy and my burden is light." This the children of God find to be true in their experience. And only when constrained by love do we lay aside every weight, and the sins

that do so easily beset us, and run with patience the race set before us. Hence there is no such work demanded of the people of God as putting forth their hand and steadying the ark, for all his people are taught of him, to the end that their "faith should not stand in the wisdom of men, but in the power of God." Their confidence is in him. How blessed is the manifestation of this perfect work of our God, when we see that confidence, and implicit trust in him, shown the church; when we see those for whom we have sweet fellowship, standing without and know that no influence outside of the gospel is used to bring them in. The gospel does not forbid any for whom Jesus died, but says to every one that hungers and thirsts after righteousness, "Come in thou blessed of the Lord, why standeth thou without?" I have already written more than I intended when I commenced this letter, and in somewhat different way. The more that I write and talk of these things, the more there seems to be to tell. I must confess that it is a boundless stream that flows from the threshold of our God. It is this stream that flows on continually, that waters the "Garden inclosed," so that every plant that our heavenly Father has planted there (no others are watered by it, for they are not to be found there) is made to grow, and bring forth the pleasant fruits of the spirit that grow alone in the garden of his grace which are walled in by the walls of everlasting strength. I will close for the present. Please cast the mantle of charity over any imperfections that you see in this, for I am at best a stumbler, and seem to fail to write to my own satisfaction, and I greatly fear sometimes it is to the annoyance of those that are troubled with my correspondence.

With love to you, and all your household, I remain yours in hope of life eternal,

O. R. KUGLER.

ALLENTOWN, Pa., May 31, 1897.

DEAR EDITORS:—I would like to say a few words to you in acknowledgment of the SIGNS, and to tell you how much I enjoy them. I should like also to ask your opinion of a dream which I had some years ago. I cannot say that I was a christian at the time, nor can I say so yet. But I then longed to be one, with all my heart, and was persuaded to go forward, in the Methodist church, for prayers. But when I got up front, with all the mourners who were mourning over their sins, I found that my heart was as hard as a stone, and I could not shed one tear. Then I felt mortified, to think that I could not weep nor repent, like the rest. I thought that I must be a reprobate indeed, and that God took no notice of me as he did of others. I can tell no one how I felt. To find that I was a dreadful sinner, and that I could not repent nor mourn over my sins, was a very uncomfortable state of mind. The minister told me to exercise faith, and all would be right. But he might as well have told me to fly. I had no faith to exercise, and could not get it either. I tried to pray, but do not suppose it was prayer, even though I was longing to find the way. I was so blind, and ignorant, and my conscience was so tender, that I was troubled over any little mistake that I made. Then my trouble took another form, and I became very anxious to know whether I had faith. I read in the Bible, that without faith it is impossible to please God. I became greatly troubled over it, and inquired anxiously of those whom I believed to be God's people, if they

thought I had faith? But no one could tell me. Then I had a dream. The first thing that I recollect of the dream was, that I found myself in a strange house, and the only occupant. I was in a large room on the second floor, and stood facing the door that was wide open, and was in mortal terror of something, but knew not what, until a large lion came bound into the room lashing his tail, and with eyes like balls of fire. I was paralyzed with fear, and expected the lion to devour me. Then the thought came to me, that if I had faith, and should pray to the Lord Jesus Christ, he would deliver me from the jaws of the lion. Then I began to pray, but never was able to remember what I said. But I knew that I was saved from the lion, because he came and stood by me quiet. Then I heard a procession coming up the stairs, playing the sweetest music. The people in the procession were all dressed in white, and were carrying palms, and harps upon which they were playing. As they went by the door, the lion spoke and said, "Behold the Lion of the tribe of Judah." It seemed that I then followed the procession, which went up another flight of stairs, and I fell in line with them. I asked one of the white robed ones, "What is this? What does this mean?" He answered, "The Lamb, and his company." And then I thought, and O, I am with that company. What made it seem more strange was, that I had never heard the words, "the Lion of the tribe of Judah," spoken, nor did I know that they were words of Holy Writ, until one day I was reading in Revelations, when I came to the words, "Behold the Lion of the tribe of Judah." I was very happy over that dream, and think that I should have rejoiced greatly, but the thought came to me that it was only a dream, and I was

afraid to take much comfort from it. There is something so sacred about it until this day, and I have never been able to repeat it, without the tears coming. I felt so small and so humble, when I thought how good, and how gracious, and how merciful, the Lord was to sinners. When I look back over my past life, and realize what a sinner I have been, and am yet, I am led to exclaim, "What is man that thou art mindful of him, and the Son of man, that thou visitest him." God is good, and his ways are past finding out. I have narrated the dream just as it came to me, and if you will kindly put a line in the SIGNS so that I would know it was intended for me, you would greatly oblige me. I wish to know your opinion of the dream, and whether you think from what I have said that I ought to dare to think that I am a christian. Do you think there is mercy for one who had always sinned greatly by making light of sacred things? And who has committed all other kinds of sins, beside possessing original sin? Do you think that any head knowledge could reveal to me my sinful heart? I am so afraid that I am deceiving myself. But this much I do know, that I love the brethren, and could sit all day, and hear about the love of Jesus. I do not want to hear about anything save Jesus and him crucified, and I do love to hear the experience of the Lord's people. There is spiritual food there, if I am any judge. What a long letter I have written you, and I am sure that if you can give me a word of comfort you will do so.

Your humble friend,

ELIZABETH.

[We have no doubt that the Lord seals instruction and comforts his people in dreams at times now, even as he did his people in former days. We ourself have

never dreamed anything except vain dreams, but we do not doubt that the Lord, gives to others his word in this way. Yet not all dreams are from the Lord, and it is well to be careful to test them by the word of God. The dream narrated by our friend, was calculated to be of great comfort to her in her trouble of mind; and we doubt not that the dream, and the comfort of it, was from the Lord. At all events there is one thing apparent in the above narrative, and that is, that the Lord has begun a work of grace in the heart of our friend, that he will carry on to the end. The feelings of unworthiness of which she speaks, are unfailing marks of a work of grace in the heart; and it ought to comfort us if in our dreams we find our thoughts engaged with spiritual matters, instead of light and vain things. Such dreams show where the mind is.—Ed.]

CIRCULAR LETTERS.

The Virginia Corresponding Meeting of Old School or Primitive Baptists, held with the Mill Creek Church, Berkley County, West Virginia, October 13th, 14th and 15th, 1897, to the several churches, associations and meetings, with which we correspond, sendeth greeting.

DEAR BRETHREN:—In the providence of our God we are once more permitted to gather on the shores of time in an associate capacity, and to mingle together in the worship and praise of our God, as we humbly trust and believe, and to the end that we may be comforted, edified, instructed and built up in the most holy faith. We desire, if the Lord will, to speak briefly of the salvation of our God.

The Lord hath declared by the mouth of the prophet, "Israel shall be saved in the Lord with an everlasting salvation:

ye shall not be ashamed nor confounded world without end." What do we gather from this? First, that a certain class or character is spoken of, "Israel," and the question which concerns us, is, Are we of that class or character? For if we are, then is our salvation assured; for this is the declaration of the God of Israel, "Shall be saved." And this is the one God of whom the apostle James speaks after this wise, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning." And as we know by experience, When he speaks it is done, when he commands it stands fast, and he hath declared "the end from the beginning, and from ancient times the things not yet done, saying, My counsel shall stand, and I will do all my pleasure."

The word salvation implies a Savior; a subject; and that from which the subject is saved; all of which is substantially contained in the annunciation of the angel to Joseph, when he said, "Thou shalt call his name Jesus, for he shall save his people from their sins." Then there was a certain work for him to do in order to the accomplishment of the end had in view by his coming in the flesh. "For as in Adam all die, even so in Christ shall all be made alive." In the transgression of Adam, all of his people were involved, and so in this condition were separated from God, and were without God and without hope in the world; in other words, were dead in trespasses and sins. Then, being in this condition, what was necessary to bring about a reconciliation, or, rather, bring to life the dead? The dead know not anything. Do not even know that they are dead, and hence care nothing for this condition. Then, can we say that it is in the power

of such ones to secure for themselves this salvation? It is not only not in their power to secure it, but is not in their power to desire it. We are told by some, that Christ came to make a way possible for salvation, so that every man, woman and child that would avail themselves of this offered mercy, could, if they would hold out faithful to the end, be saved. The Word does not bear them out in this conclusion, for the declaration of the angel is, "He *shall* save his people," and this part is just as imperative as that in which Joseph was told, "Thou *shalt* call his name Jesus." This was the will of the eternal God, and Christ himself says, "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." And again he says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." And the inspired Paul in his letter to Timothy, says, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Shall we say then, that it is an attempted work on his part, that he was not able to carry out, without the aid of puny man, who should put forth his efforts and *accept* on his part? No. He came to seek and to save that which was lost, and as his work is perfect, he accomplished all for which he came, and in the consummation of that work of redemption on the cross, he cried, It is finished, and gave up the ghost. Died that his people might live. "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, [not try

to destroy] and deliver them who through fear of death, [not try to deliver] were all their lifetime subject to bondage." There was not one sin, past, present or to come, that was not fully and completely atoned for by him in his work under the law. That being the case, can we not then say with the apostle, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." The question of interest in this matter, concerns the subject or subjects of this salvation; nor does it disturb any who are not subjects. For what use have any for salvation, when there is nothing from which to be saved? The law of condemnation and wrath does not rest experimentally upon any but God's people, and they have no feeling sense of it until born again, "born of that incorruptible seed by the word of God which liveth and abideth forever." And the fact that they feel the just condemnation of God's law resting upon them, is an evidence of that birth, and they feel their cruel sins pressing them as a cart under many sheaves. Then comes a realizing sense of a need of this great salvation, for they find they have something from which they desire to be saved. There is an idea of salvation in the world, in which men picture in their minds an imaginary hell, from which they would like to be saved hereafter. Take this away, and you take away any interest in salvation that they may have, for these same people say they are not sinners, consequently, having no sins, they are not interested in the salvation of which we are speaking. They are in the condition of the apostle when he said, "I was alive without the law once." How was it in our first experience, when

we were going on in our wayward course, taking our fill of sin, rolling it as a sweet morsel under our tongue, when arrested like Saul and made to cry out, "Who art thou, Lord?" Before this, like Saul, we were traveling in our own strength, but when we realized that strength to be perfect weakness, how little we felt, and could cry out with him, "Lord, what wilt thou have me to do?" and then in the strength of Jesus' blood and righteousness, our feet are taken from the mire and clay and set upon a rock, and our goings are established, and a new song put into our mouth, even praise unto his adorable name. Then can we hope to be one in Israel, and of that happy number whose salvation is secured. This salvation is in the Lord, hence its security, for "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." And as Peter boldly declared, "This is the stone which was set at naught of you builders, which is become the head of the corner, neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." We believe this to be an eternal salvation, because it is one of the attributes of Deity himself, and is from everlasting to everlasting. Will anything short of this suit the children of God? We think not, for if it came short of the divine nature in one sense, it might fail in the rest, and could one, who had ever known anything of an evil heart of unbelief, rest securely in a salvation that would come short of the eternal God? No. For as the Son himself was with the Father in the ancients of eternity, so were his people in him, and as the poet has so beautifully expressed it,

“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.”

As the fullness of the Godhead dwelt bodily in our Lord Jesus Christ, and as his church is his body, the fullness of him that filleth all in all, so are we complete in him, and secure in him. While it is true that he was made of a woman, made under the law, it was to accomplish that purpose that the Father purposed in himself before time began, and not to perform any haphazard business of offering salvation to sinful man, whether he would hearken or not. He came to magnify the law and make it honorable, and to redeem his people from under that law, and to make an end of sin. His work was not in vain. He put away sin by the sacrifice of himself, nailing it to his cross, and arose a mighty Conqueror over death, hell and the grave. Hence sin hath no more dominion over us. His work was effectual, hence his calling is effectual, as evidenced in the case of Saul of Tarsus as noticed above.

If it were left optional with man whether he would hear or forbear, then Christ would have died in vain, for his death would not have made an end of sin, and brought in everlasting righteousness. You may ask why? We would answer, because sin would still have dominion over man, and that being his natural element, he would no more turn from it than the fish would leave the water to live upon dry land. Any doubt or uncertainty about this everlasting salvation? None at all, for the Savior in his prayer to the Father, as recorded in John xvii., says, “I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.” Is this an effectual prayer? Yes, as ef-

fectual as the counsel of the eternal God himself. Then this salvation is certain, because it embraces every one for whom it was intended. It is effectual, because it embodies in itself the very character and being of our Lord Jesus Christ, and it is eternal, because being of that character, it is inseparable from the Godhead.

“Ye shall not be ashamed nor confounded world without end.”

“Jesus, and shall it ever be,
A mortal man ashamed of thee?”

He has declared that Israel shall not be ashamed. When a realizing sense of the blood and righteousness of our Lord Jesus Christ takes possession of us, as applied to his people in their salvation, it makes them strong in the Lord, and in the power of his might, and instead of being ashamed, they are in a condition to put to flight the armies of the aliens, and not to be confounded though confronted by the hosts of antichrist; for the promise of God is, “They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.”

E. V. WHITE, Mod.

WM. A. MARTIN, Clerk.

The Salisbury Old School Baptist Association, convened with the Salisbury Church, Wicomico Co., Md., October 20th, 21st and 22d, 1897, to the several churches of which she is composed, sends love in the Lord.

DEAR BRETHREN:—The time is again at hand when you will expect something in the way of a Circular Letter. We will now make the attempt, trusting in God to guide our mind, that what may be written may be to his glory, and to the benefit of his body (the church.) And we hope what may be written will be received with the spirit of love, as we do

not intend to cast any reflection upon any church, minister or member. But we humbly desire to call attention to the important subject of exhortation. We will call your attention to the following Scripture: "Be ye therefore followers of God as dear children." The above quotation is the words of Paul to the church at Ephesus. We find him, and not him alone, but Peter, James and John, using such like expressions of exhortation to the redeemed of the Lord, that they should walk as dear children, thus manifesting their interest in the welfare of Zion, which should be the chief desire of all God's ministers and children. But through the weakness of the flesh, we sometimes step aside from the path of righteousness and true holiness. Therefore, we, like the brethren of old, need to be exhorted against such things as do not become the gospel of Christ. Is it not the duty of gospel ministers to take the oversight of the flock, and point out such evils and dangers as come to their notice? And also to exhort the one who has, not through the willingness of the Spirit, but the weakness of the flesh, strayed from the path of obedience to the law of Christ? Paul said to Timothy, Be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Was this enjoined alone on Timothy, or on all gospel ministers? We believe it to be as applicable to all servants of Christ, as it was to Timothy. Again, Paul says of himself, Brethren, be ye followers together of me. Thus he presents himself as an example for the flock to follow. Now, having the example of Paul and Timothy, should not the walk and conversation of God's servants be such that they can at all times reprove, rebuke and exhort with all long-suffering and doctrine? Again, Paul says, Let no

corrupt communication proceed out of your mouth. Then, should not the saints be holy in all manner of conversation, even as he is holy who hath called us? Know ye not, brethren, that we speak at all times in the presence of him who loved us, and gave himself for us? Should such things be found among the saints? We are exhorted to put off the old man with his conversation, which is corrupt, and be renewed in the spirit of the mind; and there is no distinction on this line, between the man who wears the gold ring and goodly apparel, and the poorest of God's flock. Does God respect riches? Does he look upon the outward appearance? No, he looketh upon the heart. Then, should those whom the Holy Ghost hath made overseers of the flock, be slack in exhorting the rich, as well as the poor, to an orderly walk in Christ? We remember of hearing a brother say, some years ago, that "The saints could only walk in obedience as they were led by the Spirit, and he did not think much of exhortation-preaching." We fully agree with him so far as being led by the Spirit is concerned, and we believe it is the Spirit of God who exhorts a brother, or a sister, to an obedient walk, and holy conversation. Surely it cannot be the spirit of Satan. It was the Spirit of God in the apostles, so it is his Spirit in his ministers to-day, hence we believe that faithful exhortation in the ministry is one of God's ways in leading by his Spirit, his people in the path of obedience to the gospel. Paul enjoined Timothy to reprove, rebuke and exhort. Then, is not exhortation a gospel subject? If so, who can separate it from the gospel? Then, would not we preach the whole gospel of Christ? And should we neglect this subject until we know of some disorder in the church? Should not we use this sub-

ject in order to keep love, peace and harmony within the walls of Zion? Nor will we as followers of God, be found visiting the card party, the dancing party, the horse race or the bar room. We cannot believe we are led into such places by the Spirit of God, but through the weakness of the flesh one may sometimes be found at such places. At such times, we are not following God as dear children, but we are following the old man, whose deeds are corrupt. Let us guard against such things, by faithful exhortation.

Paul again exhorts the brethren at Ephesus, to faithfulness one to another, by saying, Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Is not the same advice needed in our churches to-day? Are we as kind, loving and forgiving as we should be toward one another? If not, should we not be exhorted to let brotherly love continue?

Finally, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. iv. 1-3.

S. H. DURAND, Mod.

JOHN H. TRUITT, Clerk.

The Juniata Primitive Baptist Association, in session with the Providence Church, Bedford Co., Pa., October 6th, 7th and 8th, 1897, to the churches, Associations and meetings, with which we correspond, sends greeting.

HAVING in us, we trust, the mind of Peter expressed in these words, "I think it meet, as long as I am in this taber-

naele, to stir you up by putting you in remembrance." So we think it profitable to look back over the past, and recount some of the blessings which have abounded toward us in the past eighteen or twenty years; most of which are familiar to many of you now living, and see if we have not reason to say, "God is our refuge and strength, a very present help in trouble." To see if we have need of any other God to lead us, or that we should trust in another. At the time referred to you will remember, brethren, that confusion abounded throughout this Association. The hearts of many were made sad. The order of the church, so far as in our power, made void. We did not wait upon the Lord, nor remember, "Vengeance is mine, I will repay;" but rather, taking matters in our own hands, returned evil for evil; tried to force events, and compel submission. But did submission come? As well attempt to put out fire by adding fuel, as to end strife by contention. Yes, in part at least, it did come, but not by power, nor by might, but by the Spirit of the Lord, as we are encouraged to believe. Could human wisdom have lead us to avoid the dangers that confronted us on every side? Could we have devised the means for ourselves, whereby so happy results could have been accomplished? From our past experience, as well as from the teachings of God's word, we are persuaded that there is but one ordained way whereby all opposition is overcome; all enemies, all powers, destroyed, and that way is Christ. Take up his cross and follow me, is the command of our great High Priest. Christ is the light of the world, and the light which lighteth every man that cometh into the world. He that followeth him hath no occasion of stumbling, for he is the light of life. But to depart from

him, is to go into darkness; to go, we know not where, nor what may befall. Whilst doubtless God has decreed all things, and all things are fixed and determined by him, yet it is also true that all the promises of grace are in Christ Jesus. Secret things belong to God; revealed things to us. If grace be in our hearts, so will the admonition. "If ye know these things, happy are ye if ye do them." His promises are to those who love and serve him. To them who serve him not, their portion is also fixed; but with God. We are admonished not to let the evil of others overcome our good, but patiently wait on the Lord. The past history of the church, as well as our own experience in the last few years, to which we would call your attention, confirms us in this, that the just must live by faith. We therefore beseech you, brethren, to run with patience the race set before you, not attempting to disannul God's judgments; knowing all things work together for good, &c.

We do not ignore the fact that one of our churches, (the Tonoloway) numbering ten members, by reason of their numerical weakness, are denied the privilege of worshiping in the house their own hands and money done much to put and keep in repair, and that by those claiming the name of Primitive Baptists, and we trust are in redemption; but we cannot believe in practice, since they do not do unto us, as they would we should do unto them, but occupy our houses where they are numerically weak, and exclude us where they are numerically strong. While we cannot approve their doings, nor love their ways, yet should we do as they do, or let their evil overcome our good? God forbid. Remembering the Lord's goodness and mercy, and compassion toward us, let us wait upon him, and if

their injustice is to continue, (as injustice we believe it to be,) let us still trust in the Lord, for in the Lord Jehovah is everlasting strength. It can only continue so long as the Lord will. We beseech our sister church that she stand firm, "Always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." The day of deliverance will come, but in God's appointed time and way.

We do sympathize with our sister church in this deprivation, and we cannot see how she, or we, can fellowship those who thus wrongfully deny her the privilege of the use of the house that is as much theirs as those who keep her out. Still, brethren, let not bitterness, envy, hatred nor malice, enter into our judgment—knowing with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again. In conclusion we say again, we would stir up your minds by way of remembrance, to the end that you may be able to bear with patience the trials and afflictions that are, or may come upon you, "Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him [not behind him] endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Though our meeting has not been largely attended, yet we trust it has not been without profit. The reports from the churches are favorable. The brethren dwelling together in peace and unity. The preaching has been good. Christ, and him crucified, has been preached to the comfort of the saints.

Our next session is appointed to be held with Sidling Hill Church, Fulton Co., Pa., to commence on Friday before the second Sunday in October, 1898, when and where we hope to meet you again.

E. V. WHITE, Mod.

AHIMAAZ MELLOTT, Clerk.

CORRESPONDING LETTERS.

The Juniata Primitive Baptist Association, convened with the Providence Church, Bedford Co., Pa., October 6th, 7th and 8th, 1897, to the several meetings and Associations with which we correspond, sends her annual greeting.

By the love and mercy of God, we have been gathered together, as we trust, to speak and hear from one another, of the things of our Lord and Savior Jesus Christ, and have been blessed in hearing and believing in his salvation which he finished, even our salvation, in time and in eternity. We feel that your messengers and messages of love have been received in the love of the Lord, and we desire a continuance of the same.

Our meeting has been harmonious, and has been to our waiting souls one of comfort and edification, which we desire to keep in remembrance.

Our Association is appointed for next year, to meet with the Sidling Hill Church, Fulton Co., Pa., to commence on Wednesday before the second Sunday in October, 1898, where we hope to meet you all again in love and fellowship.

E. V. WHITE, Mod.

AHIMAAZ MELLOTT, Clerk.

The Salisbury Primitive Baptist Association, in session with the church in Salisbury, Wicomico Co., Md., October 20th, 21st and 22d, 1897, to the several associations, and meetings with which she corresponds, sendeth greeting in the Lord.

DEARLY BELOVED:—We have cause for gratitude to the giver of all good for his preserving care over us, individually and collectively, for we have been wonderfully preserved as an Association amidst all the errors and delusion by which we are surrounded. We do not

attach this to our own importance, but to the God of all power and grace. This has been a wonderful season of refreshing to us all, we think. The 115th session of this Association will long be remembered, for we never had better preaching, better attention to the Word preached, nor larger attendance. We have been much strengthened and refreshed by the coming of your ministers and messengers, as an expression of your fellowship. Your ministers have come to us richly laden with the good things of the kingdom, for which we desire to return the same favors. We have received your Minutes and messengers gladly. Hope you will still remember us. We think that our correspondence is profitable.

We have appointed our next session to be held with the church at Messongoes, Accomac Co., Va., to commence Wednesday after the third Sunday in October, 1898. When and where we hope to be favored with your ministers and messengers again.

S. H. DURAND, Mod.

JOHN H. TRUITT, Clerk.

NOTICES.

SPENCERVILLE, Ohio, Sept. 19, 1897.

ELDER G. BEEBE'S SON—DEAR BROTHER:—Please publish that I desire all readers of the SIGNS OF THE TIMES to send me as many poems on spiritual topics, as they know were composed by Regular Old School Predestinarian Baptists, in any age, or country, with date of composition, name and address of composer. I will return books or manuscripts, if so requested, as soon as I can copy for preservation. I greatly desire this favor, although unable to promise any reward for their kindness.

Yours in hope of eternal life,

A. B. BREES.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1897.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITORS:****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, to
GILBERT BEEBE'S SON,
Middletown, Orange Co., N. Y.

I TIMOTHY IV. 16.

"TAKE heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

The first and second epistles of Paul to Timothy, and the epistle to Titus, must always be of especial interest to those who are called to preach the word of life, because they were addressed to those who were thus laboring then, and contain the substance of what is required of the ministers of Christ to-day. It should be always borne in mind that the matter of these epistles is more than the judgment and advice of an uninspired man, however venerable he may be, and however much experience he may have had. These are the dictates of the Spirit of inspiration, and present the will of God, as regards the qualifications and work of all who are called by his Spirit, to the work of the ministry. These things then should command our solemn attention; and not only are those who preach the word under solemn obligations to give heed to these things, but the churches where they may be called to labor, are to also read these epistles carefully, and ought to see to it that those who come to them with the word of life, bear these marks of having been called to the work. "Be ye clean that bear the vessels of the Lord," is still

the obligation resting upon the people of God.

Amidst the solemn directions and admonitions which Paul writes to Timothy in this epistle, is this comprehensive one to which we now desire to call attention. Certainly the behavior and conduct of ministers, as well as the manner of doctrine which they shall preach, is of no light importance in the estimation of the inspired apostle. Important as it is, that sound doctrine shall be held and preached, it is of no less consequence that the life and daily conduct of those who preach, should be above reproach. It ought never to be said of any man, as it has been said of some, "When he is in the pulpit, he ought never to come out of it, and when he is out of it, he ought never to go in." Ministers have the same weaknesses as other men. Like the prophet Elijah, they are men of like passions with others. It is not the privilege of any who love the Lord to be careless in their walk. They are all of them to prefer Jerusalem above their chief joy; and all are under the most solemn obligations to remember that they are not their own, since they are bought with a price. But yet in these epistles to Timothy and Titus, special stress is laid upon the conduct of the ministers of the gospel, that they should be careful to maintain good works. A greater responsibility rests upon them, seeing that their work is public, and that the eyes of all are more upon them, because they labor publicly, and have been called to devote themselves to this work. When any member of the church of Christ goes astray, we know what sorrow it causes among those who are cognizant of it; but when one who has professed to stand upon the walls of Zion, forsakes his high calling, and indulges in unbecoming conduct or speech,

the sorrow and the reproach extend much further, and the cause receives a much deeper wound. This we need only to call attention to. We think that no one will doubt its truth. We have long been impressed with the fact that a right spirit is of the greatest importance in all these things. If there be sufficient love in the heart, if the mind and heart be deeply impressed with the importance of the place that a servant of God occupies in his house; if the greatness and solemnity of the work be recognized; if in short the servant of God realizes, as did Elijah, what it is to stand before God in his testimony and work, then indeed there will be small room for carelessness in the conduct. If a man be found living near to these things, and to the Savior whom he professes to love and serve, then there will be a fragrance in his whole life, in and out of the pulpit, which will be recognized by all those who love the Lord. We call to mind, as we write, some servants of God, who preached by their daily life, as forcibly as they ever did in the pulpit. They were sober, God-fearing men, and realized a responsibility which sobered their whole life, and made them patterns of godliness to the church. Some, on the other hand, there have been in all ages, whose daily life destroyed the effect of all their preaching. Good preaching, we mean what is called sound preaching, can never excuse a bad life. The preaching which the whole tone of a man's life does, is far weightier than any soundness of reasoning can ever be. Humility is better than human ability. When the devil quotes Scripture, it becomes a lie and a reproach in his mouth. The dead flies spoil the ointment of the apothecary. So an ungodly life spoils preaching, which falling from the lips of

an upright man, would be savory to all who had hearts to receive the truth.

While ministers have the same infirmities that other men have, and we have no right to expect perfection in any one, yet we all know that there is a sobriety of life that commends itself to all, while yet we may know that that minister has his weaknesses and failures, which we ought to bear with, and continually forgive. It is very hard to put into words just what we mean, but we are persuaded that this much at least is true. The church will very easily recognize the difference between him whose face is set to run the race with patience, and to follow Christ, though he may often stumble and fall, and him whose whole life shows that he feels but little desire to follow the Lamb, and who evidently seeks more after the things that gratify the flesh, than after the things whereby we may edify one another. He who runs after holiness of life, may stumble and fall, but this is a very different thing from running after evil. We think that it will not be hard for those of spiritual mind to tell the difference when it appears; and as we said, it is more a matter of the manner of spirit which possesses a man, than it is a matter of set rules.

Now it seems to us that Paul here enjoins upon Timothy, the very things of which we are speaking; and it seems clear that he recognized in Timothy, a spirit of devotion, and of love to God, which encouraged him to thus write to him. He was but stirring up the pure mind of Timothy by way of remembrance. First he said, "Take heed to thyself." This was the first admonition. Perhaps we ought not to say that this was of any more importance than what follows, but yet it is worthy of remark, that Paul puts this admonition first. He would have him

take heed to himself, and to the doctrine also. But it is clear that he would impress upon him the fact that to take heed to the doctrine would avail but little, if he did not also take heed to himself first. Indeed, as we understand the matter, he could not rightly take heed to the doctrine, unless he did take heed to himself also. The word doctrine in the New Testament, has generally the force of teaching, and here it has the force of the teaching, and of what is taught. It seems an almost self-evident truth, that the man who is careless with regard to his life, will be also careless of what and of how he teaches. What then is involved in the exhortation, to take heed to thyself? In brief it seems to us to mean that he should exercise a constant watch over himself, over his conduct, and as to what manner of spirit he should be of in his preaching. One who was once with us, but who went out from us some years ago, said in substance this upon a certain occasion, "I am under obligations to preach the truth, and have nothing to do with the spirit which actuates me." We have never been able to come to this conclusion. It has ever seemed to us that our preaching could not, and would not be blessed of God, to the comfort and edification of his people, if our spirit was fleshly in that preaching. It has been our constant prayer that we might not only be kept from false doctrine in our ministry, but also that we might have a right spirit in all our labor. We have sorrowed more that our spirit has not been right, than over anything else. As a man engaged in anything of vast importance would be careful of himself in every way, that he might well perform the task before him, so those who labor in the vineyard of the Lord, ought to feel that the work is great, and that they

should be careful lest they fail in it, and bring reproach upon it by some carelessness of life or thought. A minister of Christ who feels the importance of the work, cannot be light-hearted and trifling. The weight of responsibility, if he be at all fit for the work, will sober him and make him thoughtful. To take heed, means to be careful and watchful; and there is much need that we should take heed to ourselves, because there is so much that is evil in our nature, and we are prone to be led by envy, and jealousy, and pride, and a thousand other evils in our daily walk and ministry. As regards the doctrine, we see how many, even in the times of the apostles, were led into false doctrine, away from the truth. There is great need then that they who preach the gospel, both for their own sakes, and for the sake of those who hear them, should be careful what they preach. This involves careful reading of the Bible, and a careful consideration of its teachings; first, in the letter of them, and more especially that we rightly interpret their spirit. Taking heed to the doctrine, also seems to us to mean that we should be careful not to be led about by every wind of doctrine which may seem to be plausible, but that we should test every sentiment by the word.

When the true servant of God is called upon to stand up in the name of the Lord, to proclaim his word, he will never feel that it is a light matter. He is called upon to deal with the most solemn realities. These things are not things concerning the present world, which pass away with the using, but concerning the things of eternity; and what he presents must be called to stand the test of the fire of the judgment of God, which shall try all things, and consume all that is not pure. He who can enter the pulpit,

and make it a place for buffoonery and facetious remarks, which will cause laughter among the hearers, has no proper conception of the place which he occupies before God, and before the church which shall judge angels. It is a solemn thing to attempt to expound the Scriptures of eternal truth. He who feels this, will strive to study to show himself a workman approved unto God, and to rightly divide the word of truth. He will be careful of what he says, and strive to be sure that he is sustained by the word of truth. He will greatly desire to proclaim the truth in love.

To the above considerations Paul adds, "Continue in them." This is not to be a temporary attitude of the mind, but it is to be a constant thing. There must be a taking heed, not only once, but always. The armor may not be put off. The attitude of watching must be maintained unto the end of the conflict. Indeed it is, as we believe, the experience of those who have been called to this solemn work, that the longer they labor in the word and doctrine, the more weighty, and the more solemn the work becomes, in their apprehension of it. The way is very great, the field is very broad, and at the best, they feel that they are but gleaners. Continually they feel the need of care and watching, even unto prayer, for the indications of the will of God, and that they may understand his word.

Now, there is a result to this, both for him and for his hearers. He shall save himself and them. There is a salvation which the believer must work out. There is a salvation which every gospel minister works out, when he takes heed to himself and to the doctrine. We are writing to Old School Baptists, and in an Old School Baptist paper, and so we do not feel any need of arguing that that salva-

tion which has been accomplished through the atonement of Christ, is not meant here at all. But there is a salvation which is meant. We have no hesitancy in saying that it means a salvation from error in doctrine or in practice. The doctrine and practice of the churches are both spoken of in the epistle, and Timothy is exhorted to attend to both, in the churches. The only way in which he could do this was, first, by taking heed to himself, and then to the matter and manner of his teaching. What a blessing is a sound and orderly ministry, to a church! Paul once exhorted the church at Corinth, to walk obediently, that the ministry should not be blamed. When the field is all grown up with briars, and thorns have covered the face of it, we are justified in concluding that a slothful man has charge of it. And so the pastors are to be judged in a large measure at least, by the condition of their churches. Paul seemed to think that if the church at Corinth did not walk uprightly, the ministry would be blamed. And he would have Timothy to avoid the occasion for blame. There is a salvation in a faithful ministry. There is a salvation in obedience. There is a salvation in taking heed to ourselves. There is a salvation in the ordinance of baptism. There is a salvation in all the doctrine and order of the house of God. There is an inseparable connection between these works of obedience, and this taking heed, and the salvation from error and falsehood, which we are always meeting, and from which we need a constant deliverance. A high and holy motive was presented to the view of Timothy here, as a reason why he should do this. It was no less than the good of the people of God, and his own escape from error, into which, if he should fall, others would be led also. And ultimately, the

glory of God was involved, which is the highest motive of all. It is right to appeal to such motives as these. The Scriptures make such appeals. These are not selfish motives, and appeals to them do not savor of conditionalism in the least. Such appeals are based upon a work already wrought in the heart, and are to the praise of the glory of his grace. If the branch bears fruit, the fruit is indeed the fruit of that branch, but it is pre-eminently the fruit of the vine. God is glorified in his saints. So Jesus said, "And I am glorified in them." It is as true to-day as ever it was, that the willing and obedient eat the good of the land. But the willingness and obedience are the precious gifts of the God of grace, and the blessed results which flow from the obedience, are also the gifts of grace, and we must thank God for them, and not our obedient lives. We think that every child of God will feel this way. We may argue and reason about these things, but one word of testimony from a humble child of God, weighs more than all our reasonings. How did you feel, child of God, in the day when you were permitted to own your Lord in baptism? You had great gladness and peace. Did you feel like ascribing your happiness to yourself, because you had obeyed? Did you feel like ascribing your obedience to yourself? Did you not feel that all was the work of grace, and that all that it became you to do was to praise the grace of God, and the God of grace for it all? For ourself, we have been kept from ever thinking that our happiness or comfort, which from time to time we have enjoyed, were the result of our own obedience. We could not praise ourselves, but felt that we must praise the Lord.

It is a great mistake to hold out to the young believer, that he will always be

happy, if he will always be obedient. It is not true, and it is no where promised in the Bible. We have known of many who have lived carefully all their lives, and yet whose spirit has been sad during most of their lives. Arminians may have as much religion as they live for, because they have a debt and credit religion, but followers of the meek and lowly Lord, will travel much as he did. His life was sinless, and he was in all things obedient, but yet it is never said of him but once, that he rejoiced, and that was not in the fact that he was obedient, but in the fact of the electing love and grace of God, which provided salvation for the babes, and had hid these things from the wise and prudent. The people of God, if they rejoice in anything, rejoice in the doctrine of God our Savior, and not in their own obedience, because they can never feel that they have ever done enough in the way of obedience to cause any rejoicing to be given them. Emphatically, they find their reward in the way of obedience, and not for obedience. The reward is not joy or pleasure much of the time, but a growth in grace, and in the knowledge of the truth. "What a man sows that shall he reap." If he sows obedience, he shall reap, not joy or pleasure, but the very same thing that he sows. His fruit shall be to still greater obedience. This is the salvation of which we understand Paul to speak in the text. He does not say that Timothy, or his churches, shall have a happy time; but that they shall be saved. O that we all might be stirred up to remember this exhortation of the apostle, and that we might be careful in all things, that we believe or do.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

DEATH-BED BEQUESTS TO CHURCHES, TO BE UNLAWFUL.

A BILL has been reported in the New York Senate, which provides that no estate, real or personal, shall hereafter be bequeathed, demised, or conveyed to any corporation, body politic, or person, for pious or charitable uses, except the same be done by deed or will, duly acknowledged and attested at least six months before the decease of the testator.

Such a law is loudly called for in our country, not to interfere with the religious creeds, faith or rites of any religious sects; but simply to protect the civil rights of citizens. How many widows and orphans have been literally robbed of their legitimate rights in the estates of husbands and fathers, whose death-beds have been haunted by hungry swarms of clerical jugglers, who have persuaded the dying to believe that large bequests of their property to what they denominate religious or charitable institutions, will secure for them favor with God, and entitle them to immortal joys beyond the grave. The same spirit which was manifested by the ancient pharisees, which led them to creep into widows' houses, and lead captive the silly, and to devour also widows' houses, and for pretense, make long prayers, has prevailed to an alarming extent in our country, for many years. If our legislature, instead of allowing the clergy to instigate it to judge the people, (in violation their heaven-granted, and inalienable rights) in meats, and drinks, new moons, and Sabbath days, would so legislate as to protect all the citizens in the full enjoyment of all their rights, civil, social and religious, in person, and in property, they would better carry out the spirit and design of our constitution, and contribute much to the perpetuity of our free institutions.

MIDDLETOWN, N. Y., May 1, 1855.

"A FEAST OF FAT THINGS."

THERE are a number of articles formerly published in the SIGNS OF THE TIMES, and in pamphlets, for which there is such a continued and increasing demand, that we have decided to compile them in a pamphlet of the above title.

First. "Minutes of the Proceedings and Resolutions, Drafted by the Particular Baptists, Convened at Black Rock, Md., September 28, 1832," at which time the division ("or split") took place between the Old School, and the New School Baptists.

Second. The "Everlasting Task for Arminians." By the late Eld. Wm. Gadsby, of England.

Third. "A Dream-Tour Through the Arminian Heaven." By Eld. H. M. Curry, of Lebanon, Ohio.

Fourth. "Fatalism." By Eld. H. M. Curry, of Lebanon, Ohio.

Fifth. "The Celestial Railroad." This allegory, after the style of "Bunyan's Pilgrim's Progress," is written to show what wonderful improvements have been made since his day, in journeying to the "Celestial City." Please do not confound this with the Arminian poetical effusion, with the same title.

Sixth. "A Riddle," by the late Elder Gilbert Beebe.

The above, and perhaps other articles, we design to have printed, and neatly bound in colored paper covers, by the first of January, 1898, and ready for mailing at twenty-five cents a copy.

All who desire to procure copies of this pamphlet, are requested to send in their orders early, that we may be able to fill them from the first edition. Address,

G. BEEBE'S SON.

MIDDLETOWN, ORANGE CO., N. Y.

OBITUARY NOTICES.

My beloved and venerable step-mother, **Mrs. Martha Maria Hassell**, daughter of Leonard and Rebecca Worcester, was born in Greenfield, New Hampshire, July 17th, 1815, and died in Williamston, N. C., Oct. 5th, 1897, in her 83d year. She was married early in 1835, to Elder Daniel E. Jewett, of New York, who died May 28th, 1845. She was married March 20th, 1849, to my Father, Elder Cushing Biggs Hassell, who died April 11th, 1880. Thus she lived twenty years before her first marriage, ten years with her first husband, and thirty-one years with her second, and was a widow twenty-one years. Of the two children of the first marriage, Sophia Nefie, widow of Wm. G. Biggs, was born Nov. 17th, 1835, and died Sept. 10th, 1887, and Benjamin Emerson Green, born June 18th, 1843, is still living in Evansville, Ind. Of the four children of the second marriage, Cordelia, wife of William Slade, Williamston, N. C., was born Dec. 23d, 1849. Alouzo, a physician, was born Sept. 23d, 1851, and died April 8th, 1888. Walter was born Oct. 15th, 1853, and still lives in Williamston, N. C., and Cushing Biggs was born Nov. 29th, 1856, and died Nov. 21st, 1859.

In her twelfth year, mother experienced conviction for sin, and a hope of salvation through the atoning death of the Lord Jesus Christ, and was baptized into the fellowship of the Baptist church, of which she was a member more than seventy years; and all the days of her long pilgrimage she proved the reality of her conversion, and adorned her christian profession with a most godly walk and conversation. She was blessed of the Lord with a fine intellect, and with the finest spirit. Her character was of the highest order—it was Christlike. She was richly endowed with the Spirit of Christ, and she manifested the graces of that Spirit in a pre-eminent manner. She loved the Lord, and his holy law, and precious gospel, his blessed word, and house, and ordinances, and his dear people. She had a special and tender sympathy for ministers of the gospel, in all their labors and trials, both of her husbands having been ministers. She had a deep and growing desire for the gospel peace, union and fellowship, of all the people of God. She had an extensive religious correspondence, and many of her humble and lovely spiritual letters were published in our periodicals. She was a true mother in Israel, beloved and revered all over the United States. She spoke evil of no one, and did harm to none; but wished to benefit every one. She was the most spiritual minded person that I ever knew. She lived as in the presence of the Lord, and in the light of eternity. She surpassed all other persons of my acquaintance in the gift of prayer. My dear father always had family prayer morning and night, and once every week he called upon mother to lead, which she did in the most solemn, reverent and thrilling manner that I

ever heard. It was to me a heaven below to listen to her humble, tender and fervent voice, ascending to the throne of the divine Majesty. After father's death I often heard her in her lonely chamber at the dead hours of night, pour forth her earnest supplications to God for herself and others. My own mother, who died when I was four years old, could not have treated me more lovingly and tenderly. She was always a ministering angel to me in affliction and bereavement. Her sympathy was active and profound, and her countenance was heavenly. Her words often seemed to me as the words of God, they were in such harmony with the Scriptures, and the teachings of the divine Spirit. My intimate acquaintance with her for forty-eight years, has been one of the dearest and richest privileges of my life, for which I can never feel sufficiently thankful to God. Words seem too poor to express the painfulness of my bereavement in her death. But it is the deepest desire of my heart to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

For more than a year, mother has been very feeble with diabetes, and difficulty in breathing. For more than four months, she had been confined much of the time to her bed, at the home of her son-in-law, brother William Slade, where she had the best medical attention, the tenderest nursing, and every needed comfort that means could supply. She became very weary of the world, of the flesh, and of sin, and she longed for rest in the sinless land where Jesus reigns, and where glorified saints and holy angels dwell. For more than four days she lay in an unconscious condition, seeming to be in the gentlest of slumbers, and then painlessly and peacefully her spirit was released from its mortal tenement, and, as we have the fullest evidence to believe, ascended to the paradise of God. "Mark the perfect man and behold the upright, for the end of that man is peace."—Psalm xxxvii. Though mother lived the most perfect life that I ever witnessed, yet she felt to be utterly unworthy of the divine mercy, and put every particle of her trust in the atoning death, and justifying resurrection of the Son of God.

SYLVESTER HASSELL.

WILLIAMSTON, N. C., October, 1897.

[We can from personal acquaintance and knowledge, bear witness to the truth of what has been written by one who was favored to live so long in love and fellowship with our dear sister. We can but feel that the loss is in some sense personal to ourself also. An acquaintance and a correspondence which has been uninterrupted for twenty years, cannot be lightly laid aside. This has been our privilege. Very many tender words of sympathy have we received from her, cheering us on in our ministry. Thousands will mourn as they receive the news that sister Hassell has gone to her rest. They will mourn for themselves, but not for her. A mother in Israel has departed.—ED.]

Mrs. Alice M. Phillips, wife of Edward L. Phillips, and daughter of Wm. L., and Cornelia Laws, departed this life, at her home in Vienna, Md., Oct. 20, 1897. Alice was born December 24, 1875, making her age 21 years, 9 months, and 26 days. She was married to Mr. Phillips about four months before her death. Her disease was typhoid fever, which developed in spinal meningitis, and caused untold suffering. Alice was a fine girl. The writer has been acquainted with her since infancy. She never made any public profession of religion of any kind, but she once said to her mother, that her hope was in Jesus Christ. While she was sick, after hearing her husband express himself concerning the purpose of God in fixing the bounds of our stay upon earth, she said to him, "Remember what you believe," as much as to say, the time is near at hand when it will be of some comfort to you. At 11 o'clock she raised up and kissed her husband, and at 7 o'clock that evening she died.

Why the hand of the Lord has fallen thus heavily upon this family, is not for us to know. Only a few years ago their son Hermon, a young man just in the bloom of youth, was taken away by death. But I feel thankful that God has been pleased to give the mother, who is a dear sister in the church, grace to strengthen and reconcile her; thus fulfilling his promise that, "As thy days shall thy strength be." All the family have been greatly sustained.

I was summoned, and tried to comfort the sorrowing ones, from the words found in Psalms cxlv. 10, "All thy works shall praise thee, O Lord." After which the remains were laid away in the old family cemetery beside her brother; no more to be disturbed until the trump of God shall sound.

She leaves to mourn her departure, her heart-stricken husband, her father, mother, five brothers and one sister, with many friends.

The family have our heartfelt sympathy, and we would commend them to God, and to the word of his grace, which is able to save them.

T. M. POULSON.

By request of the bereaved husband, I send you notice of the death of **Olivia E. Fooks**, wife of Asbury J. Fooks, of Salisbury, Md., and daughter of H. W. and Mary E. Bailey. She was born March 16, 1897; died Aug. 22, 1897. Hence, her age was 30 years, 5 months, and 6 days. She had for some time been burdened because of sin, and during her illness she was given a hope in the blood of Jesus, and she said to her mother, "If I am ever able, I shall go and ask a place among the Old Baptists; with all my unworthiness, I long for a place among them." But she was never able to go and tell what good things the Lord had done for her. When she was made to realize her days on earth were few, she requested that her funeral should be preached by an Old School Baptist preacher, in the Salisbury meeting-house, and that she be bur-

ied in the meeting-house yard, with the saints who sleep in Jesus. How clearly the change from nature to grace was demonstrated by her love to the people of God.

The writer of this, attended the funeral, and tried to speak to the comfort of the sorrowing family and friends, using as a text, "We know that we have passed from death unto life, because we love the brethren." The subject being suggested by her experience. She leaves a husband, and two little children, beside many relatives and friends, to mourn May the Lord reconcile them to his will.

H. C. KER.

DELMAR, Del.

DIED—Sept. 2d, 1895, **Susan French Hubbard**, aged 79 years. She was the second daughter of the same family as sister Lamb, whose obituary notice appears below. She united with the Otego church, July 16th, 1871, and was baptized by Elder S. H. Durand, the pastor at that time. She was a quiet, cheerful person, never feeling any confidence in herself, or much ability to speak of the things of the kingdom of grace, yet she was steadfast and unmoved in the belief that God works all things after the counsel of his own will, and that none could let or hinder. She was faithful to the profession she made before witnesses; esteeming her brethren and sisters as much more worthy than herself. She had remarkable health and strength till April, 1894, when she had a slight shock, which weakened her mind and body. She gradually failed in strength, and died suddenly of some kind of heart disease. She appeared to be as well as usual, when she was left for the night. Her niece hearing her bell ring, hastened to her bedside, and she had passed away. She was buried in the Bundy Cemetery, at Otego, Sept. 5th, where so many of the near and dear ones of the Freney and Bundy families are buried. Since May, 1890, eight of my older relatives, including my dear parents, have been called home to that land where rests no shadows; where all is light, joy and peace. They are satisfied, for they awoke in his likeness, nevermore to fall asleep. May we wait with patience till the glad summons comes to each, "Come up higher."

ALSO,

DIED—At Otego, N. Y., Oct. 30th, 1897, **Matilda French Lamb**, at the advanced age of 87 years. She was born in this town, May 9th, 1810. She was the oldest child of the family of Abel and Susan Bundy French. She was baptized March 12th, 1843, at Montezuma, Cayuga Co., N. Y., by Elder Jeffreys, who had preached for that church forty years. She was visiting a brother at that place that winter, and came under deep conviction of her sinfulness, and was in great trouble of soul for long weeks; so much so that she could not eat or sleep. And when the Deliverer came, and spoke peace to her troubled soul, the change

was very marked. And when she came into the room where the family was, the dear old father of the household said, "Well Matilda, you have found him of whom Moses and the prophet did write, and your soul is satisfied." Her mourning was turned to rejoicing, and tears of joy and songs of praise were constant with her for a time. Some consins were written to come and rejoice with them, and such a meeting as they had there in that house, she said she never had experienced since the old father remarked that Jesus had been in their midst. After she had been received by the church, and was to be baptized the next day, she came into great darkness of mind, and endured great temptations for a few hours, and went into her room and said, "I never can be baptized, such a terrible person as I am." She threw herself upon her bed, and felt that she must die, and go the way of the wicked. The friends talked with her, and the old father prayed, O so solemnly, for her escape from the tempter's power, but for hours she remained in the same trouble. After a time it wore away, and such a quiet, peaceful feeling came over her, and she was enabled to go to meeting, and through the ordinance of baptism, and said she, "The adversary never appeared to me in the same way again." After her return to her father's home, at Otego, she united with the Baptist church here, and was always a highly esteemed member, and has walked with the church fifty-four years in much humility, and never deviated from the profession she sincerely made in her youth. She lived to see her husband in his old age, follow his Lord and Master in the ordinance of baptism; to her great comfort. She was a widow nearly twenty-four years, and lived with her only daughter. The disease was cancer, and she became very feeble the last few weeks of her life, but was spared extreme suffering till the last few days, when some congestion in bronchial tubes came on. Another of the dear ones of the Otego church has gone home, and the fifth one of the same family, in the past five years, all members of the same church. Brother George M. French, who died last April, was her third and last brother. One sister of the family is left of the seven. All lived to a good old age, and gave undisputed evidence of their acceptance with him who is the giver of all good, and the only Savior of sinners. She was buried Nov. 2d, Elder Bundy speaking words of truth and comfort befitting the occasion.

S. C. F. GUERNSEY.

Elijah F., oldest son of John and Sarah Blackwell, was born July 10th, 1868, and died July 20th, 1897. His disease was typhoid fever, from which he suffered for about three weeks before death came to his relief. He was a good son and kind husband, and an honorable man. He leaves a wife and one child. His loss fell with weight upon his family, and upon his parents, who looked to him to care for them in their

old age. He had never made a profession of religion, but those who knew him best, believed that he was made ready to depart before the end came.

His funeral was attended by the writer, on Friday, July 23d, at his late residence near Mt. Rose, N. J., when the following Scripture was used as a text, Romans viii. 28.

ALSO,

John Blackwell was born Sept. 14th, 1814, and died Sept. 8th, 1897, wanting six days of being 83 years of age. The deceased was the father of the Elijah Blackwell above named. Thus in less than two short months, the two who were the heads of the family, were cut down by the hand of death. Affliction has fallen heavily upon this family during this past summer. Every member of the family has been ill at different times during the past four months, with that dread disease—typhoid fever. It has been truly a trying time with them all. The sympathy and pity of all who have known about these sad trials, has gone out to the bereaved family. But the Lord has sustained, and the remaining members of the family feel that they have been the recipients of the special support of him who never leaves nor forsakes those who trust in him. Our dear aged brother has been a member of the church at Hopewell for many years, and in all that time has walked in the love and confidence of his brethren. His seat at our meetings has never been vacant when it was possible for him to be present with us. He loved the doctrine of salvation by grace, and he loved the courts of the Lord's house, and he was glad to be in the company of his brethren, and to join in conversation concerning the things of the kingdom. We all shall miss him, but we believe that he is forever at rest. The sorely bereaved mother had but turned away from the grave of the son, when she was called to the bedside of her husband, to care for him with unfaltering love and patience until the end came, and he was called home. Then she who had thus been doubly bereaved, was laid upon a bed of languishing, from which she has not yet fully recovered. While her trials have been multiplied, so also has great grace been her portion, and she has been wonderfully sustained.

The funeral service was held at the late residence of our brother on Sept. 10th, and the Scripture found in John xiv. 27, was used as a text. The widow, six children, many friends, and the church at Hopewell, all have sustained a heavy loss, but they sorrow not as those who have no hope.

C.

MARRIAGES.

At the home of the bride's parents, in Worcester County, Maryland, by Elder Frank McGlade, Wednesday, October 27th, 1897, Mr. John Shockley and Sarah E. Fooks.

M E E T I N G S .

THERE will be a yearly meeting, if the Lord will, held with the Broad Creek Church, Sussex Co., Del., on the second Saturday and Sunday in November (13th and 14th.) Those coming from the north, will come to Laurel, via Delaware R. R., on train leaving Philadelphia at 2:02 p. m. on Friday. Those from the south, come Saturday morning, on the north bound mail.

ALSO, at Delmar, on Tuesday and Wednesday after the second Sunday (16th and 17th) of November. All trains on the Delaware, and N. Y. P. & N. railroads, stop at Delmar, and friends will be looked after. All lovers of the truth are cordially invited to visit us at these meetings.

In behalf of the churches,
A. B. FRANCIS, Pastor.

THE Old School Baptist Church called Kingwood, have appointed a two days meeting to be held at Locktown, Hunterdon Co., N. J., their place of worship, on the 23d and 24th days of November, 1897, to begin on Tuesday at 10:30 a. m. At which time we hope to meet a goodly number of our ministers, and lovers of the truth.

CYRUS RISLER, Church Clerk.

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- 1791. French Morocco, red and gold edges, extended covers, round corners, leather lined to edge, \$3.75.
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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 65. MIDDLETOWN, N. Y., DECEMBER 1, 1897. NO. 23.

CORRESPONDENCE.

RIVER VIEW, Ala., August 6, 1897.

DEAR BRETHREN EDITORS SIGNS OF THE TIMES:—If I mistake not, there was a request from Elder Chick recently, for some one to write through the SIGNS on the subject of the “second death.” I felt impressed then to comply, and the impression has not left me, and I feel now to take up the subject.

In Revelation xx. 14, 15, we find this language: “And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” I realize that the book of Revelation is among the things written that are hard to be understood, but we should not forget that while the Scriptures are addressed to the saints, they often speak about the “world that lieth in wickedness;” and while they tell of the joys that await the righteous, they also tell of the judgments and punishment, that awaits the wicked. God is as sure to punish the wicked with “everlasting destruction,” as he is to save the righteous with an “everlasting salvation.” I have read and pondered the book of

Revelation a great deal, and my conclusion is that some things that are written therein, have already come to pass; some things are now being fulfilled, and some things are yet in the future. And my belief is that when all the things that are written in that book shall have been fulfilled, time will be no longer. By a careful reading, beginning at the twelfth chapter of Revelation, we have the church set forth in the figure of a “Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.” Then we have the “great red dragon,” standing before the woman, “Ready to devour her child as soon as it was born.” In the ninth verse of this chapter, he is called “that old serpent, called the devil, and Satan, which deceiveth the whole world.” In the thirteenth verse, the dragon “persecuted the woman which brought forth the man child.” Here two wings of a great eagle were given unto the woman, that she might “Flee into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to

be carried away of the flood." Here the earth helps the woman—the earth opens her mouth and swallows up the flood, &c. The wilderness here mentioned, I believe to be the continent of America, into which the woman, or church, fled from persecutions. The flood of water cast out of the mouth of the dragon, was the flood of persecution against the church in the eastern continent. The various religious organizations and societies in America, for the accommodation of every shade of religious opinion, is the earth helping the woman; opening her mouth, and swallowing up the flood. Here the "Dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The serpent, foiled in his purpose to destroy the church by a flood of persecution from without, goes to make war with the remnant of her seed, by creating dissensions within. This has always been Satan's policy. If he failed to find an outside enemy to fight Israel, he would operate by causing internal strife, and have Israel to fight one another. In the fourteenth chapter we have brought to view "A beast rise up out of the sea, having seven heads, and ten horns, and upon his ten horns ten crowns, and upon his heads the name of blasphemy." We have not space to quote, but will say we understand this beast to be Catholic Rome. Read the description of him. He was like a leopard; feet as the feet of a bear; his mouth as the mouth of a lion, "And the dragon [the serpent, the devil,] gave him his power, and his seat and great authority." There was a time when the church of Rome was mistress of the world, exercising despotic power over the nations, but her power has been curtailed, but still she has drenched the

earth with the blood of the saints; blasphemed the name of God, "And power was given him over all kindreds and tongues and nations." Here it is said, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear." In the eleventh verse, John "Beholds another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." This second beast here is without doubt Protestant Rome, or what is called Protestantism, in distinction from Catholicism. But where is the distinction? Protestants hate the Catholics, and are always expressing great fears that the Catholics will take the country. At the same time they teach Catholic sentiments, and borrow and practice Catholic forms of worship. In other words, the Protestant beast exercises all the power of the Catholic beast, and she teaches her votaries to worship the first beast, "whose deadly wound was healed." There are many things here I would like to notice, but space forbids.

Beginning at the third verse of the seventeenth chapter, we have another woman brought to view. Quite a contrast between her and the woman in the twelfth chapter. This woman "sits upon a scarlet colored beast, full of names of blasphemy." She is arrayed in scarlet color (denoting blood) "and decked with gold, and precious stones, and pearls, having a golden cup in her hand [ah, tempting cup] full of abominations and filthiness of her fornication. [This is

spiritual wickedness in high places.] And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." This woman was drunken with the blood of the saints, and with the blood of the martyrs of Jesus. This woman is evidently the church of anti-christ, and includes all the so-called religious organizations of the earth, together with all the false systems of worship, from Catholic Rome down. She is the "mother of harlots and abominations of the earth." In the last of this chapter it is said, "For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." This woman still lives. She is now in her glory. She saith in her heart, "I sit a queen, and am no widow, and shall see no sorrow;" but God says she shall be destroyed, she shall be thrown down. "Her sins have reached unto heaven, and God hath remembered her iniquities." Sooner or later Babylon must go. "And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Though Babylon shall thus surely be destroyed, the beast still lives. In the nineteenth and twentieth verses of the nineteenth chapter, he is brought to view engaged in combat with him who is "King of kings and Lord of lords," and here the beast and the false prophet are taken. "These both were cast alive into a lake of fire burning with brimstone." In the sixth verse of the twentieth chapter it is said, "Blessed and

holy is he that hath part in the first resurrection: on such the second death hath no power," &c. Here we come to the "first resurrection," and the "second death." The Scriptures teach that Christ was the "first to rise from the dead." Also that "There shall be a resurrection of the dead, both of the just and the unjust." The term "second death," implies a first death. The first death is the corporeal death. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; and afterward they that are Christ's, at his coming." Then to have part in Christ, is to have part in the "first resurrection." "On such the second death hath no power." Let us see, what is the second death? "And death and hell were cast into the lake of fire. *This is the second death.* And whosoever was not found written in the book of life was cast into the lake of fire." And this lake of fire is the "second death." Tenth verse of twentieth chapter reads, "And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." "But the fearful, and unbelieving, and the abominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." How could language be any plainer? Then we see that this second death has no power over the dear children of God, for they have part in him who is the "resurrection and the life." They have gotten the victory over the beast, and over the number of his name. They stand on the sea of glass mingled with fire. "And God shall wipe away all tears from their eyes; and [to them] there

shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold I make all things new." "Write: for these words are true and faithful." "And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." I believe these books to be the books of the Old and New Testaments. The dead are judged. "God is not the God of the dead, but of the living." Nothing said about judging those whose names were written in the "book of life." "Whosoever was not found written in the book of life was cast into the lake of fire." And this is the "second death."

While I have written and scanned the pages of Revelation this morning, my heart has burned within me, and like John, I have "wondered with great admiration." I have just hinted at the subject. My aim has been to show from Revelation, what the "second death" is, and who it is over whom this death hath power, and I now feel like exclaiming, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." "Not unto us, not unto us, but unto thy name give glory." God is a Sovereign, yet he holds men accountable for their sins and wickedness. If men are lost, and perish in the "second death," it is because they are sinners, and wicked, and God will judge them "according to their works." If men are saved, and escape these things, it is because Christ has saved them. Therefore they are sinners saved by

grace. "By the grace of God I am what I am."

I have written what I believe; may the Lord bless it to the comfort of his people.

Yours in trials and afflictions,

H. J. REDD.

86 SECOND ST., MEMPHIS, Tenn., Aug. 12, 1897.

DEAR BRETHREN:—I feel like giving you an account of my experience. I was born in Hardeman Co., Tenn., Feb. 12th, 1857. My father and mother were Primitive Baptists. Father was a Deacon in the church. He moved to Brownsville, and died shortly after moving there, leaving me in my thirteenth year. After his death, I felt that there was nothing to restrain my wild disposition, except while in the immediate presence of my mother, and while thinking of her admonitions. Brownsville was replete with just such evil attractions and opportunities as would lead a boy of my age astray. I possessing by nature a sinful disposition, was not lacking in evil practice. I associated with such boys as were congenial to my nature. Still I was looked upon as a moral boy, except some would say, He is so wicked, meaning by this, that I would swear so much. When about eighteen years of age, my mother procured a situation for me, with Elder W. W. Sammons. I opposed her in this, for Baptists had been treated with such unbounded respect at my father's, that I felt that it would never do for me to live with brother Sammons, especially as he was a preacher of the gospel. I felt as though my whole life would be so cramped, because I thought he would be all the time scolding me for my mischief, and I wanted no restraint; I wanted to have fun. But I submitted, and found brother Sammons to be gentle and kind. He often rebuked me for being so wild, but used

no harsh expressions. I learned to love him better than any man on earth. I felt that he was a father, and sister Sammons was like a dear mother to me. Well, their moral walk and conversation had a great influence upon me. But when off in the field during his absence, I gave vent to my disposition. When I first went there to live, I thought I was just as good as any one. Somehow, I regarded religion as being only a choice way some people had of living. I never thought it was very important, but that it was perhaps a little better than not to practice it. So I did not feel that I was so exceeding sinful, and I thought that when I got older I would turn about as the Old Baptists did. I had no thought of ever joining the Old Baptist church, but simply thought they were perhaps better than other denominations, and I would do like they did, and be all right. While thus living, I began to feel that I was not so good. I began to think seriously of what I was. I still thought I was not so very bad, but soon I found the thoughts of my condition becoming serious, and the more I studied, yet trying to quit thinking, the worse I seemed to be. A friend of mine, who lived with brother Sammons, often would ask me, where I was going when I dressed to go anywhere. I got impatient with him once, and replied, "O I am going to hell about Christmas." I did not think much of this wicked expression until Christmas eve. I was at my mother's, and was to go to the depot after my brother, and that awful wicked saying came into my mind so forcibly that I was afraid to go. I felt that I would be killed. I did not want to tell my mother my fears, nor why I feared; but I wept hard, for I thought, Even if I did not go to the depot, God was everywhere, and would destroy me

any way. I thought, Should I die, I would go to hell. O how miserable I felt! What a state of condemnation, what a real hell I was already in! It seemed as though all my sins came up as thick clouds overhead, and as great mountains on either hand, and a great sea of destruction in front, while to go back into the depths of wickedness would make it all the worse for me. O my poor soul! I had to stand right there. I could not move in any way for relief. I wept. My very soul seemed to be flowing out in grief, to leave me lifeless there. Yet I could not pray. After a while I got over the fear of going to the depot, and went. But that awful wicked saying followed me. As soon as Christmas was past, I felt that I would not go to hell until next Christmas. I felt certain I would go there next Christmas. Still I would try to be as lively as ever. When planting time came, I went back to work for Elder Sammons. By this time I had a little pocket Testament, for I wanted to see if there was any way for me to escape hell. I read and read, but the Bible seemed to give me no way to save myself from hell. I felt as though God did not care for me, for I was too great a sinner. I went to hear the Old Baptists preach, but while they rejoiced, I could not. There was a great barrier between them and me. I really did not love the life they were enjoying, my only thought was to escape hell. Brother and sister Sammons, mother, and all Old Baptists said, that, To be a christian, and ever realize heaven, a person's heart must be changed, and that their affections had to be different from natural affections. They must come to love God, and that all this was an evidence of being saved. They said that man could do nothing in the way of saving himself. I tried hard to believe this,

but felt that their notions were too strange, and would not benefit me. I read the Bible, and saw where Solomon said, that the preparation of the heart in man, and the answer of the tongue, were from the Lord. I then saw that the letter of the Bible spoke as did my mother, and the rest of the Baptists. Yet other denominations preached a chance system, and that all men could be saved from that awful hell. So I went and heard them as often as I could. I could not go to their mourners' bench, for somehow I felt that the Old Baptists were perhaps right. Yet I thought that they might be wrong, and so I went to another protracted meeting. The preacher in exhorting, said, "God has done all that he will do for you." Well, right there I felt that I was utterly and irretrievably doomed to hell. There I was a hell-deserving sinner, and another Christmas coming, and I was going to hell about Christmas. According to that preacher, the Lord had done all that he was going to do for me, while Solomon said that the preparation of the heart in man, and the answer of the tongue, was of the Lord. So there I was condemned, without hope. The language of the preacher and of Solomon together, showed me that I was lost. So I thought if I was bound to go to hell, I would let the matter drop. But while plowing in the field, where brother Sammons was, he seemed so calm and at ease, and enjoying the thoughts of heaven, while I was going to hell, that I could not stand it to see him so calm, and I so miserable; so I pretended to be sick (and indeed I was very sick of sin), and so went to the house and locked the door, and laid down, and took my Bible, and the first place I read, was, Nothing but wounds, and bruises, and putrefying sores, from the sole of the foot to the head, and there is no soundness in

you. I could read no further. I said, That is me. I know that hell is my portion. My health got bad. I would not tell even my mother my troubles. Christmas came. I was again very uneasy for fear that I should die. In the spring I went back to brother Sammons, and still grew more uneasy about my sinful condition. I told sister Sammons', and she seemed to be glad. I did not know at that time why she, who was my dearest friend, should laugh at my calamity. I did not know she thought it was a work of grace; but learned so afterward. I felt that I could not stay at brother Sammons', with all that load of guilt, but felt that I must go somewhere, where some one was as wicked as myself. So I went in bad company, to try to wear off my bad feelings. Yet I did not enjoy their ways, and was afraid to join in their wickedness. I thought that if I went to hell, I would not suffer so much if I did not engage in their wickedness. Right there I got a bad name, by associating with them, although I did not do as they did. So, reader, keep out of bad company. Their association will not relieve your trouble, but will be a life-long stain in the eyes of the world. My enemies accused me of doing as bad as my associates did, and especially did they speak harm of me after I united with the Baptists. I became so fearful, that I feared all things. I climbed high fences to keep from meeting cows in the road. I feared that the limbs of trees would fall upon me. I feared horses, and everything that might kill me, so that at times I became almost wild. I felt that I wanted to die and get out of my trouble. I went to work for a Mr. Blair. But I could not work. One day I went to my room, feeling that I should die. I said to myself, I will try to pray once more. Prayer

will not make my hell any worse. I had a hiding-place in a creek, under a large oak with spreading limbs, which concealed me from view. As I went to that secret place the very trees seemed shrouded in darkness, and heavily mourning. The birds seemed to mock me. They seemed to say, "We can praise our Creator, but you, a hell-deserving and wretched sinner, you cannot." When I kneeled down to pray, I could think of nothing, except, "God be merciful to me, a sinner." I could not utter even that. Right then something said in power, not with a man's voice, "Fear not, little one." O I felt like I was taken up clear out of the world, or else the whole world was new. Everything seemed to have changed. The trees that had been drooping in dreadful mourning, seemed glad for me. The leaves seemed like they were trimmed with pure gold. The birds seemed glad, and seemed to say, "O thou who wast so bowed in sin, so wretched and condemned, art lifted up above thy condemnation, and can now join in praising God." That was the first time that I ever could sing with heartfelt gratitude that good old hymn, "Amazing grace!" Right there was the first time that I ever knew that salvation was of the Lord. It cannot be taught by men, but by grace are ye saved. What I had heard brother Sammons, and other Baptists preach, came to me then, and I understood it. I wanted to see brother Sammons, and tell him what a precious Savior had revealed himself to me. I started to tell Mr. Blair, but had not gone far, before something said, You are deceived. I had been in this awful trouble for two years, and now to feel doubts and fears so soon, was a mystery. But soon I had joy and peace. This was so every time the words, "Fear not, little one," came into my mind. I

soon felt that I ought to become a member of the church. I preferred at that time the Cumberland Presbyterians, but the more I read the Bible, the more I became convinced they were wrong, and the Baptists right. But I felt that I might be deceived, and deceive others. So two more years went on. During this time I was quite sick, but learning of an appointment about twelve miles away, I read where the Lord said to Paul to go, and it should be told him what he must do, so I felt that I must go to that meeting, and there it would be told me what I must do. So, as feeble as I was, I went; and it seemed that brother Sammons directed his whole sermon to me, and it appeared to me that I was told that I must offer myself to the church. Several months after that I united at Faber meeting-house. The night afterward I could not sleep. I thought, Eve was a figure of the church. The devil deceived her, and now I had come to this good people and deceived them. This caused me much sadness, but I soon got to feeling better, and like I had done right in trying to walk in obedience. When I was baptized, I was happy, but before I had changed my clothes I was overcome with sadness. A few months afterward I got to dreaming that I was preaching, and wondering what more I had to do. Finally, it began to be impressed on my mind, to try to preach. I fought that impression for two years, until I could endure the burden no longer. I believed, and do yet believe, in the predestination of all things, and that salvation is in every sense alone the work of God. I believe that it is by grace, and not by works of righteousness which we have done. I met with opposition upon the subject of predestination, and with regard to our welfare, or the blessings received

in time. I believed that all is of grace, whether in time or in eternity. This opposition caused me to try to quit speaking, but I have never been able to quit trying to express my views, when opportunity presented itself, though my health has failed so that I cannot get to church now.

With sincerest love to the brotherhood, and requesting your prayers, I am yours in much weakness,

DAVID L. MCNEES.

FRAGMENTS.

To be brought to the place where we can say, "Thy will be done," is a blessed thing. It is an experience of the Lord's work. Only the Lord can cause our anxieties, and urgent endeavor to cease, the weight and importance of worldly things, to drop from our minds, and a willingness to come into our hearts to "commit our way unto the Lord," and to ask him with our whole heart to guide us, and to conform us to his will. How restful it is to our souls, to feel that we are saying from the depths of our hearts, "O Lord, lead us: Lord, show us thy will in this thing, and let us walk according to it. Open the way before us." When we have been enabled to trust in the Lord, "delight ourselves in the Lord," and "commit our way unto the Lord," it follows that we do "rest in the Lord."—Psalm xxxvii. 1.

How hard I have tried at times, or thought I did, to "rest in the Lord, and wait patiently for him;" and sometimes I would try to think I was resting in him, and that my anxious efforts to decide as to the course which would be best, and to accomplish that which I had decided upon, were really efforts to work out his will. But soon I would see that there was no rest in this, no felt confidence in the Lord as my Guide, no casting of my

care upon him. Then how impossible I have found it to seek him with my whole heart, and wait for him. Some desires of my own held me back. I wanted my own way. How far from the Lord I seem at such times. Conscious that I am not forsaking all, not taking my cross and following him, not giving up my will, I yet do not know how to do so, or even how to desire to do so. As in all other things pertaining to our experience, we must first see and feel our need, and our helplessness to supply it, and the opposition of our depraved natures to the will and ways of God, and then we shall be prepared to know and appreciate and rejoice in his own blessed work, when he works in us that which is well pleasing in his sight. How quietly, how sweetly, how unexpectedly we feel our hearts drawn out in prayer and supplication to the Lord to choose our way for us, and how without any effort of our own, our minds give up the struggle, and are relieved from the burden, and experience an unspeakable rest in waiting patiently for the Lord, assured that he will guide us, and in some sure way let us know his will, and provide for us. This feeling of confidence in the Lord does not cause carelessness, nor make us indolent. On the contrary, we are more than ever awake to duty, careful to do what our hands find to do, attentive to the voice of our dear Redeemer, that we may hear his commands to us, and may know and do his will.

ALL the inspired writers write from their own personal experience, to which they often allude. They do not take up some point of doctrine or order as a subject, and discuss it, but they write out of their own hearts. They tell what they have seen and felt, by the working of the

Spirit of Christ within them "testifying," whether beforehand, or afterward, "Of the sufferings of Christ, and the glory that should follow." So as the living soul reads the Scriptures, he reads in all its variety, only various expressions of his own experience. Wherever there is a feeling of self-loathing, on account of sin, there is in the same heart a sweet feeling of love to God, and of hunger and thirst after his righteousness. Wherever there is a downcast and discouraged feeling because of a felt depravity in our nature, and of sin and transgression in heart and life, there is also somewhere in the mysterious recesses of the same heart, a holy assurance of God's love and salvation. If we cannot realize this at the time, yet the Scriptures so present it. Look at the fortieth Psalm, and see how all the variety of experience is there, from the highest joy, and fullest assurance, to the lowest depths of sorrow and heart failure. The same one who declares that God has delivered him from the horrible pit, and hath put a new song in his mouth, and that the law of God is in his heart, and that he has preached righteousness in the great congregation, also says immediately afterward, "Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head: therefore my heart faileth me." Thus he is with his people in all their trouble on account of sin, as well as in their wonderful joy in the hope of salvation. Then he declares in the form of a command, that all who seek the Lord shall rejoice and be glad in him, and all that love his salvation, shall say continually, The Lord be magnified, and closes this wonderful Psalm by expressing what every poor, trembling child of God feels while here in this world of sin and sorrow, "But I

am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God." Thus Jesus, whose spirit spake through the psalmist of his own sufferings and his glory, tells the feelings of his children, and interprets them. We find this and many another Psalm, to be just like a glass, in which we see our own hearts presented before us. All that we know of Christ, is what we feel of the fellowship of his sufferings, and of his joy; and all that we understand of our own experience, is by the witness of the Spirit of Christ through his word in this way.

Observe also the forty-second psalm. The same one who says, "O my God, my soul is cast down within me," and "All thy waves and thy billows are gone over me," also says immediately, "Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life." We may hide a sin from the eyes of men, and even from our own eyes; or if not hidden, we may excuse it to both ourselves and others. But when the Lord comes to deal with us, the wrong, however slight it may have appeared to us, can neither be hidden nor excused. It will interpose itself between us and him, and remain an immovable barrier to his felt love and favor, until it has been fully and humbly confessed, repented of and forgiven. As it was said to ancient Israel, "Your sins have separated between you and your God," so it must be said to his people yet, and through all time. Sin is a separating power. No one can hold a wrongly acquired gain in one hand, and the felt favor of God in the other. One must be given up. The one who wrongs a brother, is far more to be pitied than the one who is wronged.

IF we should see a man in the street, proclaiming that with his lamps, candles, and various kinds of lights, he would show the sun to all who would come and submit themselves to his instruction, would we not regard that man as lacking in his mind? What are we to think of him who proclaims that with the lights of human reason, he will show the Sun of righteousness to all who will attend to his instruction? Can any one find the sun at midnight? If one should be sent out at night to find the sun, who had never seen him, he would be likely to stop at any great earthly light, and say, "I have found the sun." So if one is sent to seek the Lord, he is likely to make just such radical mistakes. The sun will never be found till he rises upon us, and he will never be seen by the aid of any light but his own. So the Sun of righteousness will never be found by any one until he rises upon that one "with healing in his wings." The sun can never be seen except in his own light; so the psalmist says to the Lord, "In thy light shall we see light."

SILAS H. DURAND.

SOUTHAMPTON, Pa., November, 1897.

PHILADELPHIA, Pa., August 3, 1897.

MR. FRANK TERRY—MY DEAR BROTHER:—I feel like writing to you, and I hope you will not take it amiss. The psalmist prayed that he might be kept from "presumptuous sins," and I hope that same prayer has been in my heart also; yet I do feel it to be very presumptuous in me to write to my brethren who live within the kingdom, and so much nearer the dear Savior's feet than I am. The depth of the wickedness and depravity of my heart is something awful, and sometimes I feel to be glad that the brethren do not know me. I have no

fellowship for myself, and my heart says, How can your brethren have fellowship for you? Surely "I am a companion to owls and a brother to dragons." My thoughts, "like the fool's eye," wanders to the ends of the earth, and I behold only corruption from my feet even to my head. I look all the way back over my past life, and I call to remembrance so many ways, and so many times that the Lord has been merciful to me; how he has restrained me when I was going to destruction; rescued me from all manner of sin and evil; been unto me a constant friend and a dear Savior, and given me to hope in his mercy, and what an ungrateful wretch I have been for all his merciful loving kindness. Why, brother Frank, if it required one hundredth of an ounce of merit in me, to plead a Savior's love, I would be found wanting; for every breath of my fleshly heart, and my Adamic soul, is enmity to God, and my very bones cry out, (when they behold the lowly Nazerene,) "Crucify him, crucify him." But I am thankful that my hope is not in myself, nor in anything that I may work, to save myself. Everything that I ever did to bring myself into favor with God, has proven to me that all my righteousness is as filthy rags; that my heart is deceitful above all things, and desperately wicked. If I could not believe that Jesus had finished all the work of salvation for me, then I would be of all men most miserable. You have experienced, dear brother, the saving power of the dear Savior's blood, and you have looked by faith into the promised land of your eternal happy home, and you can testify with me, that in our flesh there dwells no good thing. You have realized your condemnation under the law, also your deliverance therefrom, and you can testify that, from the begin-

ning to the end of all your experience, that it is all of Jesus. Had you had your own way, you would still be in the way of death, but the dear Lord, as we hope, has turned us about, and led us in the way of life everlasting. His sure hand has guided us in the right way, and it is his righteousness with which we are clothed, and not our own. In ourselves we are poor and needy, but in him we are rich indeed, having all things. He is unto us "wisdom, and righteousness, and sanctification, and redemption." When we were under the law, we found that the law demanded of us all things, and gave nothing in return. While on the other hand, Jesus delivered us from all our iniquities, cleansed us from all sin, giving us all things, and requiring nothing in return, but to believe on his name. The law demanded strict obedience to every one of its requirements, and if one point was violated, death was the result. But our obedience to our gracious Redeemer is fruitful, because he died the death that was placed upon us, and shed his wondrous love abroad in our hearts, giving us hearts of gratitude and thanksgiving for his long and tender forbearance toward us. And now we fulfill, in willing obedience, all his divine law, in that he has removed our enmity, by the destruction of all our enemies. We believe on him because he has imputed to us his perfect righteousness, and we learn obedience in the fellowship of his sufferings. It is always a source of wonder to me, that sinful mortals without one grain of merit or goodness, are called to be the saints of God, and dwell in his holy temple, ascribing all power, and all glory, and all dominion, to the God of all grace. For surely it requires the power of divine grace, to cause a man to despise and to hate himself, for the natural pride of man

makes him love himself. I never knew I was so thoroughly and entirely selfish, and boastful, and deceitful, until I was made to see it by the light of divine grace. Lately I have been traveling in darkness, and in the wilderness, where there are no springs of living water, and I think I have been shown more clearly than ever, the total depravity of my vile nature, and that my whole life has been nothing but self, self, self. "When I would do good, evil is present with me." I try to think of him who loved me and gave himself for me, but the very next moment I am filled with thoughts of the world and of self. Sometimes I go with my head bowed down in shame, because I profess to be a follower of Christ, and can I show one thing to give evidence of it? I think my brethren cannot help seeing I am a hypocrite. I know I am not worthy the love of my brethren, and yet how much I want them to keep on loving me. Sometimes my heart is so filled with love for the dear people of God, and for the welfare and for the order of the church, that I think if that were taken from me, I should die. Sometimes I have a dread that I may yet bring reproach upon the church, and I am made to sorrow at heart because of it.

Brother Frank, this is a queer letter, full of complainings, and much of self; but I feel the better of writing to you. I hope the desire to write to you was of the Lord; and may he bless you, and your dear wife, with the choice blessings from his bounteous treasure-house.

We are all well, and all send love. I hope you are well and out again.

Affectionately your brother,

B. F. COULTER.

STATE ROAD, Del., Nov. 9, 1897.

DEAR BROTHER CHICK:—I have not written anything for the SIGNS in some months, so I will try my hand again, and submit what I may write, to you. I find myself frequently indulging in criticism, both in conversation and writing, and it did not take me long to find out that it was a thankless task, and barren of good results, generally. People do not love to be criticised, and they love it less when they are wrong, than when they are right. When we have plain declarations of Scripture, there can be no excuse for mistating or misquoting them. I dislike to hear our able and gifted ministers make blunders in their quotations, or statements that an intelligent schoolboy could detect. It must, to some extent, result from a neglect to refer to the Scripture record, simply repeating quotations from others. I shall now call attention to but very few of these erroneous quotations, although I know of quite a number. These errors are frequently emphasized, as though they were important, and the error itself is thus magnified. How often we hear of the Israelites in Egypt having been oppressed and afflicted for four hundred years. Israel was not in Egypt in all, but two hundred and twenty years. All the days of Joseph they were flourishing in the land of Goshen. We hear of no trouble until the time between the birth of Aaron, and Moses. Aaron was about three years older than Moses. Moses was eighty years old when he was sent to Pharaoh with authority to demand the release of that people. About all this we have dates given, and can easily satisfy ourselves that the four hundred years spoken of included the whole time from the promise made to Abraham, to the day of its fulfillment. Nobody can reasonably suppose that the hard-hearted Pharaoh continued

to live and oppress that people four hundred years. But the exact age of Moses is given, so that there can be no question or doubt about it. Eighty years was certainly long enough for them to endure affliction, and wait for the time of the promise to draw nigh.

Another expression I hear again and again, "The Lamb slain from the foundation of the world." We know from the record that he was not slain from the foundation of the world, but rather the apostle says that "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." And it nowhere says that he was slain from the foundation of the world. The passage that has been supposed to warrant such an idea, is not speaking of the crucifixion, but of the writing of the names of his people in the Lamb's book of life. This may be readily seen by comparing two passages, Rev. xiii. 8, and Rev. xvii. 8. I am not meaning to object to the sentiment that is supposed to find support in the construction thus put upon this passage, but am insisting upon this construction of the text being wrong and unwarranted.

I do not know why anybody should ever object to having their attention called to anything that they have got hold of, that is traditional. Those in public life, or in the position of public teachers, should always try to be to correct, particularly in scriptural quotations. It is as much wrong, and tends to harm, to quote incorrectly, as to construe incorrectly. I will not here refer to any others. But if I ever indulge in erroneous quotations, I would thank any one who observed it, to call my attention to it. I am not fond of criticising the translation of our Bible. As a general thing the disposition to omit supplied words, and so bring a different

sentiment out of the passage, is calculated to do harm rather than good. Those who know least about the original, have indulged more in this work of omitting or retaining the supplied words, at will, than others. All attempts that we have ever known to improve the King James translation, have resulted in detracting from the elegance of the sacred record.

E. RITTENHOUSE.

[WE suppose that the mistake to which brother Rittenhouse first calls attention, has arisen among most brethren from reading the language of the Lord to Abraham, recorded in Gen. xv. 13, which reads, "And they shall afflict them four hundred years." Also, from the quotation of this language by the first martyr Stephen in his discourse, recorded in Acts vii. 6, "And entreat them evil four hundred years." We suppose that all the time during which Abraham and his decedents were absent from the land which God had given them, was considered a time of oppression, compared to the independence which was to be theirs when they should once come to their own land. We have felt like excusing brethren who have made this mistake, seeing that they have used Bible language, when they have referred to this subject. What brother Rittenhouse says about the times of Moses and Aaron, is unquestionably true. It is well to have our attention called to it. We agree also that the King James translation has not yet been improved upon, by all the efforts that have been put forth.—ED.]

—————
MONTROSE, KY.

J. M. ROYSTON—DEAR BROTHER:—I have thought much upon the subject of religion since we met, and as you were coupled with the thought, I now address you, laying aside all apologies. Let us

speak of the things which concern us. The religion of Jesus Christ evidently is heavenly, spiritual and divine. This old man of sin, which we carry about with us is as evidently, earthly, fleshly, sensual, and devilish. To get rid of the one, and to be clothed with the other, has been a struggle with me more than fifty-seven years, and you tell me that sin has tormented you nearly as long. I thought that I had seen sin reign until it died, but it revives so often that my faith staggers, and hope almost dies. We cry, How long, O Lord, will this conflict last? With you and me it can not be very long. Then let us cast about us and see what hope we have that it will be well with us, when we leave this house of clay. The Lord Jesus, before he left this world, told his disciples that in his Father's house were many mansions, and that he was going to prepare a place for them, that they might be with him where he was. One of old said, Then shall I be satisfied, when I awake with thy likeness. I am not so sure on this point, as I am of getting rid of sin. O, if I could be holy, clothed with a righteousness as white as snow. To be without spot or wrinkle will suffice. But then comes the thought, that the saints must be clothed with a robe of righteousness, to even appear before the King, for the books are opened, and the judgment set. His eyes scan the whole. You and I can not claim anything else but the blood and righteousness of Jesus Christ, to present us before the throne, faultless. Yet we labor, resolving and reresolving, that we will do better, thinking this will give us a better claim to righteousness and peace, not discerning that these things are filthy rags.

I frequently am carried back in the spirit, to the hole of the pit whence I was digged, (my experience) for comfort and

consolation, for I do become disconsolate and wonder what will become of me at last. I am apparently filled with unbelief and sin. O, that it were with me as in days gone by, when the candle of the Lord shined round about me. Then,

“Soon as the morn the light revealed,
His praises turned my tongue,
And when the evening shades prevailed,
His love was all my song.”

But now I ask, Is it possible his mercies are clean gone forever, or has he forgotten to be gracious? This I have heard an old saint say, and wondered at the expression, while I was yet in my first love for Christ, as a God who pardoned sin. I had just then received him in my arms, by faith, and could not let him go. Joy filled my heart, and raptures were on my tongue. Now I read, and reread the Scriptures, and sometimes I am enthused, and sometimes am cold and indifferent. Thus I live.

Our church members are so scattered that we seldom see each other, to cheer or comfort one another. Now, the highest acclaim or shout I could make, would be for God and the spirituality of his religion, for all flesh is grass, and all the glory of man as the flower of the grass.

My aged brother, farewell. When it shall be well with you, remember me, and pray that the candle of the Lord may shine around me, to light my path to that city of habitation, whose builder and maker is God. Love to all the saints. May they fight the good fight of faith, and lay hold on eternal life.

Yours in hope of eternal life.

* * *

[THE earnest breathings after holiness expressed by this unknown brother, are the feelings that we have experienced for many years, and his “ups and downs” we believe that we know something about. Such letters from the aged saints, who

are almost near enough to their last home to see over into its heavenly borders, are strengthening and soul-cheering. There has been with us a feeling of peculiar solemnity, and peace, and a sense of earnest desire, that we ourselves might come to such an old age (if indeed the Lord shall spare us to see old age) as we have read the above letter. May God continue to bless him and brother Royston, in the future, as in the past, is our prayer.—ED.]

WATERLOO, Neb., Sept. 22, 1897.

DEAR EDITORS OF THE SIGNS:—We have lately returned from our western Associations, where we enjoyed a feast of fat things. It is pleasant, after being shut in from hearing the sound of the gospel for six months or more, to find ourselves right in the midst of hundreds of loving dear ones, where all have confidence, and trust in the same mighty power for all things here and hereafter.

“Blessed be the tie that binds
Our hearts in christian love.”

We met many whom we had seen before, and also become acquainted with quite a number whom we had not seen till then. Among this number, was a sister by the name of Brown, of this state, and she insisted that she wished to see something from my hand, in our family paper, the SIGNS. She knows all about these feasts among the brethren, these dainties of the Lord's house, handed out by his own gifted servants, but like myself, hardly knows how to tell them, or to speak in suitable language of the great and precious things that we hear. Truly the hearing ear is a gift. And when we consider that the only moving power that brings the main body of the people together, is love for the truth, and love for the blessed cause of Christ, how can we

forbear to take them to our bosoms, and realize that they are our best friends, when we find them so loving and kind, and so ready to sacrifice every comfort for our sakes? I feel ready to say, will they thus wash my feet? What have I ever done that these people should love me? In our western Associations, the people show a whole souled way, in their manner of entertaining company, by which they can, if necessary, take a hundred at a place, by joining families and taking what is necessary with them in their large wagons. In this way they can accommodate all who wish to ride to the meetings.

There is usually quite a number of preachers, (this time thirteen) and some one or two preaches each evening where the people are entertained. Several wagon loads were there who came a three days' journey, yea some invalids and lame people; yet all seemed happy in each other's company. On our return home my husband (who is almost ninety years of age) said that he did not care to work any more, but would like to have meeting with the brethren every day for the rest of his time. This association was at Loveland. Iowa. To me the name seemed appropriate. I am too dull and ignorant to find words to express my own feelings in regard to this meeting. I believe there were hundreds there who enjoyed it quite as much as I did. O how thankful I would like to be for the precious gifts bestowed upon the ministry. Several questions were asked us concerning the eastern brethren, and especially those whose names are seen in the SIGNS. Perhaps it might be a satisfaction to some of our eastern friends who take the paper, to read this scrawl, if the dear editors should see fit to correct, and publish it, though I have come far short of

doing justice to the subject, or writing as I wished.

Your sister in hope,

K. R. MYERS.

PALMER, Texas, May, 1897.

TO THE EDITORS OF THE SIGNS OF THE TIMES—DEAR BRETHREN IN THE LORD:—I will try, in my feebleness, to writesomething of the dealings of the Lord with me. I feel my unworthiness, my nothingness, and it seems to me that I am the weakest of all the saints of God. But I have a hope in Christ, and here I wish to make it known to my parents, kindred, and friends, whom I esteem. About six years ago I received a hope. My parents were at that time members of the missionary order, and of course I had never thought much about which was the right church, and so I united with them, yet I loved the Old School Baptists. I was attending a series of meetings, Methodists, Baptists, and all together. I felt that I wanted to lead a different life, and so did all that I could to get religion. I tried to pray, and my heart seemed sad, and I wept, but it seemed all in vain. As I was on my way home one night from the meeting, being alone, I dismounted from my horse and tried to pray, for my heart was burdened, and it seemed that I was the meanest boy in all the world. While I was still upon my knees, these words came to me, "Believe and thou shalt be saved," and I said, O, Lord, thy will be done, and before I left that place I felt at peace with God. I felt so happy I shall never forget that place. I went on home, and awakened my parents, and told them what the Lord had done for me. Brethren, it is by grace I am saved, if saved at all. I have but recently united with the church. I belonged with the missionary order for a long time, but I do not con-

sider that order to be a church of God. It is one, with all the rest of the Arminian world. I thank God that he has given me understanding. I believe the Old School Baptists are the true church of Christ. This is why I united with them. We read in the blessed volume, that it is by grace; and not by our works, that we are saved. We see that our God had a chosen people, who are a royal priesthood, a holy nation, a peculiar people, for whom he died. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, * * * moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?" We read again, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Brethren editors, if you think this worthy, you may publish it. I am but young, and I hope all errors will be pardoned. May the truth be blessed to us

all. My father is a subscriber of the SIGNS. May the Lord bless you, brethren. I would love to meet the dear old saints. I love them all.

Your unworthy brother in Christ, if one at all,

J. H. DAVIS.

ST. THOMAS, Ontario, July 15, 1897.

DEAR BROTHERS EDITORS OF THE SIGNS:—I inclose a letter from a dear old mother in Israel, which, with your kind permission, I would like to see in the SIGNS. It came to me ten years ago with wonderful comfort, when I was in great trouble. I have read it many times since, and believe it would be read with much comfort by her many friends in Canada, and in the United States. I had the pleasure of visiting and conversing with dear sister Scates at our last quarterly meeting, held near her home, in Elkfried, Ont., the last Sunday in June. She is in her ninety-first year, and is wonderfully preserved for one of so great an age. Her strength was not equal to attending the meetings, but to witness her spiritual mindedness, and zeal for the truth as it is in Jesus, was an indescribable pleasure to those who are truly interested in spiritual things.

Your unworthy sister,

KATE B. McLARTY.

WENDIGO, Ont., June 6, 1887.

DEAR SISTER:—I received your very welcome letter, and was glad to hear from you of the state of your mind. It is many years since I have missed the May meeting, and I would have been glad to hear if any had found a door of entrance, who were of the seed of promise, and could come as you did, with fear and trembling, and with fear of bringing reproach upon his holy cause.

There is not so much danger when that fear is with us. Poor Peter felt not this fear when he said, "Though all men deny thee yet will not I." Thus it is better to fear, than to presume. The psalmist prayed to be kept from presumptuous sins, and calls it the great transgression.—Psalm xix. 13. When the two men went into the temple to pray, one felt as you feel, unworthy to lift up his head; not as the other. May you regard the injunction of the apostle, "Cast not away therefore your confidence, which hath great recompense of reward."—Heb. x. 35. Dear sister, the Lord will make good his promise; he will not leave you comfortless, though he may withdraw his presence. If you had never known the light, you would not have felt the darkness, for the light makes manifest. But, as Solomon says, "It is a pleasant thing for the eyes to behold the sun." Our sins bring the clouds between us and his lovely beams, which causes barrenness and coldness. What sweet words, "Many waters cannot quench love, neither can the floods drown it."—Song viii. 7. O how encouraging to the poor and needy ones. When they had nothing to pay, he frankly forgave them all.—Luke vii. 42. It is without money and without price, for Jesus paid all the demands of the law, and became the Surety and Mediator of the better testament, when he laid down his life for his bride. Now we may say,

"Nothing in my hands I bring,
Simply to thy cross I cling."

With love to your dear mother and sisters, I am, I hope, your sister in the Lord,

SARAH SCATES.

[SUCH testimonies from the aged are very precious. In them is seen the fulfillment of the promises, that the Lord

will be with his people in time of old age; and it is seen that his people do bring forth fruit in old age, and that they are fat and flourishing. No doubt the letter was a word in season to the sister who received it. We trust it may prove a word in season to many who may read it. May God bless the dear aged sister, and comfort her with his grace.—ED.]

OPELIKA, Ala., Oct. 6, 1897.

DEAR BROTHER CHICK:—I feel as though I want to write to you, as I have good tidings to bear. After long continuance and waiting on the Lord, he has visited and blessed us with a reason of refreshing from his presence. Last Sunday, one month ago, sister Addie Dorman came before the church, and was received for baptism, to be baptized on the next meeting day, which was Saturday before the first Sunday in October. After preaching, sister Addie's mother came forward, and after her, another sister, Lou. Barker, and while they were relating the dealings of the Lord with them, sister Lizzie Gregory came, and there was a breaking down in all the feelings of the people, which none could, nor tried to suppress. I said within my heart, bless the Lord, for he has remembered Zion. Yes, brother Chick, it was a happy time. I do not think there was a dry eye in the house. I felt like shouting the praises of the Lord, for I had borne these upon my heart, and felt anxious for them to do their duty. They all related clear experiences of grace, and we all felt assured that it was of the Lord. I was doubly glad, because we had become a reproach because of the want of increase. Now the Lord has taken away our reproach, and has done great things for us, whereof we are glad. Some had said, that my doctrine was too hard, and that I had preached them all to death.

But let them now hush. One of those who came said, that she wanted to come because she loved the doctrine that was preached there. We also received one in July, on experience, and five have been baptized this year. I felt as though the Lord had blessed me with the evidence that my labor was fruitful. Besides, the church there is established in the doctrine and practice of the Baptists. They have unanimously called me for nine consecutive years, and they are liberal to me, doing all in their power to help me live. I live about one hundred miles from them, and they have never at any time, failed to pay my railroad expenses. We are in peace, love and fellowship. If you think this will be of interest to the readers of the SIGNS, you are at liberty to publish it.

Yours in hope,

WILLIAM LIVELY.

[We share with our brother in his joy. We know by experience how he has been hoping for fruit, and asking that some token might be given him that his labor has not been in vain in the Lord. And now the answer has come. But he also had an answer before. The church he says is established in the truth, and is in peace and love. These were fruits of great value, as a testimony to the faithfulness of our brother, and that the Lord had been all the time giving him fruit. When members are gathered in under a sound gospel ministry, and are drawn by the power of the truth alone, we may expect to see them abide. When members come in under the stress of some sudden excitement, or as the result of repeated urging by others, it is not so certain, to say the least of it, that it is of the Lord. Our brother says that these sisters had been upon his heart. We know what he means. When the Lord lays any people upon the heart of one of his servants, it is a very different thing from striving to hasten the work of the Lord.—ED.]

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1897.

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EDITORS:

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

PREDESTINATION.

WE have never had any disposition to make a belief in the doctrine of the predestination of all things, a test of fellowship among those who may and do differ upon this subject; but still we have, and do believe the doctrine, and to us it has seemed from our earliest knowledge of the Bible, to be a most God-honoring and self-abasing doctrine. We have never been able to see how we could believe in the existence of an infinite God, without also believing in the eternity, and all comprehensiveness, of his purposes. We have not often made it a subject of discussion in our preaching or writing. We have not desired to provoke controversy or strife upon this theme, and we think that those who have heard us preach for the last thirty years, will acquit us of making a hobby of it at any time. We suppose however that those among whom we have labored, have known all along that this was our faith. We remember the time also when we had never met or heard of any one who bore the name of Old School Baptist, who did not believe this doctrine as earnestly as we ourself did. The denial of it among our people, is a thing of recent date. All our life we have heard the doctrine abused by those

who laid no claim to being anything else but open Arminians. Our position, and the position of the SIGNS, has not changed in the least, from the first moment of our recollection, as regards this doctrine. We have been sorry to see, and to hear the most violent and bitter denunciations of this doctrine of late years, among those who are associated with our people, in different parts of the country. Some whom we have known as good and spiritual-minded brethren, seem to have been disturbed by the clamor against it, until they have come to think that it is a doctrine calculated to destroy all vitality in religion, and fraught with the most awful consequences to the name and honor of the God whom we worship. As long as such things were said by open Arminians, we did not feel troubled by them, but we must confess we are troubled when the people of God say such things. It is because we are troubled in this way, that we have concluded to respond to some questions which have been urged of late by brethren, upon our attention. It seems to us that the very being and immutability of our God is involved in this truth, so that if we deny this doctrine, we deny logically that there is an overruling power at all. It seems to us that this matter ought to be well considered, since such consequences are involved in it. Still further, this matter, as well as all that pertains to the character and attributes of the God whom we worship, should always be spoken of with the deepest and most solemn reverence. Nothing light of feeling or manner should be allowed to intrude when we speak of such vast and solemn things.

First question. Is the doctrine of the predestination of all things fatalism? If not, wherein do they differ? Those who assert that they are the same, certainly

betray an entire lack of understanding of the meaning of words, or of their uses; and beside, they are certainly ignorant of what the doctrine of fatalism is. They are not in the slightest degree the same. Fatalism was held by some in the past centuries, and we are informed by writers, that some people in the east hold this dogma still. It means that there is an indefinite something which has no consciousness, and therefore no will, and which is blind, which fixes the destiny of God, as well as of men. It is a dumb and deaf power that is supreme, and from which the divine powers can no more escape than can men. In heathen ideas, the many gods whom they worshiped, were all subject to this intangible, indefinable power, as completely as were men. On the other hand, the doctrine of predestination declares that there is a supreme being, who ever lives and reigns, and whose purpose is eternal, and who governs all things, and moves all things, and is moved by none. This God is the Sovereign arbiter of all, and all things must bow to his sway. There is no power back of him, but he is himself the source of all power, and being, and life. We trust that those who have been saying that predestination was fatalism, have been ignorant of the difference, for if they have not been, they have been guilty of willingly deceiving, or trying to deceive the people, by saying that they were the same. All things are fixed, but not as fatalism claims, by a dumb, dead power, above and beyond Deity, but by the sovereign will and power of the all-wise God himself.

Second question. Can anything be fore-known without also being foreordained? We have stated this question as it has been stated to us, and we have no hesitancy in replying, No. To say that any-

thing can be foreknown, and yet not be foreordained, is to state an inconceivable proposition. The human mind, by the very law of its existence, refuses to entertain so incongruous a proposition. Nothing can be clearer than that if a given event or thing was known before it took place, or had an existence, that thing or event must have been appointed and fixed in its place, in order that it could be known. If out of his infinite foreknowledge, our God has told us that any given event will take place in the future, then we know that that thing must take place, or that it is fixed to take place, so that nothing can by any possibility hinder it. If our God foreknows anything whatever, then it follows that either he or some other being has immutably foreordained that thing. No matter what the intermediate causes may be, the very moment that any act in the life of any man is foreknown, (not supposed, nor guessed at, but foreknown,) from that moment it is impossible that he should escape that act. Some who deny the doctrine of predestination, have come to see this, and therefore are saying nothing about the attribute of the foreknowledge of God. Ten years ago it seemed clear to our mind that the denial of predestination was but the entering wedge, from which would soon follow a denial of foreknowledge, and of the divine sovereignty and the immutability of Jehovah. We are sorry to say, that among those who deny the doctrine of predestination, we do not now hear much said about these other principles of truth. We say this in sorrow, for if there is anything which has always been dear to our heart, and upon which we have delighted to dwell, and which has given assurance to our hope, these have been the chief things. How can any one feel a sure

and abiding hope of everlasting life beyond the grave, and of perfect safety while on the road, if they believe at the same time that some things were not embraced in the infinite foreknowledge and predestination of God?

Third question. Does predestination destroy human accountability? We reply that if it does, then we must deny all predestination of events in which the element of human accountability enters. Arminians can make this assertion consistently, because they deny the predestination of anything whatever. But those who believe in the predestination of some things, cannot use this objection, because it would have the same force against the things which they do believe were predestinated, that it would against other things which they assert were not predestinated. If any one act of men, good or bad, has been predestinated, and the accountability of the doer of that act has not been destroyed, then all acts of men may have been predestinated, and their accountability not be destroyed. There is no more difficulty involved in believing in the predestination of all things, than there is in believing in the predestination of some things. It seems sure as anything can be, that if the good acts of men are predestinated, and yet men are to be approved for them, so also the evil acts of men can be predestinated, and yet they be reprov'd for them. We have not yet found any Old School Baptist who will say that no act of man, good or bad, was ever predestinated. But he who admits the predestination of one act of men, will find himself as much put to it to answer questions that may be asked, as though he asserted the predestination of all things; and some questions occur that would not, if he asserted the predestination of all things. We will just

simply call attention to the fact that the predestination of the man Judas to betray the Savior, did not destroy his accountability. The immediate cause of this act was his own wicked heart. But yet the act was prophesied of hundreds of years before, and he was accountable for it, and received the due reward of his deeds. We would never say any more concerning the predestination of any other thing, than was true of this act. This is a sort of key which will serve in all other cases. Man is most certainly accountable for his sins, and predestination does not destroy this in the least, though to our short sight it may seem to do so. In our own experience, we have never felt that we could take shelter behind the predestination of God. Only an unhallowed heart and mind would ever think of doing so. Arminians say so, and the devil would suggest to the Lord's people that they can do so, but the grace of God in the heart forbids it.

Fourth question. Does predestination destroy the idea of prayer? We answer, that on the contrary it assures the value of prayer. The objection supposed in this question, cuts like a two-edged sword. If it be said to be of no use to pray against evil, which is embraced in the predestination of God, then it can be said with equal force, that it is of no use to pray for the good that he has predestinated. It may be said that the evil will come anyway, whether we pray for deliverance or not, but so may it be said that the good will come anyhow, whether we pray or not. This argument pursued to its conclusion, would drive all predestination out of the universe, or else it would drive all prayer out of the universe. It says that prayer and predestination cannot occupy the same ground. We are told that Elijah prayed for the very

thing that God had determined should come upon the land, and which had been revealed to the prophet. The fact that it was in the predetermination of God, acted as an incentive for prayer, rather than as a deterrent, and it will ever be found to be so. We are sure that our God has never bestowed upon us any but predetermined blessings, and yet we have not felt restrained in prayer.

Fifth question. Would not the foreknowledge of God, and the doctrine of his immutability, destroy all accountability, and all prayer, as well as his predestination? It seems clear to our mind, that if one will do this, then the others will also. But we do not believe that either, or all these principles of truth, have any such result. Perhaps the best test of any doctrine, is the results in the lives of men; and we know that in the circle of our acquaintance, the brethren who have held most strongly to the doctrine of God's foreknowledge and predestination, and immutability, have been at the same time most jealous and careful of their lives and conduct. We have never met one yet who would say, when convinced of sin, I could not help it, for it was predestinated to be so; and, as said before, this has never entered our mind, that we could excuse ourself for sin, because we have believed so firmly the universal predestination of God, as well as his foreknowledge and immutability. But we repeat, that it is sure that according to all known principles of human reason, foreknowledge, and the immutability of God, would do away with prayer and human accountability, as certainly as would predestination. But neither of these principles of truth are fraught with such results in the case of any who love the doctrine.

Sixth question. Can personal election

be true, unless the doctrine of the predestination of all things be also true? Until of late we have never heard nor read of any one who denied the one doctrine, unless they denied the other. They have in all past ages been thought to be cognate truths. They have stood or fallen in the minds of men together. He that fought predestination, also fought election. It has seemed to the minds of men incontrovertible, that if the person of any man has been elected to life and salvation before the foundation of the world, then all the multiplied millions of things, and people, and events, which all from the beginning had their bearing upon the coming into the world of that man, were also predestinated and set in train, to bring him into the world just as the Maker of all intended he should come, and just when he would be needed as a vessel of mercy, to receive the spirit which God had appointed for him to receive at the set time. It is sure that if our God be unchangeable, he does nothing that he has not determined from the foundation of the world. Each of us may say with full assurance of its truth, as did Job, "He performeth the thing that he hath appointed for me." He works, but he works always according to his eternal purpose. And so every elect vessel of mercy comes to his first and second birth just as God has purposed from all eternity.

Seventh question. Can prophecy be depended upon as a certain thing, unless predestination be true? We must confess that it is far beyond our comprehension to understand how a thing can be declared as sure to take place, with truth, unless that thing is so fixed upon some ground, that it must be; and the fixing of that thing is predestination. It is sure that if we are to have any reverence for

the word of God, we must believe that all the prophesies are fixed things. Every event there declared must take place, otherwise the prophesies are of no more value as predictions, than prognostications from the weather bureau. We would not speak lightly here, and we do not, for this seems like solemn truth to us. It seems sure to us that every special prophesy does prove that that special thing was predestinated.

Eighth question. Does not predestination conflict with the revealed law of God? That is, as we understand is meant by the question, Can it be true that our God has predestinated anything that would be a violation of his revealed law? The best answer to this question, we think is the fact that we know from the word, that he has predestinated some things which were in entire violation of his commandments. It is a violation of his commandment that one man should kill another; and yet some men have reached the bound that has been set to their lives in that way. It is a violation of his commandments to bear false witness, and yet Peter, to whom the Lord had said several hours before, that before the cock crew he should deny him thrice, and who from the moment that word was spoken at least, was coming to a fixed action in his life, did deny his Lord, which was the utterance of a falsehood; and all falsehood is a violation of the command of God. It is forbidden to condemn the innocent, and yet it was predestinated that men should condemn and kill the most innocent and righteous man that the world has ever seen. In all these cases the law of God was violated, and yet the predestination of God was in it. Since these things are true, there really can be no conflict, though to our short sight there may seem to be. Our human

judgment cannot measure the infinite judgment of God. We catch a glimpse here and there, and we vainly imagine that we are qualified to say to God what is right, and what is not right for him to do. We presumptuously say, that if he does so and so, and then does another thing, it is inconsistent, and not right. "Nay but, O man," does he not say to our presumption still, "who art thou that replest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" The ninth chapter of the Romans has ever been the most hateful of chapters to those who would set themselves upon an equality with God, and who would presume to judge his ways as an equal might do. But as long as this chapter shall be held in reverence as the word of God, there will be one witness to the perfect right of God to do with all his creatures exactly as he pleases. When any man would say in reply to the predestination of God, concerning his wicked acts, "Why doth he yet find fault, for who hath resisted his will?" Paul, inspired of God to answer, says only this, "Who art thou that replest against God?" When men bring up the same objection to-day, as all do, who would say that it is unjust to condemn those who have done what has been predestinated for them to do, let this be our answer. If they have any quarrel, it is not with us, but with the inspired Paul; nay rather, it is with the Spirit which spake through Paul, that they have their quarrel.

We have thus tried to present such answers to these questions as we could, because they have been pressed upon our attention. The constant thought in our

mind as we have written, has been this: How hard it is for the pride of man to confess his dependence upon God, or to acknowledge his perfect right to do with us all as it shall please him.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

I TIMOTHY I. 15.

"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."

That saying which declares the advent of Christ Jesus, and the work which he came to perform, when made by holy men, who spake as they were inspired by the Holy Ghost, must be faithfully and truly said, and worthy to be accepted and relied upon as the infallible truth of God.

First. The saying is an announcement of the advent of Christ Jesus, involving the consideration of his prior existence, and the place from whence he came, the definite and fixed purpose pursuant to which he came, as expressed clearly and faithfully in the declaration of the object of his coming, to save sinners, and from the consideration of his ability to execute the work, the certainty of his success, and this exemplified in the experience of Paul, who claimed to be the chief of sinners, and less than the least of all saints.

That Christ came into the world, is so evident that no arguments are required to establish the fact. The Jews who rejected him as the true and promised Messiah, did not dispute that he had come into the world, but they did dispute that he was the Son of God, and that he came from the bosom of the Father. They charged that in saying that he was the Son of God, he made himself equal with God, and in so doing, they charged him with blasphemy. But the declaration that

Christ Jesus had come into the world, was in testimony that the Messiah had come, even the promised Messiah, whose name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace, on whose shoulder the government should rest; and of the increase of whose government and peace, there should be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth, even forever.—Isa. ix. 6. The names and titles which he bears, express that he is the very Christ; the anointed Prince and Savior, of whom all the prophets have testified, and to whom all the types and ceremonies of the law pointed. The names applied by the apostle in our text, signify that he is the Anointed Savior; for the name Christ signifies that he is the anointed One. Even as he himself declared, when, after having read in the book of the prophet Isaiah, “The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings,” &c., he said to the people, “This day is this Scripture fulfilled in your ears.” Isa. lxi. 1, compared with Luke iv. 16–21. When Peter and the disciples had declared their faith and knowledge of him as the Christ, the Son of the living God, Jesus said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.—Matt. xvi. 16, 17. Thus by a direct revelation from the eternal God to the disciples, the important truth is settled forever, that he was, and is the Christ, the Son of God. Also at the baptismal waters of Jordan, God in audible words declared, “This is my beloved Son, in whom I am well pleased,” and also on the mount of Transfiguration. A special message from the throne of the eternal

God was sent down to pronounce his name, “And thou shalt call his name Jesus, for he shall save his people from their sins.” Thus by special testimony, miraculously brought down from heaven, we are assured that he is Jesus, the Savior of sinners. Furthermore, we are informed that there is salvation in no other name given under heaven among men.

Thus it is established beyond all successful contradiction, that Christ, the Messiah, the Immanuel, has come into the world according to all the predictions of the Old Testament; and that the Father has given the most clear and positive demonstration of his identity as such. But, from whence came he into the world? If his coming into the world, and assumption of flesh, was that which constituted his Sonship, (in distinction from his absolute and eternal Godhead) and his mediatorial Headship of the church, how are we to understand the declarations with which the Scriptures abound, that his mediatorial goings forth, were from of old, even from everlasting? He has himself declared that, he proceeded forth and came from God; neither came I of myself, but he sent me.—John viii. 42. And Paul has testified thus, “But when the fullness of 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. “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.” “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. 1–3, 14. “Forasmuch then as the

children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham."—Heb. i. 14–16. We have thus briefly, but we trust effectually proven, by corroborating Scriptures, the faithfulness of the saying, that Christ came into the world; we will now endeavor to show by the same indisputable testimony, that his object in coming into the world was to save sinners.

We have already presented the testimony of the angel, that he shall save his people from their sins; and also that he took part of the same flesh and blood that his children are partakers of, that through death he might destroy him that had the power of death, and deliver his children who were in bondage through fear of death. None but sinners stand in need of a Savior, and it is therefore evident that those who Christ came to save, were such, for he came, as we have seen, to save them from their sins; and in our text Paul presents his own case as a demonstration of the faithfulness of the saying; for he had received mercy through the salvation of Christ, though he was the chief of sinners. But in the consideration of this part of our subject, it may be proper that we attend to the question, Whether he came to save all sinners, or some particular class or portion of sinners? If he came into the world to save all sinners, he has either accomplished the work, or failed in the object of his mission. If he has accomplished the salvation of all sinners, then none will be lost; even devils are included; and the

doctrine of universal salvation must be established. If he has not effected the salvation of all sinners, men and devils, then one of two positions must be true; either he did not intend to save all sinners, or he has failed to accomplish what he intended; and if he has failed, and there being salvation in no other name, all are left in their sins, and all must inevitably perish, and the doctrine of universal damnation of all sinners, must prevail.

It will not do to say that he came to bring all men into a state or condition in which they could save themselves, by performing certain conditions, or accepting certain overtures; for it would not be a faithful saying, that would say one thing and mean another. To say that Christ came to save sinners, when he only came to enable them to save themselves, would fall very far short of a faithful presentation of the subject; and the defect in the statement might be attended with the most fatal consequences, for sinners who supposed that God really meant what he said, and said what he meant, would fall naturally into the mistake of old Jonah, and suppose that salvation was really of the Lord, and so neglect to save themselves, and consequently be lost. But if we admit the saying of our text to be faithful and true; fairly expressing the truth, the whole truth, and nothing but the truth, by the inspiration of the Holy Ghost, we cannot resist the conclusion that Christ came to save sinners. The text also implies very clearly what kind of sinners he came to save, even the chief, just such as was Saul of Tarsus, when breathing out slaughter against the saints, and persecuting them in strange cities, up to the hour when he was arrested by a voice from heaven, which brought him prostrate to the

ground. The heavenly messenger who announced the Savior's name to Joseph, brought information down from the throne of God, that the sinners which Jesus came to save, were his people, and his mission to our guilty world, was to save them from their sins. The Holy Ghost has testified, that in this work he shall not fail nor be discouraged; that he is able to save to the uttermost all who come unto God by him, seeing that he ever liveth to make intercession for them. We cannot doubt that he understood perfectly himself, the very object of his advent, for the prophet has said of him, "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." His work being before him, he must have understood it perfectly, and he says, that he came to do the will of him that sent him, and to finish the work. Therefore if we credit his own words, we must reject the notion that he has left the work of salvation to be finished by men, by compliance with terms, or performance of conditions. He came to do his Father's will, and to finish the work. And this is the will of the Father, says Jesus, That of all that he has given me I should lose nothing. And this absolute, settled, eternal and immutable will of the unchanging God, Christ came to do, and to finish the work. This is also his own will, for he says, "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—John xvii. 24. In the commencement of this chapter he said to his Father, "I have glorified thee on the

earth: I have finished the work which thou gavest me to do," and in the same connection he acknowledges the Father has given him power over all flesh, that he should give eternal life to as many as he had given him. If then we believe the Scriptures, the very words of Jesus himself, He came to save as many as the Father gave him; this he undertook to do, and this he has finished, completely and perfectly accomplished, and on the ground of his finished salvation he declares, "All that the Father giveth me shall come unto me, and he that cometh unto me, I will in no wise cast out." While he also testifies, "No man can come unto me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." The conclusion is irresistible, that Christ Jesus came into the world to save a definite and exact number of sinners, and that he has succeeded in the work, and saved them with an everlasting salvation. He has given them eternal life, and they shall never perish, neither shall any pluck them out of his hand. He has saved them, and they shall come unto him; and they shall in no case be cast out. They shall all be taught of the Father; they shall all come to Christ; they shall all behold his glory, and he will raise them all up at the last day. In this Bible view of the subject, we see that the saying of our text is faithful and true. But upon no Arminian ground could the saying of our text maintain the appearance of truth or faithfulness.

"And worthy of all acceptance." The saying being true and faithful, is worthy to be accepted, regarded and relied on, as

such. The reason why Arminians, and every other class of graceless infidels, reject this testimony, is not because of any defection in the testimony itself, but because the love of truth is not in them. It is taught only to the people of God, by the holy Comforter, whom Jesus said he would send to dwell with his people, and lead them into all truth, "Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." The words of the text imply that this faithful saying is not accepted by all. Who are they that accept, and who are they that reject the saying? They who accept, are those who are taught of God, have come to Christ, have received his word, and do set to their seal that God is true. They who reject the faithful saying, are those who believe not what God has said; they are unbelievers, infidels; and this class includes the unbelieving Jews, who, though they profess to be the people of God, and to believe the Scriptures of the Old Testament, which testifies of Christ, rejected him. It also includes all those who dispute that Christ has effectually and forever saved, with an everlasting salvation, as many as the Father has given him.

MIDDLETOWN, N. Y., May 15, 1855.

SUPPLY EXHAUSTED.

WE are entirely out of copies of the Minutes of the Black Rock Convention, but we expect to soon have a new supply in the pamphlet entitled, "Feast of Fat Things," as announced on last page of cover.

ALSO,

A sudden demand for the small cloth bound Hymn Books, has exhausted our supply of that binding. We have the sheets printed, and as soon as we can get them bound, we will announce the fact through the SIGNS.

"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 the list of books and other publications on our last pages, 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.

MARRIAGES.

Nov. 17th, 1897, at the residence of Mr. John Vandervort, Warwick, N. Y., by Elder Wm. L. Beebe, Mr. Cornelius S. Martin, of New York, and Miss Mary R. Rutan, of Warwick, Orange Co., N. Y.

At Salisbury, Md., Nov. 17th, 1897, by Elder Silas H. Durand, Mr. George T. B. Melson and Miss Clarissa Ella Adkins, both of Spring Hill, Md.

OBITUARY NOTICES.

IN memory of **Elder Matthias Mount Vancleave**. We read in Chronicles that, "All Judah and Jerusalem mourned for Josiah; and Jeremiah lamented for Josiah." Thus it is this day, in Crawfordsville, for we this morning bore the remains of our dear old pastor, Elder Matthias M. Vancleave, to the meeting-house, where we were met by a large assembly of brethren and sisters, and many citizens, come to pay their last tribute of love and sweet fellowship to the faithful brother who had served us for more than half a century. Our hearts ached with loneliness when we thought of going on in our allotted journey through life, without the cheering presence in the church of this dear saint. He always had a comforting word when we met, and was like a father to me. The many sermons he has preached, sweet songs sung, and heart-felt prayers said, will long be treasured up in memory. He was gifted in prayer; he seemed to come into the immediate presence of God when he raised his hands in adoration, and would sometimes say, "O Lord, our God, how excellent is thy name in all the earth. We read, The heavens are thy throne, the earth thy footstool, and we the children of thy amazing care and mercy." He seemed to feel every word he said, and as he advanced in life, he could hardly speak for weeping. After a younger brother had preached, he often would give us a sweet exhortation.

Elder Oliphant took for his text at the funeral, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." He quoted also, "Precious in the sight of the Lord is the death of his saints." And, "Better is the day of one's death, than the day of one's birth." These words alone expressed the happy exchange from this low ground of sin, sorrow and pain, to that blessed land of pure delight, where saints immortal reign. Near the end of dear brother Vancleave's pilgrimage, I sat beside him; he knew me, and said, "I am glad you come, for I will soon be with Jesus, my work is finished." I said, Your hope is strong. "O yes, I can trust my blessed Savior." That night he repeated the hymn, "When I survey the wondrous cross on which the Prince of glory died," all but the last verse. That was a favorite hymn, and the last one he read to the church he loved so well. Another hymn he called his favorite, and which he sang often in the assembly of the saints, with so much warm feeling, was, "What wondrous love is this, O my soul, to cause the Lord of bliss to bear the dreadful curse for my soul." An old colored brother said, "No wonder brother Vancleave loves that song, for he is just a bundle of love himself." The time of love has come to him now in reality. There was a glow on his countenance after death, as the rising sun reflects on the sky; a peaceful look, showing a rest from his labors. His good works and cheering words will linger with us as long as we sojourn here. I have heard him sing many times,

"Lord, I believe thou hast prepared,
Unworthy though I be," &c.

And a stanza of another old hymn he called his favorite, I have heard him repeat very often:

"I stand amazed, and wonder when,
Or why this fountain rose;
That wafts salvation down to men,
His traitors and his foes."

In his sermons he often repeated,

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

It is a comfort to our mourning hearts to be assured that although this earthly house of our precious brother be dissolved, he has a house not built with hands, eternal in the heavens. There are the "many mansions" which our dear Redeemer said, "I go to prepare a place for you," and I will come again and receive you unto myself.

Dear brother Vancleave joined the church in 1828, when eighteen years old. I have often heard him tell about the time he was baptized. He said, "When I came up out of the water, I said, Glory to God. I was so happy I must speak." He was faithful to the church, "Instant in season, out of season." It never was too cold or rainy for him to be there; nothing but

severe sickness kept him from the assembly of the saints. "Jerusalem was his chief joy." In his younger days he worked hard all day, and sometimes till midnight, then on Saturday walked ten, fifteen or twenty miles to meeting. He was very hospitable, having his home often filled with brethren and friends. He would often stand on the step of our meeting-house, and invite the whole church home with him. At one time a strange minister came when I was there. He said, "This brother is poor and needy, we must help him, but I have no money now." In a short time a couple came in to be married, and paid him two dollars. With tears in his eyes, he said, "How good God is, now I can help the dear brother." His was an eventful life, full of deeds of kindness, and words of love. An interesting book might be written about his trials and privations among the Indians, and wild animals, in the early part of this century, when there were no roads, no meeting or school-houses, and not many white families in this country.

The dear brother had many sorrows and trials, but like Job he still, trusted his Maker. He buried two faithful companions, several children, and many other dear relatives, but he was always ready to say, "The Lord gave, and the Lord has taken away, blessed be the name of the Lord." His last sickness was great suffering for several weeks, with ulcers in his eye. It broke and run before he died. His dear wife told me he was very patient and uncomplaining. She sat beside him, administering to his every want. Six loving children were there much of the time, trying to relieve his sufferings. He said this world has no charms for me now. One day he repeated,

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

He requested the hymn to be sung at his funeral. We also sang, "Asleep in Jesus, blessed sleep." His chair will be very empty, when we meet for worship, but we will try to remember his good advice, and the sweet little Psalm he so often read in his declining days, "The Lord is my Shepherd, I shall not want," &c. May the good Lord comfort and sustain the bereaved wife and mourning children.

With much love for all,

LINA W. BECK.

Mrs. Adeline E. Mellette departed this life at her home in Los Angeles, Cal., Oct. 23d, 1897, aged 79 years. She was born near Fairmount, West Virginia, in the year 1818, the youngest child of Josiah and Malinda Moore. When but a child, her family removed to Henry Co., Ind., where she was married to Luther C. Mellette, in the year 1837. Her husband's family, as well as her own, were Old School Baptists, but moving farther west in 1856, she very rarely enjoyed the privilege of hearing preaching, or holding

converse with those of her own faith. Her husband died at Ft. Smith, Ark., in 1871, and soon after she came with three of her children to Southern California, where she has since resided. About fifteen years ago, while on a visit to Indiana, she united with the Lebanon Old School Baptist Church, near New Castle. During the last years of her life, she very much enjoyed the reading of the SIGNS OF THE TIMES, which was forwarded to her by a nephew. Her quiet and retiring disposition, her sweet resignation in time of sorrow, and calmness and fortitude under trial, convinced all who knew her, that she trusted in One whose grace was sufficient for all her need. She leaves five children, to whom the world seems very lonesome since "mother" is gone. "Precious in the sight of the Lord is the death of his saints."

M. M. MELLETTE HEWES.

LOS ANGELES, Cal., Nov. 8, 1897.

DEPARTED this life, Sept. 6th, 1897, **Mrs. Sue E. Albert**, in the 45th year of her age. The subject of this notice was a daughter of Mr. James Meadow and Mrs. Mary T. Wright, of Bedford Co., Va., and wife of Captain Jacob A. Albert, of Shawsville. Mrs. Albert was sick about three months, during which time she was a great sufferer; first from inflammatory rheumatism, which was followed by kidney trouble, resulting finally in inflammation of the bowels, of which she died. Sister Albert was for twenty-three years a consistent member of the Primitive, or Old School Baptist Church. On the second Sunday in June, just a few days before she was taken sick, she, in company with her husband, and others, attended a preaching by Elder Hall, a leading minister of her denomination, at Salem Church, in Floyd County. Here she met many warm friends, and members of her own church, whose cordial reception and glad welcome showed the christian love and high esteem in which she was held by those who knew her best. For some time before she died, she was unable to speak to her friends, but by her patience in suffering, bore witness to the presence of that divine Friend, who can make a "dying bed feel as soft as downy pillows are."

Her funeral sermon was preached by Rev. N. C. Burnett, from 2 Thess. iv. 18, "Wherefore comfort one another with these words." After an appropriate service held in the Presbyterian meeting-house at Shawsville, and in the presence of a large congregation of relatives and sympathizing friends, her remains were followed to her husband's family graveyard, near Shawsville, and there laid to rest till the trump of God shall sound to wake the sleeping dead. The deceased leaves a mother, five sisters and three brothers, a large connection of relatives, and many weeping friends, who deeply mourn their loss. To all of these we offer our heart-felt sympathy. Weep not for her, for though her body sleeps beneath the floral cover of

her friends, her redeemed spirit sings in the paradise of God. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. xiv. 13.

A FRIEND.

It becomes our painful duty to prepare the obituary of one who was personally dear to us, and whose departure has been a great loss to those who love the cause of truth in the church, and congregation of Baltimore city. Our brother, **EH C. Scott**, departed this life on Tuesday morning, Nov. 2d, 1897, at his residence near Catonsville, Baltimore Co., Md., in the 68th year of his age. He was born June 22d, 1830, near Black Rock, Baltimore Co., Md., where he lived until he was eighteen years of age, when he went to West Virginia, and remained for a year. He then returned to Baltimore city, and engaged in mercantile pursuits for several years. While there he married Mrs. Alverta Clifford, daughter of George Richstien, of Baltimore city, after which he engaged in farming for over thirty years. For the last two years he has been chief judge of the orphans court of Baltimore Co. For the past fifteen years he has been subject to attacks of vertigo. His last illness was but short. He was taken ill on Friday before his death. The last thirty-six hours of his life he was unconscious. Our brother was widely known in all the County where he lived, and commanded the respect of all. He was known as an upright man in all the relations of life. He was naturally kindly and gentle, and his intercourse with his fellow men, was always marked by kindness of manner and courtesy. He was baptized into the fellowship of the Ebenezer Old School Baptist Church, of Baltimore city, by the late Elder Wm. J. Purington, nearly forty years ago. Since that time he has never failed to fill his place in the church, to the extent of his opportunity. None have loved the cause of God more than he, nor have been more anxious for its welfare. He had a wide acquaintance among Old School Baptists, and from every one who knew him we have heard nothing but words of commendation and brotherly love for him. We have known him for thirty years, and our acquaintance has been intimate. His conversation fulfilled the Bible injunction, that it should be with grace, seasoned with salt, as entirely as it is ever given to any one to so live. He had been for more than thirty years one of the deacons of the church, and had led the singing in their meetings all that time. To us, during all the years of our pastorate in that church, he was ever a faithful and staunch friend, proving his friendship by deeds, as well as words. His companion of more than forty years is left deeply bereaved, but feels sustained by the power of divine grace, which is the only and all-sufficient refuge of the christian.

Out of a large family, one brother and two sisters now remain to mourn the loss of a dear brother. The Ebenezer Church will long mourn for one who was so dear to them all. How deeply he will be missed in their solemn assemblies.

His mortal remains were conveyed to their last resting-place on Friday, the 5th inst., in the midst of a large concourse of sorrowing friends. He sleeps in Jesus. How blessed are they who so sleep!

C.

Mrs. Ida Joyce, beloved wife of George Joyce, departed this life at her home near Black Rock, Md., on Monday morning, Oct. 25th, 1897, aged 43 years, 1 month and 5 days. Her sickness had been long and full of suffering, yet she was cheerful, patient and resigned in it all. Death to her had lost its terror, and she made all arrangements concerning her funeral as composedly as though she had been going upon a pleasant journey. Thus we are informed by a neighbor and friend. We had known this dear, departed sister, for many years. It was our privilege to baptize her into the fellowship of the church at Black Rock, seventeen years ago, and it is to be said of her, that none ever held a warmer place in the affections of the brethren and sisters there, than she has ever since. We have never known any one who possessed the graces of meekness, humility and trust, to a greater degree. Gentle and kind, none knew her but to love her. If a tree may be known by its fruit, then we know that she was a follower of the Lamb indeed. Naturally she had been a good child, and from childhood, all through her life, no fault had ever been charged against her by those who had known her. But grace had also done still greater things for her. She loved the name of her Lord, and his people, and his courts. She was a comforter in trouble, and no one ever heard her speak unkindly to any one. The law of kindness was in her mouth. Yet she judged herself to be the most unworthy of all. The loss is greater than words can tell to her bereaved and widowed mother, to whom she has been a comfort these many years; to her sisters and brothers, among whom she has been a kind and dear sister; to her husband, to whom she was a true and loving wife, and to the church at Black Rock, to whom she has been a consolation during all the years of her membership with them.

Her funeral was attended at Black Rock on the 27th, and a comforting discourse was preached by Elder Wm. Grafton, from Hebrews ix. 27, 28. The bereaved husband is sorely afflicted, and has the sympathy of all who knew them. There can be no greater loss than that of a good wife. She has also left one little child. May the God of all comfort speak to the hearts of all who mourn, and minister the word of help and consolation to them. We would only add that we share in the sorrow of this bereavement, and extend our sympathy to all who are sorrowful, both of the relatives and of the church.

C.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 65. MIDDLETOWN, N. Y., DECEMBER 15, 1897. NO. 24.

CORRESPONDENCE.

THE CHRISTIAN WALK.

How often have we cause to remember, that, “It is not in man that walketh to direct his steps.” We remember that we are but dust. And as the habitation, and the course, and the performance of the earth and the heavens, and all the creation of God, are fixed within the bounds, and subjected to an inflexible law, by the hand and perfect wisdom of God; so also does the same hand of wisdom, and equity, and judgment, lead about and instruct the children of the living God, in the wilderness of this world. He bringeth them also to “a place of broad rivers and streams.” To the Zion of our God. They shall find it to be a solemn city, and “a quiet habitation.” They did walk “according to the course of this world,” in their own vain glory, “fulfilling the desires of the flesh and of the mind, and were children of wrath even as others,” until the Lord by his grace did save them from themselves and their sinful lusts, and did turn them about, setting their faces away from the delusions and snares of the world; which were once a joy and gladness to them. Nothing short

of the power of the grace of God can turn a dead sinner away from himself. All the natural powers within him are opposed to godliness and true holiness. All his desires proceed out of a deceitful heart, and from carnal-mindedness, which is enmity to God. Thus can the little child, weary in the conflict with Satan and with sin, lay his head upon the bosom of the Master, and say, Salvation is all of grace through the faith of our Lord Jesus Christ. If our walk and deportment is marked by graces not seen in the world, or known by it, then we know the walk is by faith, and not by sight. Only those who walk by faith, are enabled to discern faith's exercised in the pilgrims of Zion. Therefore if we go searching for the christian walk, we will be sure not to find it, for if we could come upon it by searching, then it would be a walk by sight, and not by faith. For the work of faith is invisible, and points to things not seen. We cannot tell our brother how to walk, because we do not know ourselves how to walk. When we think we are walking circumspectly, and become a little proud of it, then are we walking on a precipice, and we are pretty sure to fall. Upon the other hand, if

becoming wise in our own conceit, we attempt to point out to our brethren, the christian pathway, we will find it will prove that our advice and counsel emanates from a carnal mind, out of a fleshly heart, and that which we have presented is but a by-path, rounded up with clods of worldly wisdom, and sodded with error and darkness, unilluminated with the light of divine wisdom and knowledge. He that giveth right counsel and showeth a goodly heritage in the kingdom of our Lord and Savior Jesus Christ, does it, all unconscious of any divine light in himself, speaking the words of truth and soberness out of a broken and bleeding heart, and a meek and quiet spirit. Then faith answers to faith, "As in water face answereth to face, so the heart of man to man." The Spirit of God worketh in the heart of the children of men, and is made manifest, not by what they do, but how they do it. Or rather, the manner of spirit makes itself manifest, whether of good or of evil. The spirit of truth, by an unfeigned love for the brethren. With a zeal according to knowledge, for all that pertains to the order and discipline of the church of Christ. A meek, lowly or orderly walk. A sense of unworthiness. A fear and trembling, lest he might bring reproach, or wound the tender little ones. An esteem for others, as better and more worthy than himself. All these are invisible, save to the eye of faith, which penetrates to the source and fountain of the Spirit's work in the heart of man. How do we know that we are walking in the path of the just? By the revelation of Jesus in us, as our hope and sure foundation. We see Jesus as the end of the law for righteousness, and although the desires of our flesh, and the lusts thereof, beckon us to the world and its vanities, yet by reason of grace, we

turn from them. Because in us is the principle of the law of life in Christ Jesus, which, as a still small voice, points us to Jesus, saying, "This is the way, walk ye in it." The apostle asserted his knowledge that he was in the way, by saying, "We know we have passed from death unto life, because we love the brethren." This is an evidence, and our hope is based upon "the evidence of things not seen," which is our faith. Carnal reason cannot enter into the exercise of faith, but it is made subject to the law of faith, and is exposed by the light of faith. Again, we know that we are in the way of life everlasting, when we realize a like precious experience with those whom we know to be meek and lowly followers of the Lamb of God. We travel together in the same afflictions, having the same doubts and the same fears, being alienated from the same desires of the flesh under the power of darkness, in which we had our conversations in the times past, consuming our time upon our lusts, therefore entangled in the yoke of bondage. Now we walk together, because we agree one with another. Having the same mind, and our affection set upon things above, and not on things of the earth. Seeing the light of life and the walk by faith in our brethren, our whole heart's desire is, that we should be like them. We want to have an eye single to God's glory. We long for the things to be found only in the Father's house. On the husks of worldly wisdom and carnal pleasures we cannot subsist. We hunger and thirst for the righteousness of God, and yearn for true holiness. These also are evidences encouraging us to go on seeking that country to which our faith directs us. The christian walk is not one that any natural man could desire. No man has ever attained unto it by any voluntary

exercise of his natural will. Many, like the proud pharisee, start out to accomplish what they think the christian walk is, with great noise and clatter, to be seen of men, by which they proclaim a do and live system, and are well satisfied with themselves; but they have no fellowship with the sufferings of Christ. The walk of the Lord's people is neither a pretense nor an effort. But the whole life of the subject of it, is absorbed and swallowed up in the fear of God, which is the hatred of evil. It is a life of shrinking and trembling, and a walking softly, rather than a bold effrontery of vanity in the puffing up of the flesh, by exhibiting the mighty powers of man to save himself. The man must be born again, "Not of blood, nor of the will of the flesh, nor of the will of man, but of God," by which he becomes a little child, knowing nothing, "Save Jesus Christ and him crucified." As the natural child begins to act and to grow, from its birth, so also the child of grace. It enters the christian walk at the very moment it is born into the kingdom of Christ. Is the natural child conscious of its growth? Does it act voluntary according to its will or reason? Is it not impelled by a power which completely controls it, hunger, pain and the natural results of the life into which it is born? This is typical of the children of God. The first thing they do is to cry. For the new life (the life of Christ) is the light of men; which light reveals the knowledge of sin, and the disastrous consequences which follow in its train. To the newly opened eyes, a new world is revealed, presenting the glory of the only begotten of the Father, full of grace and truth, in the salvation of poor, fallen sinners. Untaught by men the child enters upon the christian travel, and continues therein through

many vicissitudes and conflicts with the enemy, but nurtured and sustained by the grace of God, in the precepts of the gospel of Christ, which is, "the power of God unto salvation to every one that believeth." His heart abounds in the sweetness of the service, made willing by the love of God shed abroad in the heart. Then, in sweet fellowship, is echoed the experience of the apostle when he says, "As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and builded up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

B. F. COULTER.

PHILADELPHIA, Pa., Nov. 15, 1897.

MARSHALL, Minn., July 30, 1897.

MISS MARY HILL—DEAR SISTER IN CHRIST:—Can one so unworthy as poor me, claim such a relationship? I almost tremble with fear, when such an endearing word passes my sin-polluted lips. I cannot tell why I feel such a desire to write to you this lovely morning, for I feel very poorly, as I had a sleepless night. But if the Lord will direct my mind, all will be well. I was very much surprised to see my former letter in the SIGNS, for I had hardly dared to send it. If it had not been for my husband, I never should have sent it, but he said it must be sent.

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

I often wonder if any one else feels in a thunder storm as I do. I can hardly express it. I feel as though God is very near, and it lifts my thoughts above this world of woes. But I am not answering your highly appreciated letter. We enjoyed it very much. It was full of things, of which we love to hear. I was

so glad that you thought of us, in our lonely condition. I hope that many others think of us and pray for us. We have one thing to comfort us, when we lived near meeting, we were there, unless providentially hindered, and how my poor heart was made to rejoice, when hearing the word of God preached, I very seldom heard a sermon, in which there was nothing for me. I cannot remember the time when I did not love to hear christians talk, for if ever God for Christ's sake forgave my sins, it was when I was a child. I do not know just my age, but well remember the time and place. I had been many times in trouble, but did not know the reason why. Such sad feelings would come over me, and I thought when I got older I would know how to get rid of such trouble. I felt that I was so wicked. Still I was an obedient child. I was never punished to my recollection. One day I was left alone, and I was glad. I thought I would have a good time to pray. I got the Bible and hymn book, and asked God to make me a christian, and teach me how to pray. In an instant it became so dark that I was frightened. I dropped my head and closed my eyes, for it seemed terrible. I was not a timid child, but my feelings were such as I cannot describe. I thought God was angry with me for my presumption. In a short time, I seemed to hear singing. I looked up. All was lovely, and I was so happy I commenced to sing,

"There is peace now in heaven, there is peace upon earth,
The angels rejoice at a poor sinner's birth.
Your sins are forgiven, the Savior did say,
O witness, kind heaven, of this my birthday."

Everything seemed so different. It seemed like a different world to me. But dear sister, it always seemed to me like a very small hope. If it is not a good hope I have never had such a hope. I have

always thought if I had been older, I would not have had so much cause for doubt. This often makes me feel that I was not born again. One time I was going to a meeting, and felt that I had no business there, for I had no part with the children of God, and I felt so badly, that if I had been alone, I should have turned and went home, but when we got to the place of worship, we found Elder Gilbert Beebe, with many other able ministers there. In the evening some one asked Elder Beebe to tell his experience. His reply was, "My experience is a child's experience." That interested me. After telling it, Elder Kelly made the remark, "We do not have to go back and dig up our old hope, to know whether we are christians, we have an experience every day." Dear sister, what comfort these few words gave me, and often I feel the truth of his remark. You spoke of your age, in your letter, and of how many ministers you had known that had been called home. Think of my long and unprofitable life. I can think back when the churches were all walking in the order of God's house blameless. There was a church constituted four miles from where father and mother lived. They were two of seven. Not long after, father was called and set apart to preach the gospel. I was then seven or eight years old. Before I was fifteen, the church numbered one hundred and fifty, and a church was then organized where we lived, that numbered between thirty and forty. Father baptized all, except what joined by letter. Such revivals are not known in this day. They did not have protracted meetings to get numbers into the church. Then came a trying time for the lovers of truth, for everything that human wisdom could invent, crept in, and all that would not worship the beast,

had the finger of scorn pointed at them, and the churches were soon torn down, and soon the old adversary took the field. Because father fought the fight of faith in God, the war of carnal weapons was hurled at him from every point. It was a long time before he knew there was another minister who stood with him. The church excluded father, after two or three councils. He found it was no use to try to obtain justice, for the cry was, "Put him down, if he will not support the institutions of the day." But he never stopped preaching where the door was opened in providence, and the people heard him gladly, and father was the only Old School Baptist minister in western New York. It was a long time that we had no church privileges. Some one heard of father, and sent him a copy of the SIGNS. In that way father found that he was not alone. He saw a meeting advertised in the SIGNS. Father and mother went nearly two hundred miles to this meeting. There they met Elder Beebe and several other ministers. Soon after, father moved his membership there, and served that church as pastor as long as he lived. We went, not long after father went, and joined the church, and there is where we became acquainted with the ministers, which proved a great comfort to us, after going through such a sea of troubles as we had passed through. Now I do not think what I have written will interest you, but it will show you what trials the old pilgrims passed through, the ministers more particularly. Where one of the Lord's family suffers they all suffer and feel the stroke. I firmly believe that Elder Beebe was raised up to wield the "Sword of the Lord and of Gideon," and no other man living could have filled his place. You spoke of the ministers who had been called home since your recollection. I

can think of so many, my father, who was Elder Rector. Elder Beebe came three hundred miles to preach father's funeral sermon, and he spoke words of comfort to my poor soul. But they are both asleep in Jesus; blessed sleep, from which none ever wake to weep. Then there are both of the Elders Purington, St. John, Smith, Hewitt, Hassel, Conklin, Leachman, Jeffers, Blake, Butler, that I have personally been acquainted with. All have gone to their reward. Now this is only historical, not spiritual, and I have only told you that you might know that now you are living in times of peace. Now will you burn this, for it will not be interesting to any one.

I will close by sending our love to Elders Chick and Beebe, and sister Purington, and all who may inquire for us, and keep a large share for yourself. Write when you want to hear from us. I wish that Elder Chick would write. I am going to write to Elder Beebe.

I remain your sister,

PARTHENIA PATTERSON.

[WE are sure that we need make no apology for publishing the above letter. We have seldom read a letter with the absorbing interest that we read this, when our sister Mary Hill, gave it to us. It treats of times that tried men's souls. What a debt do we owe to those who under God, stood fast in that time of trial, and ceased not to contend for the faith which was dear to their hearts. As we have read this letter, we have felt a great desire rise up in our heart, that we all might also stand fast, and never give one inch to the specious pleadings of opponents of the truth. Nobler men never lived than those of whom our sister writes, who stood alone in their places in defense of the truth. Our sister has a precious heritage in such memories as she has

here recorded. That she should speak of those times which tried men's souls, is a precious heritage to us of a later generation. May we all read and profit by it. We remember the time when, as our sister narrates in a former letter, so many of us came to her, and her dear husband's house, late at night, and were received with such boundless gladness and hospitality. We have often remembered that visit, and wondered where the dear brother and sister were, if indeed they had not gone to their long home. We are glad to be held in their remembrances, as this letter assures us we are. May God bless these aged pilgrims, and in their old age, carry them in his bosom like lambs. —Ed.]

SANDY HOOK, Kentucky, June 6, 1897.

G. BEEBE'S SON—DEAR BROTHER:— I am now about to write a communication, which if you think sound, you can publish in the SIGNS, and if not, all will be well with me. The subject which is in my mind, is one in which the whole elect family of God is interested. This subject is the new birth. The apostle says, "Being born again not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." But, in order to avoid extending my letter to too great length, I will say at once that the people of God have two standings, one in Adam, and one in Christ. In the order of the eternal purpose and choice of God, their standing in Christ was first, but in the order of development, their standing in Adam was first, and was earthly, and had a beginning, and hence they are creatures of formation, and time begins; being born of the flesh, of a corruptible seed, and in this sense are destitute of immortality and eternal life, until quickened by that eternal life which

was in Christ Jesus when he dwelt in the bosom of the eternal father, or in other words, until God communicates eternal life to them experimentally, I also understand the subjects of this life, to be sinners of Adam's race, who were predestinated unto an inheritance, according to the purpose of him who works all things after the counsel of his own will, and who by reason of life oneness in Adam, were made sinners by his disobedience. In his transgression and disobedience, death passed upon all, for that all have sinned, and come short of the glory of God. And by reason of this state of death, they are totally depraved, or as stated above, void of spiritual life. This life was eternally in Christ, and as absolutely theirs as it is when they are born of it, or when they shall be safely landed upon the shores of eternal felicity, for Christ is himself their life. But they are creatures, men and women who were chosen out from other men and women. And this choice was anterior to time. I understand that they were made righteous by the obedience of Christ, upon exactly the same conditions that they had been made sinners, by the disobedience of Adam, that is because he was one with them. They were chosen in Christ, before the foundation of the world. This was not all. Grace was given them in Christ before the world began. O, brethren, how could this be without a spiritual life oneness between Christ the head, and his body, the church, of which he is the Savior. Without assurance of this fundamental truth I can see no hope for any of the lost and ruined race of Adam. Now, in order to be born again, there must also be a begetting again, and that which is begotten must also be born. And the apostle testifies, who "Hath begotten us again unto a lively hope by the

resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." In this, the whole elect family of God are embraced. God says, Shall I bring to the birth and not cause to bring forth? This birth takes place at God's own predestinated time, and is necessary to develop the child of God, and is effectual upon the subject of it, that is the creature, for it, produces in them entirely new aspirations, and desires, and love. They now love God, his gospel, and his people. They rejoice with those that do rejoice, and weep with those that weep. When it pleases God to call them by his grace, (that is the elect family of God, the elect vessels of mercy, which he has afore prepared unto glory,) it is but manifesting them, or drawing the visible lines of electing love around them. And thus they are born, not of blood, nor of the will of the flesh, but of God. Jesus said, "Ye must be born again," and "Except a man be born again, he cannot see the kingdom of heaven," and, "That which is born of the flesh is flesh, and that which is born of the Spirit, is spirit." Thus the two natures are developed, which dwelling together causes warfare; the flesh lusting against the spirit, and the spirit against the flesh. This is found to be true in every subject of grace, and of the whole spiritually exercised family of God, who are born again, or in whom Christ is formed the hope of glory. The subjects of this birth are foreknown, and predestinated to be conformed to the image of his Son. They are the called, the elect, the justified, for the glorified of God, whom he loved, and whom he gave his Son to die. And he who

knew no sin became sin for us, that we might be made the righteousness of God in him. And this is just as sure to take place as that he suffered death for them. They are chosen unto eternal life, and predestinated unto an inheritance that is eternal. They are washed and cleansed by the blood of Christ, and by the Spirit of our God. O brethren, this incomprehensible work of grace cannot fail, for the Scriptures prove the sovereign, irresistible, and in all cases, effectual work of the Spirit, in quickening and regenerating all the chosen, elect family, or children of God. And not only do they teach this glorious truth, but also the God-honoring doctrine of eternal, unconditional election in Christ, and special redemption by Christ. But this glorious gospel truth can be understood only by those who are spiritually exercised of God, and as he reveals it unto them by his Spirit. O the glorious, comforting doctrine, of the salvation of all the children of God, by grace alone. This is a comforting thought to this poor worm of the dust, while pierced with so many sorrows. Now brethren, if sinners are not the subject of redemption and salvation, I must confess that I do not understand the subject. He shall save his people from their sins, and how could this be, if they were not sinners? Sinners are interested in the new birth, or regeneration.

Brethren, I have written much more than I expected to, but much more of interest, to the saints of God, could be written. I trust that I have written in the fear of God. I hope that what is written, if it shall be published in the SIGNS, may be of some comfort to some poor mourner in Zion. I submit it for your consideration. When it is well with you, remember a poor sinner saved by grace, if saved at all.

Yours in hope,

JNO. E. THORNBURY.

"AND he made him to suck honey out of the rock, and oil out of the flinty rock."—Deut. xxxii. 13.

This language relates to Jacob, whom the Lord found in a desert land, and in a waste howling wilderness, and who is declared to be the lot of his inheritance. Jacob, no doubt, represents every subject of God's saving grace. The rock is Christ, who is the Rock of our salvation. It does not lay in the power of man to trust alone in him for salvation. Only by faith, which is the gift of God, can we rejoice in Christ Jesus, and have no confidence in the flesh. We must be driven to the waste howling wilderness, wherein is no water that we can find, before we can hunger and thirst after the water of righteousness. While I was wandering in the wilderness, in a solitary way, hungry and thirsty, my soul fainting within me, my dear heavenly Father took me by the hand, and lead me to the Rock that is higher than I. Yes, he alone did lead me, and there was no strange God with me. He said unto me, "This is my beloved Son, in whom I am well pleased, hear ye him." I heard the voice of my beloved. His words were sweeter than honey and the honeycomb, to my soul. I esteemed the words of his mouth more than my necessary food. I heard him saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest." The rest that Jesus gives is sweet. When once a poor, weary, sin-sick soul, finds rest in him, he can never find it elsewhere.

"In the ark, the weary dove,
Found a welcome resting place;
Thus my spirit longs to prove
Rest in Christ, the ark of grace."

Sometimes unbelief steps in and hardens the heart, disturbs our peace, and causes inquietude. The rock from which we recently feasted has become hard, and flinty, and we are made to inquire,

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

I go to meeting and get nothing. The preaching all goes over my head. We start out in the road, which we by nature chose as our way, which leads to the regions of woe. Again, we hear his voice saying, "This is the way, walk ye in it," and we are turned about, and we receive the oil of joy for mourning. Thus we are made to suck honey out of the Rock, and oil out of the flinty rock. Naturally we do not like to be made to do anything, but the Lord makes his people willing in the day of his power. We poor mortals cannot do the commandments of Jesus, without being made to do them. He maketh me to lie down in green pastures. Spiritually, we delight to be made to do.

"Make me to walk in thy commands,
'Tis a delightful road,
Nor let my head, nor heart, nor hands,
Offend against my God."

I will close my brief scribble. Love to all the saints.

In hope of life eternal.

EDWARD F. ROUNDS.

NEWARK, Del., Sept. 12, 1897.

DIXFIELD, Me., Nov. 4, 1897.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I can no longer delay answering your very kind and doubly welcome letter to me. It was welcome from your manifest fellowship in the Spirit, and again from the assurance that my letter to you gave you pleasure, when I feared that I might intrude. I associate so little with those of my belief, and I have so many temptations in the flesh, that doubts often arise, whether I have any right to the gracious promises that I so much love. Surely I cannot have learned this by tradition. It is food for those, only, who are hungry for the bread

of life, and thirsty for the water springing up into life eternal. I am greatly interested in the subject of the fellowship of the sufferings of Christ. I know the sins of his dear people pierced his dear side, and that by his stripes we are healed. I am so often brought into his banqueting-house, that it seems like base ingratitude to mention these light afflictions, which are but for a moment. But even Paul besought the Lord that the thorn in the flesh might be removed. I think that some one remarked that these trials are the fruit of the Spirit, and it immediately came to me that their lodgment with me was like the growth of tropical fruit, the bud, the blossoming, the green, and (must I say it) the ripened fruit, at the same time. But thanks be to God who giveth us the victory through our Lord and Savior Jesus Christ. Some of the pleasantest seasons of my life were with the church at Jay. I often recall one conference meeting, with only two beside myself present, and our joy was proof that the word is true, that where two or three are gathered together in his name, the Spirit is also with them. I hope that some of this was enjoyed when you read my letter. Although most of the members here have joined the church triumphant, yet those that remain, find their hearts often made to burn within them, while we talk of these things by the way, and Jesus meets with us. What some brother called the resurrection within us, when from time to time, we awake to newness of life, I take to be but a prelude to the resurrection when we shall drop this robe of clay, and see not through a glass darkly, but face to face. The truth which is a joy now, is a joy forever. I cannot say that I ever expect to meet my people again in the flesh, but my interest in the cause is not diminished for

that reason, and whenever I hear that they are refreshed by the outpouring of the Spirit, whether it be east, west, north or south, I am rejoiced to know it. All things work together for good, whether we can at all times feel so or not. I think that goodness and mercy have signally been my portion, and the loving-kindness of the all-wise God has not forsaken me. The years pass so swiftly that I feel that I ought not to go down into silence without saying that I have found his grace sufficient for me. It did not seem enough for me to think upon the name of the Lord, but that I must speak of his wonderful goodness to me.

“When I can trust my all with God,
In sorrow’s darkest hour,
Bow undisturbed beneath his rod,
And trust his sovereign power,
A joy springs up amid distress,
A fountain in the wilderness.”

I cannot thank you enough for your cordial letter, and beg of you not to let me trespass upon your time or patience. I enjoy your writings in the SIGNS, and my prayerful wish for them is, that they may meet success. I hope that you will be charitable to this.

From your sister,

E. P. WHEELWRIGHT.

[IF our readers knew the lowly and tried situation of this dear sister; cut off as she is, nearly altogether from her brethren in the Lord, which has been the case for many years, they would appreciate her words of trust and confidence still more. She is a living witness that the faithfulness of the Lord does not fail. If she, amid so much of care and loneliness, finds the grace of God sufficient, and can extol his mercy, how should the lips of those more favored be dumb from all questioning and fault-finding.—Ed.]

BRUNSWICK, Maine, Sept. 25, 1897.

DEAR BROTHER CHICK:—I know that you will be glad to hear that you were missed at our meetings, and that many wished to be remembered to you when I should write. It has been in my mind to try to tell you about the good meetings, hoping that it would be interesting to those who had not the privilege of hearing the gospel preached, and of assembling with the saints. Elder Durand was the only visiting minister, and the Lord gave him many precious things to say. At North Berwick both he and Elder Beal declared the same things, and at our Association the preaching of Elder Keene was the same. Salvation by grace, was the soul-cheering news that we heard. It was all glad tidings of great joy, for the name which is precious to us was exalted above every name that is named. Each sermon was sweet to my taste, and I feel as though I could take each text and tell many things which were said from them concerning Jesus. For the truth has been written in my heart, and the witness within agrees with the testimony of the faithful ministers of our Lord, when they declare Jesus unto us as the way, and the truth, and the life. The wisdom which is from above, far exceeds all earthly wisdom, because Jesus is of God made unto us wisdom, righteousness, sanctification and redemption. Our Lord is great, and greatly to be praised, and his greatness is unsearchable. He is our Shepherd, and we shall not want. When he makes us to lie down in green pastures, and leads us by the still waters, and enables us to look to Jesus, then every weight, and the sin which doth so easily beset us, is laid aside, and we run with patience the race which is set before us. We know that nothing is hid from him, and that we fill just that place in

life which he designed we should, and with Paul we learn in whatsoever state we are, therewith to be content. There is such a trust in God that we cannot be moved. This does not spring from the flesh, for nothing good can ever be found there.

“Nothing in my hand I bring,
Simply to thy cross I cling.”

The foundation which is already laid in Zion, was brought to our view, and the work of Jesus Christ was built upon it. No wood, hay or stubble, or any gold or silver, was brought forth with the foundation. The blood and righteousness was sufficient for the vilest of the vile. He came to save his people. He bore their sins in his own body on the tree. The sacrifice was accepted, and by one offering he perfected forever them that are sanctified. The salvation which God has appointed for walls and bulwarks about Zion, can never be overthrown, injured or marred in the least, for it is all the Lord's work, from first to last, and his work is perfect. These words of David seem especially sweet, as my mind dwells upon the wonderful works of God. “All thy works shall praise thee, O Lord, and thy saints shall bless thee.” These shalls and wills of God stand firm as the throne of God itself. The people of God are saved with an everlasting salvation. At our meetings, as each minister spoke of the experience of the children of God, I was assured that I knew what they were speaking of. The evidence of my hope was strengthened, and my rejoicing was in Christ Jesus. It was a season of refreshing from the presence of the Lord. Twenty-five years ago I attended my first association. It had been but a few weeks since I had been buried in baptism, and love, joy and peace filled my heart. I

found the same sweet love, joy and peace filling my heart this year, as then, and the same fellowship, while the flesh and blood of Jesus was my meat and drink. I forgot the sin in my members, the captivity into which I am often brought, the mourning and the sighing because I do the things that I would not. All my every day cares and anxieties were gone, while Jesus manifested himself unto me as he does not unto the world. My joy was unspeakable and full of glory.

“Tis the gospel's joyful tidings,
Full salvation sweetly sounds;
Grace to heal thy foul backslidings,
Sinner, flows from Jesus' wounds.”

Many of the loved ones who were there twenty-five years ago, have passed to the life beyond, and others have been brought in, so that we are still like a handful of corn in the earth, in the top of the mountain; trees of righteousness, the planting of the Lord, that he may be glorified.

It was brought to my mind forcibly several times during the meetings, how that our membership was few as compared with the people around us, and I saw a beauty in the church of the living God, as a handful of corn in the top of the mountains. God is in the midst of her, and she shall not be moved. “We are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. In whom all the building fitly framed together, groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit.” We cannot know Jesus Christ but by revelation, and then we love the gospel, which is the power of God unto salvation to every one that believeth. We were not taught it by friends, neither did we learn it by careful study. It is written that all his children shall be taught by him. He will lead, guide and

direct them in all their ways. This God who has all power in heaven and earth, will be our guide even unto death. His little ones are all in his care and keeping, and nothing can harm them.

Dear brother, I have written what has been in my mind, and will leave it to your judgment to do with as you think best. I know that it is impossible for me to tell all the goodness of the Lord, or to express what is felt in my heart. Each one knows by experience what I mean, and it gives me courage to speak often to those who fear the Lord, and think upon his name. In relating my experience, it must always be of the dealings of the Lord with me. He surely brought me up also out of the horrible pit, and the miry clay, and set my feet upon the rock, and established my goings, and I hope that he will keep that new song in my mouth, even praise unto our God, as long as I remain upon the earth.

May God bless and keep his children everywhere. May he direct your pen in all that you write for the SIGNS, so that his name may be glorified, and all those who may read may be comforted and built up on their most holy faith. May our God draw near unto us all, is the prayer of your unworthy sister, in hope of eternal life,

ATTIE A. CURTIS.

[We were very sorry not to be at the meetings of which our sister speaks. The churches in Maine were the home of our youth, and the brethren there have always been very dear to us. We wish to bear witness that they have abided unshaken in the truth, amid the most unfavorable surroundings, speaking from the standpoint of men. They have not been carried about by new winds of doctrine since we have known them, whether

those winds blew from without or from within. How gracious has been our covenant-keeping God to them in this thing. May they ever abide faithful.—
ED.]

JESUS THE ONLY SAVIOR OF SINNERS.

I NEVER tire in hearing the children of God proclaiming Jesus as the only Savior of sinners, the Surety of his people, and that the sacrifice of his body once for all, hath forever taken away the sins of his chosen people. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshipers once purged should have had no more conscience of sin. But in those sacrifices there is a remembrance again made of sins ever year. For it is not possible that the blood of bulls and of goats should take away sin. 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. Above when he said, sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst thou pleasure therein; which are offered by the law: then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." "For by one offering he hath perfected forever them that are sanctified."—Heb. x. 1-10, 14.

In connection with what I have written, I will refer to the general epistle of Jude, which is addressed to them that are sanctified by God the Father, and preserved in Jesus Christ, and called. First, I wish to notice the word sanctify, and what is its true meaning in the text. Sanctify means to make pure and holy.* When Jesus, upon the cross, gave up the ghost, and cried, It is finished, meaning the salvation of his people, the Father set his seal to these words of the Savior, by pronouncing all his chosen people sanctified, pure and holy, through the shedding of Jesus' blood on Calvary. Yes, they are sanctified by God the Father, and preserved in Jesus Christ. Preserved means, to keep safe, to save. And his blood has saved us. "In whom we have redemption through his blood the forgiveness of sins, according to the riches of his grace."—Eph. i. 7. "For by one offering he hath perfected forever them that are sanctified."—Heb. x. 14. It is "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost: which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

I will return to the text and notice the word, "Called." The word signifies, to name, to invite, to cry aloud, to make a short wish, to demand, to give a summons. I desire to notice first, who it is that is called. The text informs us that

*Literally to set apart for a holy purpose.—ED.

it is those that are sanctified by God the Father and preserved in Jesus Christ. They are the elect of God, chosen in Christ by the Father, before the foundation of the world, that they should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. "We know that all things work together for good to them that love God, to them who are the called [mark the called] according to his purpose. For whom he did foreknow, them he did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?" I think that I have shown plainly who it is that is called.

Second. I will notice from what they are called. In 1 Peter ii. 9, 10, we see that they are a chosen generation, who are being called, and that they are called out of darkness into the marvelous light, the light of God, which is in Jesus Christ. They are called from the power of Satan unto God, that they may receive the forgiveness of sins, and to an inheritance among them that are sanctified by faith, which is in Christ.

Third. Who is it that calls the children of God from darkness to light; from the power of Satan unto God, and calls them unto repentance. Is it of man or is it of God? If it is of man, let man have the

praise of a sinner's salvation. If it be of God that poor, lost sinners are called from dead works, to serve the living true God, then give God all the praise, honor and glory. To the law and to the testimony. See John i. 9, "That was the true Light, which lighteth every man that cometh into the world." The light is Christ, and the world is the spiritual world. Also see Eph. ii., Romans viii. 28-39, Romans ix. 11-16, Romans xi. 26-36, 1 Cor. vii. 17, 2 Tim. i. 9. All of which plainly proves, I think, that God, and not man, calls the children of God from the darkness of nature, to light, and from the power of Satan, unto God.

"So let us ever, ever sing,
All praise unto our Lord and King."

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." He first calls his chosen people out from darkness, nature's darkness, and into the light of Christ. And when they have suffered out the Lord's will here below, he will call them home to himself on high, to dwell forever with the Lord. Blessed are the people that are sanctified by God the Father, preserved in Jesus Christ, and called.

From your sister,

MINNIE CHESTER.

BOURNEVILLE, Ohio, May, 1897.

PINSONFORK, Kentucky, Oct. 15, 1897.

G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—I have a letter from our beloved brother Sawin, of Henry Co., Ky., which I have read with much comfort,

and I feel sure that it will be read with comfort and interest by others, who are of like precious faith, if published in our medium of correspondence, the SIGNS OF THE TIMES. Therefore I send it to you for publication if you shall think proper to publish it. I have read it again and again, yet I have a desire to see it in print, in our highly esteemed paper.

As ever, your brother,

W. J. MAY.

NEWCASTLE, Ky., Aug. 22, 1897.

ELDER W. J. MAY—BELOVED IN THE LORD JESUS:—Yours of the 10th inst., was duly received, and I assure you was read with comfort to my soul, for I felt assured that we were fellow travelers and companions in the afflictions of the gospel. It does seem strange, and yet it is literally true, that spiritually we rejoice in the afflictions of others. (It is not so naturally.) But as we know that we ourselves are afflicted, vile sinners, our joy is that we find another who is like us in this respect. I know that you are a child of God, called to preach the unsearchable riches of Jesus' blood in the salvation of poor, perishing sinners. This I do not question. And now to learn of your low down feelings, tempest tossed upon the billows and waves, just as I have been much of my time, gives me comfort, and hope that I may also have evidence that I am a child of the King, and called to minister in holy things. How often we write out of a deep tried experience and it is a cup of cold water to the receiver, a hungry, thirsty soul, who longs for some evidence whereby he may hope in the mercy of God. Not long since I received a letter from a dear sister in Barren Co., which she wrote out of (as she felt) a very barren and unfruitful mind, and with self-loathing, yet to me it was precious indeed.

My soul was filled, and tears of joy freely flowed. My joy was in knowing that there was another like me a poor, wanderer, barren, desolate, and afflicted, and often feeling that there is no one like me. I believe that the Lord has purposed it that way. In this we are taught in the school of Christ. Thus we are prepared to minister one to another, comforting them with the same comfort wherewith we are ourselves comforted of God. You my dear brother, have been taken down to the depths of the deep, that you may see and tell the wonders of the deep, which otherwise you could not do. The day of salvation will come, and some poor soul will be made to rejoice as you rehearse all the way in which the Lord your God has led you. Out of the carcass, you will be enabled to bring forth the honey and the honeycomb, which shall be sweet indeed to some dear one of the Father's house. This is pure and unadulterated. This sweet experience and knowledge of Christ, and his divine power in all its workings, is imbedded, covered over, and sealed, in the wills and shalls of Jehovah. I feel assured the Lord is about to set an open door before you, when you shall be enabled to declare upon the housetop, what you have received in secret, and all will be to the praise of the glory of his grace, who hath called us out of darkness into his marvelous light. I was favored to attend a very pleasant meeting in Barren Co., last Saturday and Sunday, and was privileged to baptize three of the Lord's children, who I believe will ever desire to walk worthy of the high calling of God in Christ Jesus. I had purposed to leave for a three weeks trip in Southern Ill., and Mo., last Friday, the twentieth, but sickness has prevented. I now hope to leave for Mo., to-morrow, if the Lord will, and

as contemplated, attend the Bethel Association, and fill some appointments that have been made. I have been brought to the place where I have been made willing to go as the Lord directs, and to stay when he says stay. I am at best a poor unprofitable servant, still hoping in the mercies of God. I would that I could write some sweet encouraging words to you, but I know that my words are light and feeble indeed. After reading your letter again as I lay on my cot sick a day or two since, I thought of the wailing of Jeremiah I felt that perhaps no portion of the Lord's revealed word was more suited to you than the third chapter of Lam., or at least a portion of it. "He hath led me, and brought me into darkness, but not into light." How true, and how we get to realize that we are no better than Jeremiah. Are we better than the Master who learned obedience by the things that he suffered? If I mistake not we must learn the same way. May the Lord Jehovah be your God and Guide and bring you to the port of rest, that desired heaven of gospel rest, and enable you to sweetly tell of the wonders of the deep, for these are they that do business in deep waters. I have written more lengthily than I should. Please pardon me and accept this as a token of abiding love and fellowship in the Lord, to you and to all the household of faith, who are among you.

In gospel bonds,

P. W. SWAIN.

SUPPLY EXHAUSTED.

A sudden demand for the small cloth bound Hymn Books, has exhausted our supply of that binding. We have the sheets printed, and as soon as we can get them bound, we will announce the fact through the SIGNS.

M I D D L E T O W N .

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HEBREWS XII. 1.

WHAT is the sin that doth so easily beset us?

J. H. COX.

BLUM, Texas, Oct. 10, 1897.

R E P L Y .

There have been three different opinions among those who have written upon this subject, so far as we have seen. These opinions have been held by those whose views of the word of God seemed to be worthy of equal respect and confidence. We would not therefore seem to speak with undue positiveness, but still feel to suggest what seems to us to be at least in harmony with the truth.

It has been thought by some that the sin which doth so easily beset us, is unbelief; by others, that it is legality as opposed to the freedom of the gospel, and by others, that it is meant that each one has some peculiar, besetting sin, which is here referred to. With reference to these different opinions, there is no doubt with us that unbelief is the sin of sins, out of which all other sins of disobedience grow, and that it does easily beset us, and at every turn. Neither is there any doubt that one of the hindrances of the people of God in all their experience is legality. Paul found it needful to combat this tendency among all the churches. Especial-

ly was this true among the churches of Galatia. Neither do we suppose that it will be disputed that each one is subject to temptation in one direction more than in others. We all have our peculiar dispositions, and what is the weakness of one, is not the weakness of another. Our own view of late years has inclined to neither of these. We have been led to think that the weight of all that the Scriptures say concerning sin, and the temptation of sin, tends to show that the apostle here rather means sin in general. In other words, he says, Lay aside all sin of whatever kind it may be. The poet has said,

"The seeds of all the ills that grow,
Are in my nature sown;
And multitudes of them have sprung,
Ah, Lord, what have I done?"

This is the experience of all those who know the plague of their own heart. Sin of every name and kind doth easily beset us all. It needs but the occasion, and straightway all the sins which mankind is heir to, will spring up in the heart and life of each one of us. It is utterly in vain for any of us to claim exemption from any sin, however grievous it may be. We are presumptuous when we say concerning any sin, I would not do that thing. Place us under temptation, and there is no sin, however heinous, which we would not commit, unless restrained by the grace of God. The little foxes that spoil the vines, lie in wait at every turn, and will creep in at every nook and cranny of our fallen natures; and how easily they spoil the vines.

When Paul here says, "Lay aside every weight, and the sin which doth so easily beset us," we understand him to mean just what he means when elsewhere he says, "Put off the old man with his deeds;" or when he says, "Let not sin

reign in your mortal body." The language is based upon a custom which then existed among men, as it does yet of running a race. Each one who should engage in the race, would be expected to lay aside whatsoever would encumber him, and prevent his winning the race. The christian course is here compared to a race, as it is elsewhere in the Scriptures, and the people of God are in substance exhorted to so run that they may obtain the prize. Therefore he bids them lay aside all hindrances, of whatever name or kind, and run with patience this race. We do not feel to say more now with regard to this matter. We desired to only suggest the view of this text, which has seemed to us most in harmony with the general tenor of the Scriptures. We feel content to leave what we have written to the judgment of our brethren.

C.

ANSWER TO INQUIRIES.

A BROTHER has asked the following questions. First. "If a minister is traveling in a strange country, and finds one who has a hope, has he a right to baptize him, and then give him a letter certifying the same, to the nearest church?" Like nearly all questions that may be asked concerning the order of the gospel, it would not do to reply to this question by simply saying, yes or no. What would be right and wise in one case would not be so in another. There are some things that are lawful, that are not expedient. Circumstances alter cases. As a rule, when a minister is traveling through a strange land, it becomes him to be very careful in all that he does. A minister who has been called of God, and whose call has been recognized by the church, as of God, and who has been set apart to the work of the ministry, by solemn ordi-

nation of the presbytery, has the right to baptize all who give evidence of having been called by grace. But, if such a minister, when dwelling in the bounds of the churches, should baptize those who came to him, without either he or they desiring to lay the matter before the church, it would show that something was radically wrong in them both. The fellowship of the church of God is one of the things that a child of God must desire. Every true gospel minister desires to live in that fellowship first of all. Such an one would not be capable of ignoring the church in that way. We believe that if all else was right, his baptism would be valid, but in such a case he would be guilty of bringing into the church, elements of discord. Now, if a faithful gospel minister should feel his mind impressed to travel in destitute places, preaching the gospel to people who had not heard it before, our judgment is, that he should first state to the church that such is what he feels to be his duty, and ask of them for authority to hear, in their behalf, the experience of those who might desire baptism at his hands, and, if satisfied that they are fit subjects, to baptize them in the fellowship of the church, which has conferred this authority upon him. If, however, the persons desiring baptism could come to the church, that is, if they were near enough to do so, or if they were near enough to the church so that some of the members of the church could go to them, and with the minister, hear their testimony, we think that this should by all means be done. If, however, they are too far away for this to be done, then we think such minister has a right to baptize those who may appear to him to be worthy of the ordinance. There is, so far as we know, no hard and fast rule in receiving members into the

church. The one thing that is essential is fellowship in the Spirit. If the fellowship exists, the expression of it will follow. If a church has not sufficient confidence in one who professes to be called to the ministry to loose his hands in this respect also, she should not call for his ordination. Many of our readers, as they read this, will be able to call to their minds many good ministers, whose judgment they would be willing to abide by in such cases. For instance, if Elder Gilbert Beebe, the former editor of this paper, had been traveling in a destitute section of the country, out of the bounds of his churches, and had found some who loved the truth, and who desired baptism, and had baptized them, and then had reported their names to one of his churches, that church would not have felt any hesitancy in receiving them upon his testimony, to their fellowship. This would have been but the expression of a confidence felt by the church in him as a faithful minister of Jesus Christ. But if a minister right in the bounds of the church, should go on baptizing, without reference to the church, it would show at once that something was radically wrong. It would show a disregard of the church, which would be deplorable in any one. His baptism would be gospel baptism, so far as we can see, but he ought to be censured for such disregard of, and disrespect for the church. A right spirit will do more to solve all these questions, than any set rules could possibly do.

Second. "If one was to obtain a letter in full fellowship from his church, and while on his way to the section to which he was journeying, should unite with some false church, or affiliate with them, and then, after awhile, should go on his way, and at last put his letter into some other church, where would his acknowl-

ments be due? Would it be at the church from which he received his letter, or at the church where he proposed uniting?"

In reply, we will say first, that no church has a right to grant a letter of dismissal to a brother, or sister, to any indefinite church. It should always be to some particular church, which should be named in the letter. If a brother should be traveling, it would be in order to give him a certificate of membership, stating his standing, as a matter of introduction to all brethren, where he might travel. But this would not be a letter of dismissal. Every member is a member of his old church, until he has been actually received into some other church. In this section of the country the general practice is, to say at the close of a letter of dismissal, "And when we shall have learned that he has been received by you, we shall consider him dismissed from this church." If then, a brother is a member of the former church until he is actually received by some other church, it would seem clear that all confessions of disorderly walk must be due to the church of which he is still a member. If repentance has been given such an one, no doubt he will feel like making humble acknowledgments to all his brethren, and before God. But still we are clear in our own mind, that none but his own church has the right to receive his confession and bestow forgiveness.

Third. "After a church has received a brother by letter, and he is in good standing with them, and he leaves them, can that church give him back the same old letter by which he was received among them?" Most assuredly not. They might give the very writing into his hands, but that would not act as a dismissal from them. He can be dismissed from them

in no other way than by receiving another letter from them, to some other definite church. He is a member with them until he has been received into some other church. Even should he move back to the bounds of the church of which he was first a member, he could not be received by them again until he brought to them a letter from the church of his last membership. He could not bring back to them the letter which they had granted him, it might be years before. They would want to know whether he was in good standing with the church where he was last a member; and their old letter to that church would not convey this information. The letter is not the possession of the dismissed member, but the possession of the church to which it is addressed. He has no right to the letter. It belongs to the church to which it is addressed. The church which grants the letter may commit it to him to convey and deliver to the church to which it is addressed, but it is not his letter; and it is his duty to either return it, or to hand it to the church to which it is addressed, as soon as possible. It has been our conclusion that it would be better to send all such letters by mail, and then those to whom they were granted would perhaps more clearly see that such letters belonged to the church, and not to themselves. We have heard of letters being demanded back from the church where they had been received, but in all such cases as have come to our knowledge, the cause has been that the member has in some way gone wrong, or has become angry with the church, or else has become convinced in some other way that he does not want to retain his membership there. Something is, in such a case, evidently wrong. But let it be borne in mind that the letter of dismissal does

not belong to the person dismissed, but to the church to which it is addressed. And let it be borne in mind also, that the church has no right to grant a sort of roving letter addressed to any and all churches, except a letter of commendation, but ought to send the letter of dismissal to the special church where the brother or sister desires to live.

C.

CLOSE OF VOLUME SIXTY-FIVE.

WITH this issue we complete the sixty-fifth volume of the SIGNS OF THE TIMES, and its first year in pamphlet form. And a more eventful year we have never been called to pass through, in the publication of the paper. Bereft of the assistance of our beloved brother Jenkins, at the very opening of the volume, we did not see how we could continue, but we have been sustained to such an extent, that our brethren and friends have sent us many assurances of their perfect satisfaction in the conduct of the present volume. Not only have we had the discouragement of having to assume such heavy responsibilities in the editorial department, but we had a most embarrassing year financially. But this has been turned to a blessing, for through this trial we have had a demonstration of the loving kindness and liberality of many brethren, sisters and friends, in advancing us, until the 15th of January, 1898, the means to meet our financial obligations.

In all our experience in connection with the SIGNS, we have never had anything that has humbled us, and made us feel our unworthiness more keenly, than the sweet confidence displayed by the lovers of the SIGNS, in advancing the necessary amounts to enable us to complete the present volume.

With as full a sense of our own weak-

ness and inability as ever, we cannot help feeling encouraged, and that the Lord has been with us through the past, in sustaining us thus far, and enabling us to complete this sixty-fifth volume.

Thanking our patrons for their kind support and forbearance, we close the sixty-fifth consecutive year of the SIGNS OF THE TIMES, the oldest paper in the world, "Devoted to the Old School Baptists."

B.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

JOHN V. 40.

"AND ye will not come to me, that ye might have life."

Our Lord was in discussion with the Jews, who professed a sacred regard for the Scriptures of the Old Testament, and for all the requisitions of the law which was given to their fathers; but they rejected Christ as the true Messiah which was to come. They had charged him with a desecration of their Sabbath day. Christ asserted his power not only to heal the sick, but also to raise the dead, and judge the world, and claimed that his honor and glory was identical with that of his Father, so that he that honoreth not the Son honoreth not the Father, for he and the Father are one. He also referred them to the testimony that his Father bore of him, and to the testimony of John, and the works which he wrought, and finally to the Scriptures on which they professed to rely as the infallible truth of God, and in the preceding verse, he said to the Jews, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come unto me that ye might have life."

From this Scripture and its connection,

as well as from all other parts of the Scriptures, we are clearly taught that no external evidence presented to the natural intellect of man, can possibly make men savingly acquainted with our Lord Jesus Christ, as the Son of God, and the only Savior of lost, helpless sinners. These Jews were exalted to heaven in regard to their opportunities, and, as he had frequently reminded them, they had been more highly favored in regard to external evidence than any other nation or people under heaven. To them pertained the giving of the law; to them the Scriptures were given; to them all the prophets had been sent; to them John the Baptist had come in the Spirit and in the power of Elijah. To their shepherds the angelic messengers had brought down from heaven the news of his wonderful birth in Bethlehem; to them he had personally come in the flesh, in precise agreement with all the predictions of their prophets, and in harmony with all the types and shadows of their law. In their hearing he had spoken as never man spake, preached as never man preached; in their presence he had healed the sick, cast out devils, raised the dead, and performed many wonderful works; but with all this mighty array of testimony before their eyes, they could not regard him in his true character, as the fountain and source of life and immortality, or they would come to him for life, instead of seeking to be justified by their own works. If these Jews, with all the testimony which was presented to their natural understanding, were still destitute of saving faith in him, how preposterous that Gentile sinners, with more limited opportunities, should become more savingly acquainted with him, as the true God, and eternal Life, without a special revelation of him to them as such, by the Father.

“No man knoweth the Son but the Father, and he to whom the Father will reveal him.” These Jews, as we see, were as destitute of will as they were of power to come to Jesus for life, for they neither possessed the ability or disposition to look to him for life and salvation. As to their will, they thought they had eternal life secured to them in the Scriptures, inasmuch as they understood the Scriptures to signify that salvation was of the Jews, and like all Arminians of every other age, their will was enlisted in the vain hope of being justified by the deeds of the law, and to inherit eternal life as a consideration for works of righteousness which they had done, or intended to do. Therefore they had no disposition, inclination, desire or will to look to him, or come to him, that they might have life. Another evidence that they had not the will was, they did not believe that he had power to give eternal life to any of the children of men; for they did not believe on him as the Son of God. Furthermore, they saw no necessity of coming to him for life, as he had just told them, they thought they had eternal life in the Scriptures. They had mistaken that temporal life, which was promised to the children of Israel on condition of their obedience to the law, for eternal life, and claimed that they were Abraham’s children, and never in bondage, and hence they spurned the idea of being made free. The reason why they had not the will to come to him for life, is very clearly stated in the thirty-seventh and thirty-eighth verses of this chapter. Speaking of the Father who had sent him, and who had borne witness of him, he said to them, “Ye have not heard his voice at any time, nor seen his shape. And ye have not his word abiding in you, for whom he hath sent, him ye believe not.” They could

have no will to come to Jesus, as the only Savior, unless God worked in them, both to will and to do of his good pleasure.

We are aware that many are taught that sinners, in a state of unregeneracy, are only deficient in their inclination, and that if by moral suasion their natural minds could be convinced by argument, or otherwise, that it would be to their interest to come to Christ, their wills would yield, and there would be no other impediment in their way. Allowing this theory to be true, there would be no need of a Christ to save a sinner at all. Every intelligent being knows that the human will of man is accessible to the power of man; and if nothing more were required than a change of will, the selfishness of man may be successfully appealed to by the eloquence of revivalists, and their carnal will enlisted to be happy here and hereafter, and if this were all the difficulty, the work would then be done. But this idea conflicts not only with the Scriptures, but also with the experience of every quickened sinner. Every subject of grace will testify that when their blind eyes were opened to discover their sinful state, they were not only willing, but would have given worlds, if they possessed them, to see a way possible for them to be saved without a sacrifice of the justice and truth of God. This is what filled them with deep despair, not that they were unwilling to be saved; but that there were impediments in the way which none but God was able to remove. They knew that they could not be saved in their sins, and they knew not how they could be saved from their sins. Nor could this difficulty be removed from them, until Christ was revealed to them as their Savior. They then felt they knew, and they confessed that their salvation was wholly of the Lord, from first

to last, that it was not of him that will-eth, nor of him that runneth, but of God who sheweth mercy. But to settle this point eternally, Christ has declared, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day."—John vi. 44. The caviling of Arminians, that the Father draws every one of the human family, is silenced by the declaration that Christ will raise him up at the last day all that are drawn by the Father to him. And in the thirty-seventh verse of this same chapter he says, "All that the Father giveth me shall come to me: and he that cometh to me I will in no wise cast out." This settles the matter effectually and forever. The emphatic testimony of Christ himself is an end of all controversy with all who fear God. We cannot honor the Father except we honor the Son, and certainly cannot honor the Son if we believe not his testimony on this, as well as on all other subjects.

That all unregenerate men are destitute of a will to come to Christ that they might have life, is certain from the testimony of the Scriptures, especially from the words of the Savior himself, and the reason why they are destitute of the will, is because his word abideth not in them; and the reason why his word abideth not in them is, because they are not "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter i. 23. And, "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. "Of his own will begat he us, with the word of truth."—James i. 18. The testimony is not, That of our own will begat he us, by the word of our power. But it is just as our blessed Redeemer has 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."—John vi. 63. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."—John v. 21. Here we have, in this last passage, an illustration of the manner in which the Son of God quickeneth whom he will. How does the Father raise the dead? Does he wait until the dead are willing to come to him for life? Does he promise to the slumbering tenants of the graves, that if they are willing he will raise them and quicken, or give them life? Certainly not. "The Lord shall descend from heaven with a shout, [not with a proposition, a proffer, or an invitation, but] with the voice of the arch-angel, and with the trump of God: and the dead in christ shall rise first."—1 Thess. iv. 16. "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."—1 Cor. xv. 51, 52. "Even so," or exactly so, precisely so, "the Son quickeneth whom he will." Will-worshippers, free-agents, and all Arminians, in whom the word of life does not abide, may, with the Jews, rage and blaspheme, but helpless sinners saved by grace, will exclaim in the fullness of their enraptured spirit, "Great and marvelous are thy works, Lord God Almighty; just and true are all thy ways, thou King of saints." "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."—Rev. xv. 3, & xi. 17.

MIDDLETOWN, N. Y., June 1, 1855.

DEATH OF OUR BELOVED BROTHER, H. COX.

Just as we are going to press, we receive the sad intelligence that our dear brother, H. Cox, of Ghent, Ky., fell asleep in Jesus on the first day of this month. Another valiant soldier has received his discharge, and we can truly say of him, He has fought a good fight, and has kept the faith, and is now crowned with the complete righteousness of his blessed Savior, whose name he so loved to exalt while a member of the church militant.

A more extended notice may be expected in our next number.

REFERENCE BIBLES.

By arrangements made with a large publishing house, we are now prepared to supply a self-pronouncing, reference Bible, complete with index, tables of Jewish weights, measures and coins, index to proper names, with definitions, all the parables and miracles, and in fact everything by way of helps in studying the Bible.

This Bible, size of page $5\frac{1}{2}$ x $8\frac{3}{4}$, in type one size smaller than the type in which this notice is printed, in good substantial binding, extended covers, we can mail postage paid for two dollars. Address,

G. BEEBE'S SON.

MIDDLETOWN, ORANGE CO., N. Y.

"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 the books and other publications advertised in our pages, 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.

The church meetings are held at her house regular every month. Elder M. L. Jackson is the pastor. He was away on a visit to Ohio at the time of her death, and the writer attended them in his absence, by request. The meeting time was at the time of the obsequies. How sad! Little did the writer think he would be called to preach her funeral. May our God reconcile our aged brother, who is now in his eighty-second year, and very feeble, and the children who are left to mourn. Our old sister lived a christian life, proved her faith by her works, and her home was always made welcome to all her brethren and the household of faith. She was a dear wife and mother, and a kind neighbor and friend, to all. We mourn not as those who have no hope. She will be missed by the church, as she was always at the meetings. Often with her aged companion, she visited other churches at a distance.

E. A. NORTON.

HAMPTON, Iowa.

DIED—At her old home near Marion, Ia., on Thursday morning, Oct. 7th, 1897, Mrs. Nan Remington, daughter of Mr. and Mrs. W. S. Gott, aged 31 years and 27 days. The deceased was baptized in the fellowship of the Green's Grove Baptist Church, in Aug., 1888, by Elder R. Spiers. June 5th, 1890, by the same minister, she was married to Mr. John Remington, since which time she has lived in Pocatello, Idaho, until last spring, when she came to her father's residence, thinking the change of climate would improve her health, and she would return in the fall. She has endured many pains, and has been a very faithful and patient sufferer for three years. A victim of complicated diseases, mainly sub-acute consumption, with various other ailments. But she is far better off than those left. She tried to live a christian life, but during her last days of suffering said, "It seemed to her to be a failure." Several times she was so ready and willing to go. When she knew there were no hopes of her recovery, she plead for the dear Lord to take her. She often requested for some member of the family to read to her some favorite chapter, or sing, and when it was being fulfilled she seemed to be so happy, and think she was just ready to go. She is greatly missed by us. She leaves a husband and two children, Hazel, aged five and one-half years, Elton, aged ten months, a father, mother, five sisters, two brothers, one half sister and brother, all of whom were present, except Mrs. Belle Myers, of Great Falls, Montana, and Mrs. Lucy Plott, of Davenport, Nebraska. Her husband was telegraphed, and in a very short time was at her bedside; waited on her day and night, over two months. She was a kind and affectionate daughter, a noble, loving wife, mother and sister, and was blest in her home.

Her remains were taken to Otter Creek for interment. No funeral was held, as the pastor's wife's

MARRIAGES.

At the residence of John T. Campbell, Washington, D. C., by Elder E. V. White, Mr. William Edwin Frazier and Laura C. Martin, both of Washington, D. C.

OBITUARY NOTICES.

DIED—At her home in Clarksville, Butler Co., Iowa, Nov. 11th, 1897, Katharine M. Shaw, wife of Wm. Shaw. Cause of death was hemorrhage of the brain. She was enjoying good health up to the time of her death. She had done up her morning's work, and came into the sitting-room, and was stricken down, and lived about twenty minutes. Her aged husband and a near neighbor, were all that was present when she passed away. The family physician was sent for, but she had passed away before he arrived. She was born in Iredell Co., N. C., Dec. 16th, 1818; moved to Ohio with her parents when a child, near the city of Dayton; from there to Henry Co., Ind., near New Castle. She was married to Wm. Shaw, April 5th, 1838; joined the Primitive Baptist Church in August, 1843; baptized by Elder Nathaniel Richmond; moved to Butler Co., Iowa, in 1865; united with the Providence Church, Butler Co., Iowa, by letter, with her husband. She was the mother of nine children, five sons and four daughters, three deceased, the rest were present at the funeral, except one son, who lives in Tennessee. She leaves a great many grandchildren, and two great-grandchildren. The writer was telegraphed for, and conducted the services, and spoke from Rev. xiv. 13, to a large congregation at the residence of the deceased, after which she was laid to rest in the beautiful cemetery till the resurrection morning. The writer had been acquainted with the family many years, and felt more as a mourner, than the one to speak words of comfort on the occasion. Health was too poorly for him to leave his home. A few words were spoken at the house by a neighbor. The neighbors, relatives and friends, gathered to solemnize the last sad rites of a dear one.

HER MOTHER.

My beloved wife, Mrs. Lillian C. Reeves, died at our home in Tacoma, Washington, Oct. 29th, 1897, after a short illness. Her maiden name was Lillian Cramer, daughter of John W., and Julia Cramer. She was born at Pleasant Hill, Mo., Dec. 7th, 1872. While quite young her parents moved to Indianapolis, Ind., there residing until she was five years of age, when they moved to Ohio, settling near Jamestown, where they resided until about two years ago, when they moved to Franklin, Kentucky, at which place she was united in marriage to the writer, Feb. 5th, 1896. Lillian, from early childhood, has been an anxious inquirer, and loved to talk of the Scriptures. A short time before our marriage she united with the M. E.

Church. She had seldom had an opportunity to hear the Baptists, but for several months past she had expressed to me her desire to attend some of their meetings, and associations. During the summer we read together "Theodosia Ernest," (a book on baptism, we secured from SIGNS office,) during the reading of which, she burst into tears many times, saying she always felt a desire to be baptized by immersion. The day previous to her death, she called me to her side and said, "The fourteenth chapter of St. John seemed to come to her with such comfort." She often told me how she longed to be good, but felt she was such a sinner she could not live as she wished. She leaves besides her heart-broken husband, a baby girl ten days of age, a mother, brother, sister, and many dear friends, to mourn.

Her remains were brought from our far western home, to this place for interment, the funeral taking place Nov. 5th, when Elder L. Bavis, of Cincinnati, Ohio, spoke comforting words to a large congregation, from John xix. 28-30.

"Tis God that lifts our comforts high,
Or sinks them in the grave;
He gives, and blessed be his name,
He takes but what he gave."

Sorrowfully yours,

MORRIS C. REAVES.

BOWERSVILLE, Ohio, Nov. 10, 1897.

Blanch E. Bradshaw, daughter of George W. Bradshaw, was born Dec. 13th, 1884, died Nov. 9th, 1897. We in the flesh mourn the loss of this dear, affectionate child, yet in the spirit we are bound to give thanks for the good hope through grace God has given us, that she fell asleep in Jesus, to awake in his likeness. God is not hindered in the manifestation of his salvation, neither is he bound by law to any particular form, condition or ceremony. In love is his salvation known. Why should not this be true, since God is love? The elders of the Jews plead in behalf of the centurian, because "he loveth our nation." So did this dear child. Her devoted aunt, sister Priscilla Bradshaw, writes us: "She was very fond of going with me to my meetings, and appeared to take great interest. Could most always tell me where the text was, and the hymns that were sung." Yes, one so young to be so deeply interested in Baptist meetings, is more than natural. We all loved her, and believe she is at rest with her blessed Savior. May God comfort the mourning friends. We sympathize deeply with the father and mother, and those so near to little Blanch.

ALSO,

DIED—Sarepta A. Havener, wife of our beloved brother, W. M. Havener, aged 66 years, 11 months and 2 days. She died at Gravett, Ark., of malaria fever. Our brother writes us: "Though not a member of the visible church, she was an unwavering believer in the

doctrine, always contending earnestly for the faith once delivered unto the saints." We have known the deceased for many years, and can testify to her meek and humble walk. We humbly trust she is at home with her Savior. We extend to our dear brother the sympathy of the Valley Church. We do mourn with him, and pray God for his support and consolation.

Your brother, I hope,

E. V. WHITE.

LEESBURG, Va.

Mrs. Nancy Ann Mercer was born in Hardin County, Tenn., Jan. 9th, 1832; departed this life at her home near Chappell Hill, Texas, Nov. 16th, 1897, at the age of 65 years, 5 months and 7 days. She was interred in Prairie Lee Cemetery, Brenham, Texas. In company with her husband and children, she moved to Texas about thirty years ago. Since that time she has resided near Chappell Hill. She was the mother of eight children, five of whom survive her, and were with her when she passed away. She was converted at an early age, but did not unite with the church until some twenty-five years ago. She joined the Missionary Baptist Church, but believed in the doctrine as taught by the Old School Baptist. She was a consistent christian, a devoted wife and mother, and a good neighbor. She always took an interest in the poor around her, and none were left to suffer if she knew of their distress. She walked by faith, and by her words and life, bore faithful testimony to the reality of the religion of the Lord Jesus Christ. For many years she has been a sufferer from ill health. With patience and meekness she bore her suffering, believing that all things work together for good to them that love the Lord. When stricken down in her last illness, she said she would never recover, and expressed a desire to depart and be with Christ. When the end came without a struggle, she peacefully fell asleep in Jesus. "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

M. M. HITCHCOCK.

DIED—A dear mother in Israel, sister **Hannah Thompson**, wife of Jesse Thompson, (who died about eleven years ago.) Sister Thompson united with the arm of Little Flock Church, of Nuckolls Co., Neb., Dec. 19th, 1896, by letter from Liberty Church, in Fremont Co., Iowa, and was with us until March, after our meeting. She went to Forrest, Wood Co., Okla., to live with her two sons, Mr. Joseph and Steven Shrader. She took the typhoid fever, and was sick 21 days, and on the second day of November, 1897, the angel of the Lord came to conduct her home to that mansion above which was prepared for her from the foundation of the world. Sister Thompson

was 82 years and 2 days old. She has been a member of the Old School Baptist Church for many years, and was a strong believer in the doctrine of God our Savior, and was deep in the hidden wisdom and knowledge of God our Savior, which causes us to mourn her absence; but we mourn not as those who have no hope, for we believe that our loss is her unspeakable gain. May the God of all grace and mercy comfort her dear children with the joys of his salvation, and lead them into the knowledge of the truth as it is in Jesus, which was her chief delight.

Your unworthy brother in a precious hope,
JOSEPH BRUCE.

BYRON, Neb., Nov. 21, 1897.

Anna M. E. Ruark died Sept. 25th, 1897. She was born May 27th, 1855, and was therefore 32 years, 3 months and 28 days old. She left a husband and three children, father and mother, three sisters, two brothers, with several other friends, to mourn their loss, but not as those who have no hope. She never made a public profession of religion, but she left a good hope. She was a kind and loving daughter. She was at my house some fifteen or eighteen months previous to her death, and died here.

Her funeral was attended by a goodly number. Her funeral sermon was preached from 2 Timothy iv. 6, 7, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." Preaching by our beloved pastor, T. M. Poulson, who preached a comforting sermon. Her remains were then taken to the churchyard at Forest Grove, and laid away to wait the coming of Christ.

JOHN W. PARSONS.

ERATTA.

On page 675, seventh line, the word "Baptists" should read Papists.

On page 658, the signature J. K. Byrd, should read J. K. Boyd.

M E E T I N G S .

THERE will be a yearly meeting at Halcottsville, the first Saturday and Sunday in January, 1898. All lovers of the truth are invited to attend.

JAMES AVERY, Clerk.

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